

VESTIGIA ARANEAEE ~ SCRIPTUM OBSCURUM
PROJECT ANGELBOOK ~ VOLUME IX ~ PART 2



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Vestigia Araneae – Scriptum
Obscurum – Project AngelBook
– Volume IX - Part 2
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(DBM ECLIPZE)

The following books are comprised of direct, unaltered copies from
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These pastes were never meant to last.
Some were deleted within hours of being
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But buried in the noise were real transmissions: occult formulas,
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who had either touched something unspeakable—or were trying to.

I did not write any of this.

I did not censor, edit, or “correct” it.

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This is Pastebin as Scripture.

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Let this serve as both evidence and artifact:

a living record of the madness, brilliance,
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paste sites—before it was deemed
too strange to index, too dangerous to preserve, or too fractured to
matter.

Now it matters.

Now it’s immortal.

In one of his indirect allusions to this part of the work, Vaughan, in the introduction to his *Anthroposophia*, tells us that the soul "Hath many ways to break up her house, but her best is without a disease. This is her mystical walk, an exit only to return. When she takes the air at this door, it is without prejudice to her tenement."

Sendivogius, in his *New Light of Alchemy*, says that "The searcher of this Sacred Science knows that the soul in roan, the lesser world or microcosm, substituting the place of its centre, is the king, and is placed in the vital spirit in the purest blood. That governs the mind, and the mind the body; but this same soul . . . which operates in the body, governing all its motions, hath a far greater operation out of the body, because out of the body it absolutely reigns."

And Vaughan, in the latter part of the *Anthroposophia Theomagica*, confirms this, telling us that whereas while enclosed in the body she imagines whatever she will, "If she were once out of the body she could act all that she imagined. 'In a moment,' saith Agrippa, 'whatsoever she desires, that shall follow.' In this state she can 'act upon the macrocosm,' make general commotion in the two spheres of air and water, and alter the complexions of times. Neither is this a fable, but the unanimous finding of the Arabians, with the two princes Avicenna and Avicenna. She hath then an absolute power in miraculous and more than natural transmutations. She can in an instant transfer her own vessel from one place to another. She can—by an union with universal force—infuse and communicate her thoughts to the absent, be the distance never so great. Neither is there anything under the sun but she may know it, and—remaining only in one place—she can acquaint herself with the actions of all places whatsoever. I omit to speak of her magnet, wherewith she can attract all things—as well spiritual as natural. 'Finally' " (says Agrippa) " 'there is no work in the

whole course of Nature, however arduous, however excellent, however supernatural it may be, that the human soul, when it has attained the source of its divinity—which the Magi term the soul standing and not falling—cannot accomplish by its own power and apart from any external help.' But who is he—amidst so many thousand philosophers—that knows her nature substantially and the genuine, specific use thereof? This is Abraham's great secret, wonderful exceedingly, and deeply hidden, sealed with six seals, and out of these proceed fire, water and air, which are divided into males and females.' " (*Sepher Yetzirah*, Cap. iii, sect. 2.) " We should therefore pray continually that God would open our eyes, whereby we might see to employ that talent which He hath bestowed upon us but lies buried now in the ground and doth not fructify at all. He it is to whom we must be united by 'an essential compact' and then we shall know all things 'show forth openly by clear vision in the Divine Light.' "

Vaughan, apart from his great admiration of those whom he terms "The most Illustrious and Truly Regenerated Brethren R.C.," was a great adherent of Agrippa, and we may therefore venture to give an extract from this source, which we do not find in Vaughan's works. It is taken from the *Third Book of Occult Philosophy*, and bears immediately upon our context.

He tells us that the soul of man, being estranged from the corporeal senses,

adheres to a divine nature from which it receives those things which it cannot search into by its own proper power : for when the mind is free, the reins of the body being loosed, and going forth as out of a close prison, it transcends the bonds of the members, and, nothing hindering, being stirred up in its proper essence comprehends all things. And therefore was man said to be made in the express image of God, seeing that he contains the Universal

Reason within himself, and has a corporeal similitude also with all. Whosoever, therefore, shall know himself, shall know all things in himself, but especially he shall know God, according to whose image he was made.

This, then, we may conclude, is the Death alluded to by Pythagoras in the Eighth Dictum of the Twba, where he says that it " consists in the separation of the soul from the body."

We are thus led to a plain understanding of one of the profound mysteries of Alchemy, perhaps the greatest and most profound, continually revealed by them, and as continually obscured again, but quite unmistakable if we do not wilfully refuse to see. And as it deals with the mantic states of mystic trance, it was usually accompanied by stringent warnings as to its dangers.

These are twofold, for not the least among them are those which await the unenlightened experimenter, who, not understanding the nature of the trance state that he endeavours to induce, adopts methods that are undesirable in the extreme. Following these are the dangers that await even the aspirant who may have discovered the right road, but penetrates, as it were, into a strange country of whose ways and inhabitants he is completely and woefully ignorant.

So great are both these categories, that we do not feel justified in pursuing our inquiry further without devoting some small space to a consideration of them.

Among the first class of risk that we have enumerated is that of being misled into the supposition that mesmerism or hypnotism has anything to do with the sacred trance. At first sight this is quite a plausible hypothesis, and some modern writers have devoted considerable space to elaborating the remarks of the Alchemists concerning the " Work of the hands " into arguments in favour of such a supposition.

We cannot too strongly repudiate and condemn any such suggestion, which, to our way of thinking, is pestilent in the extreme, sapping, as it does, the very faculty which it is most desirable should be fostered in the subject, the Will, which is the precious Salt, Lead or Saturn of the Adepts. Apart from which the states of lucidity achieved by such methods differ fundamentally from those at which we are aiming.

Neither can we admit as much more desirable the practice of inducing auto-hypnotic states by the prolonged staring at talismans and symbols, or in placing these upon the forehead in an attempt to obtain visions. Allied with these methods, we would also strongly discourage the student from such other methods as gazing into crystals, bowls

of water or ink, magical mirrors and the like, which may, indeed, produce in certain subjects a degree of mediumship, but nothing more, and mediumship is not what we are seeking.

Lastly, and most emphatically, we would warn anyone against attempting any of the invocations or evocations of talismanic and ceremonial magic as set forth in the textbooks and grimoires dealing with this subject. The results, if any are achieved—and unfortunately they can be—are likely to be exceedingly unpleasant and dangerous.

Even where the results obtained by the methods outlined in the three preceding paragraphs are not actually dangerous, they are not likely to be useful, but, on the contrary, are almost certain to be misleading. In illustration of which statement we will quote a few extracts from Iamblichos, who, in his work on the Egyptian Mysteries, deals exclusively with Theurgic Magic.

He tells us that "When there occurs some errancy in the theurgic technique"—as when, for example, some published textbook on Magic is used, which, if it be not purely evil, is admittedly defective somewhere—"the Images which ought to be at the Autopsia are not, but others of a different kind. These, the inferiors, assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting, and there will be a great mass of falsehood flow forth from the perversion.

"We say the same things now in regard to phantasms or apparitions. For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors, and attract the understanding to no good purpose in regard to matters . . . that will be among fraudulent deceptions. . . . On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors.

"Thou mayst not associate in the mind the spectacles of the gods that are superlatively efficacious with the apparitions got up by technical magic. For the latter have neither the energy nor the essence nor the genuineness of the objects that are beheld, but only project bare phantasms that seem real.

' I shall wonder if any one of the theurgic priests who behold the genuine, ideal forms of the gods should consent to allow them at all. For why should anyone consent to take idola or spectral figures in exchange for those that have real being, and be carried from the very first to the last and lowest? Do we not know that all things which are brought into view by such a mode . . . are really phantoms of what is genuine, and that they appear good to the seeing, but never are really so?

"The individual creating the spectral figures employs in his procedures neither the revolutions of the heavenly bodies nor the powers that exist in them by nature ; and in

short he is not able to come in contact with them. But as he follows an art, and does not proceed theurgically, he deals with the last and most inferior emanations, manifestly, from their nature, about the extreme part of the universe.

"The projector of spectral figures trusts in spectres destitute of soul, only animated with the outward appearance of life, holding together externally a framework of diversified complexion, and absolutely ephemeral in duration. Nothing of the things thus fashioned by man is unalloyed and pure. They are wanting in all, being brought together from manifold and incompatible substances. When any such multitude of auras accumulated from many sources has been mingled together, it is shown to be feeble and fleeting. They vanish more quickly than the idola seen in mirrors. For when the incense is placed upon the altar, the figure is immediately formed from the vapour as it is carried upwards, but when the vapour becomes mingled and dispersed into the whole atmosphere, the idolon is immediately dissolved and not a trace of it remains.

"Why then should this juggling be desired by the man that loves manifestations that are true? If they know that these things about which they are engaged are structures formed of passive material, the evil would be a simple matter. . . . But if they hold to these spectral figures as to gods, the absurdity will not be utterable in speech or enduring in act. For into such a soul the divine ray never shines; for it is not in the nature of things for it to be bestowed upon objects that are wholly repugnant, and those that are held fast by dark phantasms have no place for its reception. Such-like wonder-making with phantasms will, therefore, be in the same category with shadows that are very far from the truth."

The second class of dangers should be tolerably obvious from what we have already indicated, but not the least of them is illusion. As, however, we shall have to deal with these in our consideration of the nature of the trance state, we will not now dwell further upon them.

CHAPTER XII

We now, therefore, come to the trance state itself, and it should by now be abundantly clear that by this we mean the sacred state of divine trance, and not any psychic, somnambulistic or hypnotic states.

The principal characteristic of the mantic trance, as it is frequently called, is that in every stage of it complete self-consciousness and self-control are retained, although there is obtained what Plato calls a "divine release from the ordinary ways of men."

The earlier stages are sometimes called muesis, from muo, to close the eyes, for, as Synesius says in the *Aegyptiacus*, "There are two sets of eyes in the Mysteries. The Lower are closed when the Higher are opened," a statement that has misled many into speculations regarding hypnotism that we have before mentioned.

These states are connected with the noetic nature and lead naturally to the knowledge of spiritual

realities and the acquirement of certain powers; and they are designed to lead up to and culminate in the true re-birth, the birth from above as it is often called.

Though self-consciousness is maintained, the mind is drawn away from the things of sense, the spiritual sight, hearing and so forth becoming stimulated when, as the Oracle describes it, "No longer are visible unto thee the Vault of the Heavens, the Mass of the Earth; when for thee the Stars have lost their Light and the Lamp of the Moon is veiled and around thee is the Lightning Flash."

Yet until, as we have repeatedly emphasised, the mind and body have been as far as possible purified by prayer and meditation and the pursuance of the Sacred Rites, the danger remains that the phrenic, lower or psychic nature may play an undesired part and lead to illusions and self-deceptions, which are described as intrusive figures from the Underworld, seeking to draw away the attention of the candidate from the truth.

Ancient and mediaeval writings are full of descriptions of these appearances, which are even said to have material efficacy in Divine works under the guidance of those who understand and can control them; whence the saying of the Oracle, " Nature persuadeth us that there are pure Demons, and that the germinations even of evil matter can be alike useful and good."

Nevertheless the soul is liable to be led away into oblivion by these in the early stages, so that the further injunction is necessary, " Let the immortal depth of thy soul be predominant, and all thine eyes extend upwards. Stoop not down, for a precipice lieth beneath the Earth, drawing through the ladder which hath seven steps, beneath which is the Throne of dire Necessity."

This is why Vaughan, speaking of the First Matter, says, " The eye of man never saw her twice under one and the same shape." And Lully, that the first principles of the Art are " Fugitive Spirits, condensed in air, in shape like divers monsters, beasts and men,

which move like clouds hither and thither."

But apart from such apparitions, there are more subtle forms of illusion arising from memory, desire, imagination, emotion and so forth, which, while not necessarily alarming, and probably not tending to arouse the suspicions in any way, are at the same time totally inaccurate and misleading.

The following letter quoted by Vaughan in his *Lumen de Lumine* as being from the *Fratres R.C.*, bears on all these points in a most interesting manner. We give only the middle portion of the letter, which is the part that actually illustrates them. It runs as follows:

"There is a mountain situated in the midst of the earth or centre of the world, which

is both small and great. It is soft, also above measure hard and strong. It is far off and near at hand, but by the providence of God it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by envy of the devil, who always opposes the Glory of God and the felicity of man, is compassed about with very cruel beasts and ravenous birds, which make the way thereto both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy—but notwithstanding by every man's self-labour and endeavour.

"To this mountain shall you go in a certain night when it comes most long and dark; and see that you prepare yourselves by prayer. Insist upon the way that leads to the mountain, but ask not of any man where it lies, only follow your guide, who will offer himself to you and will meet you in the way. Truly you shall not fail to know him.

"This guide shall bring you to the mountain at midnight, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen and fall back. You need no sword or other bodily weapons, only call upon your God sincerely and from the depths of your mind.

"When you have discovered the mountain, the first miracle that will happen is this: A most vehement and very great wind that will shake the whole mountain and shatter the rocks to pieces. You will be encountered then by dragons, lions and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide, who brought you hither, will not suffer any evil to befall you. As for the treasure, it is not yet discovered, but it is very near.

"After this wind will come an earthquake, which will overthrow those things that the wind had left, and make all flat. Be sure you fall not off.

"The earthquake being passed there will follow a fire that will consume all the earthly rubbish and discover the treasure. But as yet you cannot see it. After all these things and near daybreak, there shall be a great calm, and you shall see the Day-Star arise and the dawning will appear and you shall perceive a great treasure.

"The chiefest thing in it and the most perfect, is a certain exalted tincture, with which, if it served God and were worthy of such gifts, the whole world might be tinged and turned into most pure gold."

Now these states of Manteia were in no sense haphazard or undirected; for before venturing far, if at all, with them, the aspirant was supposed, as we have already indicated, to study carefully the theoretical aspects of what he was to do, and to familiarise himself with the systems of cosmogony and cosmology held by the school in which he was studying, as far as any such system could be grasped theoretically. Also it was necessary for him to have some academic acquaintance with the Orders and Hierarchies of Essences he was about to encounter, together with the tokens and signs by which he might recognise and be recognised, and by virtue of which he might claim

such instruction and enlightenment as his degree of spiritual attainment would enable him to assimilate.

And it should be clearly understood that the Hierophants and candidates of the true Mystery Schools were no mere dilettante dabblers and experimenters, satisfied with visions of the Astral World, or the planes immediately contiguous to ours, against which they were warned by the Oracle in no uncertain terms :

"Stoop not down into the Darkly Splendid World, wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images; precipitous, winding ; a black ever-rolling abyss, ever espousing a Body unluminous, formless and void."

They sought to penetrate into the further Worlds, the Yetziratic and even Briatic, and to rise ever higher through them until they beheld the Divine Light, that Light which was formless, which was the true stage of Epopeteia or Beholding.

Although we are not considering the Eastern views on these subjects in this short survey, nevertheless the following descriptions of this Light, taken from the Bardo Thodol, or Thibetan Book of the Dead, are so apt that we do not hesitate to give them.

"Thy guru hath set thee face to face before with the Clear Light; and now thou art about to experience it in its Reality in the Bardo state, wherein all things are like the void and cloudless sky, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment know thyself and abide in that state. . . . Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognise it. ... Thy present intellect, in real nature void, not formed into anything as regards characteristics or colour, naturally void, is the very Reality, the All-Good. . . . Thine own consciousness, shining void and inseparable from the Great Body of Radiance, hath no birth nor death and is the Immutable Light."

But to reach any of these states, or even to assist in the preliminary purifications, the practice of the exercises of the Mysteries was necessary, which were in some measure connected with the process of solution or separation that we have been discussing. And in this connection we ought perhaps to mention an error that appears to be very prevalent concerning them. We have already dealt with it to some extent in Chapters III and IV, though limiting it at the time to sex practices.

We would now, therefore, extend this to physical exercises generally, such as one reads of in certain forms of yoga. The exercises of the Mysteries of Greece and Egypt were of a different order, being purely spiritual, and were intimately connected with that ritual which was a preliminary to the earlier mantic states. They were neither physical nor intellectual, but were linked with the Alchemical volatilising of the fixed and fixing of the volatile with which we have all along been dealing, and with which we shall deal again, both in the next stage of the Subtle Work, and in the section on dew which summarises the whole procedure.

When Syncsius says " Intellect above all things separates whatever is contrary to the true purity of the phantastic Spirit; for it attenuates this spirit in an occult and ineffable manner, and extends it to Divinity" he is not speaking of the natural intellect, which cannot do this, but of the Mind in the sense which we have previously outlined in Chapter II. And with this clue we must, for the time being, remain content.

CHAPTER XIII

We now come to the last of our three stages of the Subtle Work, which we have termed Reunion. This process is also the Alchemical Coagulation and the fixing of the volatile. As the Smaragdine Tablet says, " The power of it is integral if it be turned into earth." And Senior, that " the highest fume should be reduced to the lowest; for the divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives."

And Trismosin, after discussing the putrefaction and decoction, quotes Hermes as saying, " It is indeed needful that at the end of this World, Heaven and Earth should meet and come home." And again, in the Fourth Parable of his Splendor Solis, he quotes Senior thus : " The Spirit dissolves the body and in the Dissolution extracts the Soul of the Body, and changes this body into Soul, and the Soul is changed into Spirit, and the Spirit is again added to the Body, for thus it has stability."

Khunrath, likewise, in his Amphitheatrum informs us concerning the whole of the second or Subtle Work as follows: "In the Second Operation, which takes place in one circular, crystalline vessel, justly proportioned to the quality of its contents, also in one theosophic, cabalistically sealed furnace or Athanor, and by one fire, the body, soul and spirit, externally washed and cleansed and purged with the most accurate diligence and Herculean labours, and again compounded, commingle, rot of themselves and without manual co-operation, by the sole labours of nature, are dissolved, conjoined and reunited; and thus the fixed becomes volatile wholly; these three principles also are of themselves coagulated, diversifiedly coloured, calcined and fixed; and hence the world arises renovated and new."

While Eudoxus, in his Fourth Key—if we may be pardoned for thus multiplying authorities—says "The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing) : it is this which reduces our Water into Earth ; there is but this only Water in the World, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time they will never appear; because it is an undoubted sign that you have failed in some essential thing in the former operations ; for to corporify the Spirit, which is our Mercury, you must have well dissolved the body in which the Sulphur which coagulates the

Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility—the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility."

And this in part is the meaning of the fable of Osiris, who, his parts having been gathered together again and preserved in a chest floating upon the waters of the Nile for a time, emerged therefrom resuscitated, and came forth immune from all ills or harm and beyond all comparison more powerful than before.

In short this reunion is the key to the Mystical Rebirth in the deathless Solar Body, admirably preluded in a quotation from the lost Gospel of Phillip given by Epiphanius, "I have united myself, assembling myself together from the four quarters of the universe, and joining together the members that were scattered abroad," and elaborated in the Apocalypse in the allegory of the birth of the Man-child.

For the whole process we have been studying is manifestly connected with the attainment by the soul of the candidate to the highest level to which his spiritual development can aspire, and by the absorption of the soul when in this state of all the wisdom, power and purifying energy which it can assimilate. It then returns to the body, which is its proper earth, purging it by the radiations of the energy thus acquired.

This process being constantly repeated, the level is gradually raised, for the purging at each return ensures further projection at the next solution, which is the augmentation of the power of the stone which is so much spoken of in the later stages of the work.

Thus the purifying and vivifying energy is absorbed in ever increasing amounts, while at the same time the power of maintaining the contacts is steadily developed, which also assists in the general growth of the soul.

In such a manner, by successive stages, the aspirant is said to progress towards union with his Higher Self, and because of these various stages of development, there were different forms of the sacred rites. This not unnaturally adds to the difficulties of gleaning any information relative to them, for the records do not in any way plainly set them forth by stages, but intermingle the accounts the one with the other, as the Alchemists at all events admit quite openly, so that their meaning shall remain unintelligible to those without the Key.

We have above mentioned the augmentation of the stone, which we have seen to be intimately connected with the constant repetitions of the process. Eudoxus is quite definite in this assertion, saying in his Sixth Key that "The Multiplication of the Stone is by reiteration of the same operation, which consists but in opening and shutting,

dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable."

The others are unanimous in their agreement with this thesis, and indeed it should be so obvious to the ordinary intelligence that we will waste no more time on it.

It will perhaps be of assistance to the student in the course of his own researches if we devote some small space to the consideration of some of the commoner terms in use among the Alchemists, and in so doing we shall in a measure recapitulate and review what has gone before.

And if it should seem to anyone that according to our description of it, the work is shorter than they expected, it must not be forgotten that the fermentative process of the first work—and indeed all the processes of both works—has to be gone over again and again, repeatedly and with the greatest care. Hence the Alchemists' command to the student to dissolve, distil, incerate, calcine, sublime, and fix the Occult Nature, and hence are we told that the Gold is to be tried seven times in the fire, so that the initial process alone comprises a death, a resurrection, a purification, a separation, an exaltation and a sublimation.

And in passing through the various stages, the First Matter, the Mercury of the Adepts, the Quintessence, is alluded to under a multitude of terms and by a variety of descriptions. As Agmon says in the concluding section of the Turba, which Arnold de Villa Nova borrowed for his Speculum, "It is also a stone and not a stone, spirit, soul and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies ; if you say that it is water, you speak the truth ; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing foreign. Unless the

names were multiplied, so that the vulgar might be deceived, many would deride our wisdom."

At times it is called an essential oil; at others a sharp vinegar; again a Dragon, a Chameleon, a Phoenix, a Salamander. Sometimes it is mineral, sometimes vegetable, sometimes animal; now it is Fire or Light, then Earth, Air or Water; at other times it is Magnesia, Azoth, Antimony, Ether or Ens. Frequently it is resolved into its elements, or three component parts, Salt, Sulphur and Mercury, which are Spirit, Soul and Body ; Active, Passive and Resultant; Father, Mother and Son ; Attraction, Repulsion and Circulation.

Planetary terms are frequently used. The Sun for the Active, the Moon for the Passive; Saturn for the Self-willed Life, the Will at one stage of the operation; Venus, the Celestial Light of Nature ; Vulcan, motion.

Again Salt is Will at another stage, whose analogue is Weight. The Brazen Body is

the impure, natural born Spirit. The Orient Animal is the Will clothed in Light, which the Oracle describes as "Having put on the complete armed vigour of resounding Light, with triple strength fortifying the Soul and Mind."

The principle of Body is severally referred to as Caput Mortuum, Pigmy, Diadem of Body and Duenech.

The Vulture, Crow and Raven are synonymous terms for the Spirit of Life, though they appear to be used as indicative of different stages in the process, just as are the various colours so often alluded to.

The Philosophic Earth is that where the Magnesia, Terra Adamica or Red Root is sown; where it dies and corrupts in order that it may renew itself as Salt. And here there appears to be a manifest contradiction, for the Earth of the Wise is another name for Mercury; but this is nevertheless explicable, seeing that it conceives into itself the very seed, sperm or ferment by which it is nourished and brought to perfection.

The Red and White are Soul and Spirit, which emerge in union from the blackness of the mystical death, and we are told that when the Artist sees it he knows that he has the Great Arcanum.

Many interesting points arise from the consideration of Water, Air and Fire, and with these we will deal in the next chapter.

CHAPTER XIV

"In the beginning the Elohim created the substance of the Heavens and the substance of the Earth. And the Earth was without form and void, and darkness was upon the face of the Abyss and the Ruach Elohim vibrated upon the face of the Waters."

Such are the first two verses of the Book Berashith—which we call Genesis—according to the Hebrew. On these words alone, and their implications and meanings, a book might be written, but we would only here draw the reader's attention to the word Ruach, whose implications we have to some extent discussed in an earlier chapter, adding here the fact that the gender of the word is feminine, which will explain some of the allusions in many of the previous quotations. Also to the words Abyss and Waters, which are both rendered by the same word in the Hebrew. This word is Thehom, and contains in itself the two ideas of "the formless" and "water," whence it might aptly be translated here as "formless waters."

This is the Virgin Water of the Alchemists, and Thomas Vaughan tells us that when the philosophers practised upon the Chaos itself, that is to say upon the Formless and Void, they opened it and saw the Pre-existent Countenance of the Triad, and saw that all things here below, the Water of Mundane Life as it is elsewhere called, was a Thick Water, which is a term much used in Alchemy.

The apparent stark absurdity of the statement that the philosophers practised upon the Chaos will be elucidated later. For the moment we will consider this Thick Water. We find it mentioned in 2 Maccabees, i, 19-22, where the Sacred Fire was buried in a secret pit. On the return from the captivity it was found to have turned to a thick water, from which, however, the Fire was extracted.

In support of this analogy we find that the Sepher Yetzirah, or Book of Formation—which, as we have said, is one of the oldest books of the Qabalah, and is attributed by legend to Abraham, though its author in all probability was Rabbi Akiba—in describing the Creation says that Fire was derived from Water.

There is, of course, an obvious analogy between Thick Water and Gum, which is another term for it. It is also called White Mercury—Mercury giving quite a good parallel—and we note that there is a White Gum and that Permanent Water is White. Permanent Water is also called Igneous, while Mercury is Water of Sulphur, which may very well be taken to mean "containing Sulphur or Fire," and Hermes in the Golden Treatise says "Conserve in that Sea the Fire."

This Water, then, that is to say Permanent Water, is the First Matter, "which is that waterish substance which wets not the hands." "It looks like a Green Lizard," says Lully, "but its most prevalent colour is a certain inexpressible azure." Hereby he denotes it; watery nature, both by the colour blue, and the fact that the Lizard probably represents Scorpio, which in good symbolism is Aquila, the Eagle, the Kerubic Emblem of Water and the Alchemical Emblem of Distillation. Lully continues, "The predominant element in it, however, is a certain fiery, subtle earth, whence it is often called earth, causing much confusion; but this is the viscous or slimy part." And as it is said to be impregnated by the Sun it is spermatic and is called a Sperm of Earth.

This is also Sperm of the World, Catholic Magnesia, the Twofold Mercury or Azoth, Vinegar, Clean Water, Divine Water, Sea Water, Virgin's Milk and Mist. And here we would remind the student of the Mist that went up from the earth and watered the whole face of the ground mentioned in Gen. ii, 6.

We will now take the analogy of Gum, which gives us a good parallel—being a vegetable excretion—especially if we consider the idea of the Sperm or Seed just mentioned. This will also afford us the promised elucidation of the apparent absurdity of operating on the Chaos, for according to Vaughan the original. Seminal Viscosity, Sperm or Seed from which the World was made, disappeared in the Creation, for it was the Waters of Creation upon which the Spirit or Ruach Elohim brooded or vibrated in the beginning, transforming it into the World. The World, however, now yields us a secondary seed, which is the very same essence or substance with the primitive general one—the description of which, by the way, tallies rather well with ectoplasm. This Seed, says Vaughan, is abstracted in its heavenly, universal form by vegetables, which attract it at their roots as it comes from the air in Dew. This Sperm is generated from the mixture and marriage of the inferior and superior natures in the vapours.

Let no one be misled by any such statements into thinking that any common vegetables are meant, for it is quite otherwise. As well might the Tree of Life be mistaken in the same way. We are dealing here, as we have dealt all along, with one only thing; one matter, one vessel, one furnace, one laboratory.

But to resume. We have thus been led up to a consideration of Dew, a most important symbol, than which, perhaps, no better symbol of the Alchemical process can be quoted. The Alchemists, in their use of it, regard the air as a vast circulatory, whose upper reaches are extremely rarified. In it is involved all the idea of the action of opposites on one another, for fire and water, that is to say heat and moisture, are always busy with one another, and according to Anaxagoras in the Turba, the thickness or spermatic part of the fire falls into the air. The thickness or sperm of the air, and in it the thickness and sperm of the fire, falls into the water, and all these fall upon the earth, with which idea we should compare either body, soul and spirit, or the Qabalistic notion of the triple division of the soul as outlined in Chapter II.

Now the water is here to be taken as the middle nature between the air and the earth, the former, in ancient symbolism being hot and moist, and the latter cold and dry, while the water is cold and moist.

On a higher level the air is the reconciler between the water and the fire, so that thus the air becomes what we have already termed it, a vast circulatory where the inferiors and superiors meet like agent and patient, or, as some of the Alchemists express it, where

Sulphur and Mercury are mingled.

Here things are said to be resolved into general principles by the action of wind, which is, of course, vibration, contrition and so forth. This resolves them into moisture, the prime element of creation, as it were, which then descends as dew, so that we have a perpetual rarefaction and condensation, or circular process going on, that which is generated in the air being taken up by the water, which acts as the body.

Now by dew, however, is not meant common dew, as with all substances treated of in Alchemy; but it serves to illustrate the sublimation of the volatile part, which, ascending, is acted upon by that which is its higher counterpart, of which it absorbs something, and then, becoming refixed, descends again into earth or body which it is able to some extent to purify, having

been itself in some measure purified.

We have not treated this section in nearly as full a manner as it deserves, but it may nevertheless be seen from what we have said that water is sometimes called fire, and why this should be.

This fire involved in air, which is collected up by the water, is called Starry Milk or Air of Luna, so that water is like a flying bird, and the milky moisture which is found in

her crystal breasts is called Milk of Birds, and thus some of the philosophers have said that "Birds do bring their Stone unto them." Fish are said to do the same thing, for they live in the Water.

And the air, which involves in itself a fire, is the Pneuma, Breath, Spirit or Ruach. But the symbol of Ruach Elohim is Fire, which, in the Soul is the Qabalistical Neshamah, the Higher part, by the Fire or Sulphur of which the Nephesh or lower part must be purged.

Now following the analogy of Dew and the evaporation of water from the earth into air, which it, as it were, dissolves and which contains fire, we must distil from the gross earth of our material natures the Nephesh, the subtle or watery part, which shall dissolve the volatile or airy part or Ruach, containing the Fire, Neshamah. When this falls upon the earth as dew it will commence its purification.

There is in the Qabalah much about this Dew, but it is too technical for anything but a passing reference. It is said that from it the dead are raised up, and by dead is meant, in the mystical language of the Zohar, fallen.

To explain the sublimation of the essences with the matter in the foregoing, Vaughan and others postulate the Archeus or Central Sun, " For where the rays of the one and the other meet, the central, breaking through to meet the celestial, suffers a sort of ecstasy," says Vaughan, " So then, in winter, the face of the earth being as it were sealed, Magnesia is generated, but in spring and summer it ascends more freely."

This compounding of watery and airy natures has doubtless given rise to the term Green Stone, though some say it should be Green Lion. This curious beast is also the Poisonous Dragon of whom Hermes says in his Golden Treatise, " In every nature there is first the needful water, then the oily tincture and lastly the foeces or earth which remains below. But a Dragon inhabits all these, and they are his habitation, and the blackness is in them, and by it he ascends into the air. But while the fume remains in them they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture and death from the foeces; and by distillation thou shalt achieve a triumphant reward, even that in and by which the possessors live."

Now the Water, the Oil and the Earth are the hidden intrinsic natures, and in this sense every element is threefold. The Dragon is the self-willed spirit, as we have already said, which in its normal mode, resulting from the fall, is a poisonous nature and destroys all that it touches. This poison is the fume which is to be taken away. It is not one with the blackness which is in them, for this has a practical meaning linked with the dissolution at the end of the quotation, here given as distillation.

The oily tincture is Sulphur, for Hermes adds in the next paragraph, " The temperate unguent, which is Fire, is the medium between the foeces and the water, and is called the perscrutinator of the waters. For the unguents are called Sulphurs, because between fire and oil and the sulphurs there is close propinquity; even as fire burns so

does sulphur also."

The Dragon, to revert to him again, is salt in the impure state, also our Green Lion, so that this latter is synonymous with all those other terms which have been given in Chapter IV, and also with the Magical Earth, the Flos Salts Aibi or Flower of White Salt, the

White Sand and so on, for it is not specified always at what stage it is alluded to, and it must be borne in mind that in the Great Work nothing is added, only superfluities removed.

And this Magical Earth is that in which is the recreative fire, the " Land of Havilah where good gold is," which is Martian and Fiery. This is the Fire that coagulates the parts, and the Salt is the water that wets not the hands, the Magnesia that was exhibited in the Mysteries.

Thus we come at length to the end of our investigation, and we can but hope that it has not proved too disappointing to the reader, and that it will not be thought that too liberal a use has been made of quotations. Our object has been throughout to lead him to a study of this most fascinating and—as we consider it—all important subject, and to persuade him that the writings of the philosophers, despite their envious complexity, will well repay him for the pains to which he may be put in their perusal.

We may therefore, perhaps, be forgiven if we conclude by giving him two further extracts, which we will leave to his consideration without comment. The first is from the Fourth Parable of the Splendor Solis of Trismosin.

"This (Dissolution) the Philosophers give to understand in the following Signature or Figure : They saw a man black like a negro sticking fast in a black, dirty and foul smelling slime or clay ; to his assistance came a young woman, beautiful in countenance, and still more so in body, most handsomely adorned with many-coloured dresses, and she had wings on her back, the feathers of which were equal to those of the very finest white Peacock, and the quills were adorned with fine pearls, while the feathers reflected like golden mirrors. On her head she had a crown of pure gold, and on the top of it a silver star ; around her neck she wore a necklace of fine gold, with the most precious Ruby, for which no king would be able to pay; her feet were clad with golden shoes, and from her was emanating the most splendid perfume, surpassing all aromas. She clothed the man with a purple robe and lifted him up to his brightest clearness, and took him with herself to Heaven."

The second is a recipe for the Medicine from Thomas Vaughan. This has unfortunately been described by a modern commentator in the following terms : "I must confess to a feeling that this recipe is a jest or a kind of parody on the ridiculous processes given by pretenders in Alchemy." We feel that the intelligent and not merely superficial reader will take a different view, and that the measure of his approval will indicate the measure of his understanding. It is given thus :

" R/. Ten parts of celestial slime. Separate the male from the female and then each

from its earth, naturally, however, and without violence. Conjoin after separation in due, harmonic, vital proportion. The soul, descending straightway from the pyroplastic sphere, shall restore its dead and deserted body by a wonderful embrace. The conjoined substances shall be warmed by a natural fire in a perfect marriage of spirit and body. Proceed according to the Vulcano-Magical Artifice till they are exalted into the Fifth Metaphysical Rota. This is that Medicine about which so many have scribbled but so few have known."

[\[Part 1\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 1 of 2 (Chapters I-VII) [\[Part 2\]](#)

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

This copy was scanned by hermetics.org. from the original 1930 copy.

Edward John Langford Garstin was a prominent member of the Alpha and Omega (A:.O:.), a later development of the Hermetic Order of the Golden Dawn. He was the author of two published works primarily on Spiritual Alchemy. The other being "The Secret Fire" (1932), which is published on our website.

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PREFACE

The Title selected for this short treatise may at first sight appear to be either very ambitious or presumptuous or even both. Alternatively it may be held to be misleading on the ground that this is not really a practical textbook.

It would therefore appear advisable, from the very start, to warn the intending reader that no claim is made herein to any special knowledge of the Art other than that which can be gleaned from the careful study of the published works of the Alchemical writers, and the use of such powers of insight and intuition regarding their admittedly involved and cryptic phraseology as the author may possess.

Of necessity various subjects usually classed under the general heading of Occultism will have to be considered, and some preliminary remarks under this head may not be inappropriate.

Many people fight shy of Occultism because of its undesirable associations in their minds with credulity and superstition, neurotics and hysteria, charlatanry and fraud, and because they are accustomed to regard what genuine residuum there may be left as consisting in undesirable and dangerous practices.

On reflection, however, it will be found that the same impression is prevalent in toto among many regarding Spiritualism, and in part regarding Mysticism, while the Orthodox Religions do not escape altogether scatheless.

It is not intended herein to indulge in apologetics on behalf of Occultism, which, divested of the illusions held about it, is quite capable of speaking for itself as it were, and requires no defence. It is merely proposed to discuss what is termed Theurgia, which is the practical part of Spiritual Alchemy, as far as the limits of space and the avoidance of undue technicalities will permit.

Theurgy, denned a little more carefully, means "The Science or Art of Divine Works," and it is the same as the Telestic or Perfecting Work. In Alchemy it is called the "Great Work," which is the purification and exaltation of the lower nature by the proper application of scientific principles, so that it may become united with its higher counterparts, whereby the individual may attain to Spiritual, and ultimately Divine, Consciousness.

By scientific principles are to be understood "known principles," though the fact that

these are not generally known is the origin of the term "occult," which merely means, according to the dictionary, "escaping observation, not discovered without test or experiment," which definitions apply with equal force to any department of scientific research.

Were this definition more commonly recognised, it is possible that there would be less misleading talk and less misunderstanding on the part of the opponents of the Arcane Sciences than there are at present, and that there would not be so much condemnation where there has been no previous careful investigation.

We would also say a word by way of apology to the reader who may feel that we have made too lavish a use of quotations. Our object is twofold. Firstly, that no one may imagine that they have to rely merely upon the speculations of some dilettante dabbler in the Occult Sciences, but that they may see for themselves the sources from which our conclusions are drawn. Secondly, because we feel unable to improve upon the sayings of these writers, save only by bringing together the references that are not merely scattered through their various works, but also, on their own confession, placed very often out of their proper sequence and

relationship even in their individual books. Passages thus correlated often assume fresh importance, and from them, sometimes, the unexpected truth emerges. If we have to any extent succeeded in thus throwing light upon the sayings of the sages, however little it may be, we shall have more than achieved our object.

THEURGY CHAPTER I

Theurgy or the Telestic Work, was the very essence of the teaching of the Mystery Schools of Egypt, of Samothrace and of Eleusis; of Zoroaster, of Mithra and of Orpheus. And in Egypt, the cradle of them all, were initiated many of the outstanding men of their day, such as Pythagoras, Plato, Demokritos, Eudoxus, Archimedes, Chrysippos, Euripides, Proklos, Thales and many others.

In addition many of the Fathers of the Church, such as Clement of Alexandria, Cyrillus and Synesius, were also initiated into the Mysteries and regarded them as sacred and efficacious, transferring in part the very language, rites and disciplines of them to their own forms of worship, as is even to-day apparent.

Proklos tells us that "The Perfective Rite leads the way as the muesis or mystic initiation, and after that is the epopteia or beholding."

Plato calls Zoroastrian Magic "The Service of the Gods," and Psellus affirms that "Its function is to initiate or perfect the human soul by the power of materials here on

earth, for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuitions, and to the comprehension of Divinity."

Clement of Alexandria alludes to the Mysteries as Blessed and says: "O Mysteries truly Sacred! O pure light! At the light of the torches the veil that covers Deity and Heaven falls off. I am Holy now that I am initiated." While Synesius, speaking in alchemical terms, declares that "the Quintessence is no other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

Nor are the later students and masters of the art less well known, for included among their number were such men as Appollonius of Tyana, Albertus Magnus, Roger Bacon, Paracelsus, Arnold de Villa Nova, Picus di Mirandola, Trithemius, Boehme, Cornelius Agrippa and many others.

But to leave the historical aspect, which, however interesting, is relatively unimportant, and to come to our subject. Theurgy is inextricably associated with Religion; is, in fact, its very kernel; for on investigation we find that beneath the exoteric and allegorical forms of all ancient doctrines, and hidden carefully within all their sacred writings, there is an underlying principle which is in every case the same, but is yet invariably concealed in one way or another.

This central teaching deals with rebirth, or birth from above, and, if we are to believe the records of antiquity, there is, and always has been, a definite body of scientific teaching on this subject, the knowledge of which, though jealously guarded, was never denied to the genuine and earnest seeker.

Unfortunately the mental and spiritual limitations of the vast bulk of mankind throughout the ages have always prevented the public teaching of this science, and necessitated the maintenance of the strictest secrecy, the knowledge being invariably given in the involved, complicated and envious language of symbol and allegory.

This is, of course, a constant source of annoyance to many people today, who declare themselves as being opposed on principle to what they term "artificial secrecy" in any shape or form; and to an even larger number, who, being without any particular principles, are decidedly averse from undertaking the necessary labour, but desire a clear exposition in "popular" form.

As Mrs. Atwood, in her Suggestive Enquiry, very succinctly puts it: "No such alluring baits to idleness are to be found on the title pages of the middle age school of philosophy; no such simplifications of science as we now hear of are belonging to Alchemy. It is true, there are Revelations, Open Entrances, New Lights and True Lights, Sunshine and Moonshine, with other Auroras and pictured Dawns; Manuals, Introductory Lexicons of obscure terms, with meanings no less obscured; Triumphal Chariots also. Banners, Gates, Keys and Guides, too, without number, all directing on the same Royal Road when this is found; but useless to most wayfarers; nothing that we observe at all suited to the means or taste of the millionaire class of readers, whose

understanding, like that of pampered children, has grown flaccid; and by excess of object-teaching, has forgotten how to think."

As for the complaint of the others, it is difficult to understand what is meant by "artificial secrecy " unless it means making a secret out of nothing, or pretending to have some secret information, when in point of fact one has none—a charge which has for long been unjustly laid against the Alchemists. If this be the meaning of the phrase we cannot but be heartily in agreement with it, but if it means the deliberate withholding of certain knowledge from the masses, then it entirely depends on the reasons that can be given for the secrecy as to whether the term "artificial " is justifiable.

Now if the object of Theurgy and Spiritual Alchemy be solely the purification and exaltation of the Soul, it may be argued that such knowledge ought to be broadcasted and not obscured; that it is obviously for the good of mankind, and that to conceal it is virtually criminal.

But it must be remembered that what is proposed is a method of accelerated Soul development by a astern of intensive culture, as is in many places asserted; and it would appear that there is every reason why those who were in possession of the requisite knowledge were chary of passing it on. And these reasons, when we examine them, must apply equally forcibly today for those, if such there be, who are the guardians of the secret.

For the practice of this art opens up very dangerous possibilities, involving, as it is said to do, an understanding of the working and application of certain arcane forces of nature, commonly called magic.

Now magic is a purely relative term, the magic of antiquity, or some of it, being the common knowledge of today. But knowledge is power, and power can always be used in two ways, for good or for evil. We have only to look around us to see the appalling results of an unwise dissemination of knowledge, seeing that man is almost invariably tempted, and almost as invariably succumbs to the temptation to use his knowledge for purely personal and material ends, and very often for destruction. For which reason it may well be submitted that there is at least an excellent prima facie case for secrecy.

This at any rate was the conviction of the Alchemists, as witness that saying of Raymund Lully, "I swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep secret that which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation is to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgement as a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man."

Justified or not, however, the secrecy exists, and it may well be asked where clues

may best be sought, which may be followed in the search for this jealously guarded wisdom.

The answer would appear to be that such clues are to be found almost anywhere in the religious, philosophical and mystical writings of either the East or the West, but that it will probably come more easily to the majority of Westerners to take the Egyptian, Semitic and Greek and not the Eastern systems. For this reason, therefore, a study of certain books of the Bible, notably the Pentateuch, Solomon, Job, Ezekiel, the Gospels, the Epistles of St. Paul and the Revelation of St. John, will be found profitable, especially if the student be aided by some knowledge of the Qabalah, which is the great key to their understanding. Among the un-canonical books Enoch and Wisdom are helpful, and apart from these Semitic writings, the so-called Egyptian Book of the Dead, the works of many of the Greek Philosophers, the Gnostic and Hermetic fragments, expositions of the Mysteries, especially Iamblichos, and almost all the Alchemical writers, are full of illumination.

Of the three sources mentioned above, Egyptian, Semitic and Greek, the first is unquestionably the most ancient, but Egypt has left but few traces for us. The Jews derived their knowledge primarily from her through Moses, whatever they may have adopted subsequently from Chaldean, Babylonian and other sources, while even the Greeks obtained much of their inspiration and actual knowledge from her Mystery Schools.

Thus, therefore, is it that the Qabalah, the Jewish Mystical tradition, which was handed on orally for centuries, and was not written down till some as yet undetermined date in our era, forms one of the principal keys, not merely to the Jewish and Christian Scriptures, but to all the other sources we have mentioned; for the language of symbol and allegory is an universal language, and the student will observe for himself that many of the Alchemical writers were avowed Qabalists.

As, however, the Qabalah is a highly technical subject, and as it is proposed to avoid technicalities as far as may be, direct allusions to it will be as few as possible in the pages which follow.

With all the mass of clues which surround us everywhere when we begin seriously to look for them, it is difficult to know where to make a start, for to review them all would take volumes. Still, as the science of the ancients was a causal science and reasoned from universals to particulars, it will be best to pick on some symbol of the Universe, and then to seek its counterpart in ourselves, whereby we may glean some idea of what was to be achieved, and afterwards to take some other clue, which may lead us to an understanding of how it was to be done.

Nevertheless, as our quest is concerned primarily with the Soul, we will first of all devote ourselves to a consideration of some of the views held by the ancients regarding it.

CHAPTER II

Wherever we direct our attention in the physical or spiritual worlds, we are likely to encounter an apparent paradox, and it should, therefore, cause us no surprise that in considering the Soul we immediately find such a state of affairs existing.

We are accustomed to the idea that man is not a simple being; that he is composed of body and soul, or even of body, soul and spirit, though there appears to be considerable looseness in the way these two latter terms are used.

We also admit that the soul is the principal part of man; is, in fact, the man himself, leaving on one side for the moment the differentiation between soul and spirit. But we find it difficult to grasp that the soul is at once indivisible and divisible; that it is both one and yet possessing parts.

Nevertheless this hypothesis underlies the teaching of the Egyptians, Hebrews and Greeks, whom we are principally considering, and we are compelled to form some coherent view of the divisions of the soul if we are to follow the writings wherein we propose to look for our clues.

It will perhaps be simpler to consider first some of the Qabalistic ideas concerning the Soul, for they possess a quite definite terminology which is missing in many of the others. This will furnish us with a standard of comparison and of correspondence that should be distinctly useful.

According to the Zohar, the Soul was divided into three parts, of which the highest was termed Neshamah, corresponding to the intellectual world; the second Ruach, the seat of good and evil, corresponding to the moral world ; and the third, Nephesch, the animal life and desires, corresponding to the material world of sense.

Now Neshamah was itself divided into three parts, for, as the highest part of the soul, it represented what was termed the Supernal Triad, composed of the first three Sephiroth or Emanations.

It is here necessary to digress for a moment to explain that the system of the Qabalah postulates the existence of ten Sephiroth—which may be regarded either as Emanations from, or the Highest Abstract Ideas of, God—conformed into four Worlds called Atziluth, Briah, Yetzirah and Assiah, which are respectively Archetypal or pure Deity, Creative, Formative and Material. The first Sephira comprises the first World, that of Atziluth, the next two that of Briah, the next six that of Yetzirah, and the last that of Assiah.

The Supernal Triad, therefore, mentioned above, being composed of the first three Sephiroth, embraces the first two Worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to Atziluth

and the next two to Briah.

The first of these conveys, therefore, the illimitable and transcendental idea of the Great Absolute and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together Wisdom and Understanding, the higher governing, creative idea, the aspiration to the Ineffable One in the Soul.

Neshamah in turn links these Supernals with the Ruach, a word which means Spirit, and is here the Mind, the Reasoning Power, that which possesses the knowledge of good and of evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly we have the Nephesch, which is that power in the Soul which represents the passions and physical appetites.

The Zohar, Part II, fol. 94b, tells us that at birth man receives the Animal Soul (Nephesch), and if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World). We need not, however, enter into a consideration of the possibility of man without the Ruach, or his nature, but will make the justifiable assumption that for all practical purposes man, according to the Qabalah, consists of Body, Nephesch and Ruach, that is Body, Soul and Spirit.

Among the Greeks Plato also makes a triple division, as does Plotinus, though others, as for example the Pythagorean Philolaus, give four.

We will take the Platonic system as being, probably, the most widely known and most often quoted. He gives the Nous or higher mind; the phren or thumos, the lower mind, including, according to some, the psychic nature; and the epithumia, comprising the emotional nature and the animal desires, appetites and passions. The faculties of the lower and higher minds he sub-divides into four, two to each. To the lower he allots Eikasia, the perception of images, and Pistis, faith and a sort of psychic groping after truth. To the higher he refers Dianoia, or philosophic reasoning, and Noesis, or direct cognition. The first two are amalgamated under the heading of Doxa, opinion or mostly illusory knowledge, while the other two are classed as Gnosis or Episteme, wisdom or true knowledge.

The first of the two sub-divisions of Doxa includes the whole of that body of knowledge which we term the inductive, physical sciences, these being concerned exclusively with the observation and investigation of the phenomena of the material universe. The second embraces the numerous forms of dogmatic creeds and beliefs summed up as a rule as exoteric religion.

Of the two grades of Gnosis, the first refers to those more speculative aspects of

philosophy, wherein an attempt is made to arrive at a knowledge of first principles by means of pure reasoning, while the second grade implies the power of the mind directly to apprehend the truth without going through any intermediate process of reasoning.

Comparing this system with that of the Qabalah, we observe that the Nous corresponds with the Neshamah, the Phren with the Ruach and the Epithumia with the Nephesch.

Regarding the allocation of the four faculties of the lower and higher minds, the reader may feel a little doubtful as to the allocation of the philosophical reason to the higher mind or Nous, which, from its very name, is definitely associated with the noetic or epistemonomic faculty of direct perception of the truth; but such questions are, after all, of relatively small importance.

Similar to the ideas we have outlined above are the following passages from Abammon's reply to Porphyry (Iamblichos de Mysteriis) when alluding to the Hermetic concepts. He says: "For man, as these writings affirm, has two souls. The one is from the First Intelligence, and is participant of the power of the Creator, but the other is given from the revolutions of the worlds of the sky, to which the God-beholding soul returns. . . . But the Soul that is in its higher mental quality from the world of Intelligence, is superior to the movement of the world of generated existence, and through this there takes place both the unbinding of fate and the upward progress to the gods of the World of Mind.

"The Theurgic discipline, so far as it conducts upward to the Unbegotten, is made complete by a life of this kind. . . . For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is, even to the divine nature . . . (and) there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free."

Here, however, to make comparison with the Qabalistic ideas, we find allusion to the Ruach, to the Neshamah, and to a higher principle still, presumably the Yechidah. For the Ruach, as we have seen, corresponds to the Yetziratic or formative World, here alluded to as the "worlds of the sky," while Neshamah is the idea of wisdom and understanding, which, in our quotation, is "the higher mental quality from the world of Intelligence." But Abammon goes on to say that there is another principle beyond this, by which we participate in the eternal life and energy of the gods.

In conclusion, and as further illustrating the enormous importance attaching to the higher portion of the soul, the Neshamah, the Nous or the Mind, the following extracts are of interest, and it would perhaps be as well to point out here and now that none of these quotations is chosen merely to illustrate the point immediately under consideration, but all have their bearing on the telestic work.

The Zohar, Part I, fol. 246 (La Kabbale, Franck) says: "Come and see. Thought is the principle of all that is; but it is at first Unknown and shut up in itself. When the Thought begins to develop itself forth, it arrives at that degree where it becomes Spirit. Arrived at this estate it takes the name of Intelligence, and is no longer as before it was, shut up in itself. The Spirit, in its turn, develops itself in the bosom of the mystery with which it is surrounded; and there proceeds a voice which is the reunion of the celestial choirs, a voice that rolls forth in distinct utterance articulate, for It comes from the Mind."

In the Divine Poemander of Hermes Trismegistus, Book II, we find the following: "My thoughts being once seriously busied about the things that be, and my understanding lifted up—all my bodily senses being utterly holden back; methought I saw one of an exceedingly great stature and infinite greatness call me by name, and say to me. What wouldst thou understand to learn and know? Then said I, Who art thou? I am, quoth he, Poemander, the Mind of the Great Lord, the most mighty and absolute Emperor. I know what thou wouldst have, and I am always present with thee . . . I am that Light, the Mind, thy God, who am before the moist nature that appeareth out of the darkness, and that bright and lightful Word from the Mind is the Son of God. How is that? quoth I. Thus, replied he, understand it. That which, in thee, seeth and heareth the Word of the Lord, and the Mind, the Father, God, differ not from one another, and the union of these is life . . . I, the mind, come into men that are holy and good and pure and merciful, and that live piously and religiously, and my presence is a help unto them; and forthwith they know all things."

CHAPTER III

Now at the end of Chapter I we proposed to select some symbol wherein we might look for a clue as to what was to be achieved, and in order that we may take some type that will be almost universally familiar, and at the same time find its parallel in Alchemical literature, we can hardly do better than choose one of the most ancient of all, the Serpent.

This symbol can be traced right back into the most remote ages, just as can Phallism, with which it is usually associated and allied. But it must not be thought for one moment that the latter was ever an integral part of the belief of the enlightened, or that they at any time worshipped serpents, though this accusation is quite frequently made against them. The fact is that Serpent Symbolism began to be misunderstood by the ignorant at a very early stage, the people having mistaken the symbol for the fact in a manner that has been emulated by their successors in the various religions of the world ever since. What, then, is at the back of the Serpent Myths? It is generally admitted that the Serpent was much used as a symbol for Wisdom, Creation, Generation and Regeneration or Rebirth, and we shall do well to consider and correlate some of these ideas in order to see whether we may not, by such a study, discover the clue we are seeking. We will therefore take these four ideas seriatim, beginning with Wisdom.

Serpents have always been associated with Wisdom from the very earliest times, though side by side with them there have been "wicked serpents" and "crooked serpents" as their evil antitheses. To go no further than the Bible, we have Christ's injunction to the Apostles (Matt. x. 16), "Be ye therefore wise as serpents," which can mean no evil sort of knowledge; over against which we have the first serpent mentioned in the Scriptures, the Serpent of the Fall, who was "more subtle than any beast of the field that the Lord God had made."

Then there were, on the one hand, the fiery serpents that afflicted the Children of Israel in the Wilderness, and on the other, the Brazen Serpent which Moses set upon a pole that the people might be perfectly healed. This latter is the Qabalistical Serpent of Wisdom, the Serpent Nogah, twined about the Central Pillar of the Sephirotic Tree (for the ten Sephiroth which we mentioned in Chapter II were arranged by the Qabalists in three Columns or Pillars, which arrangement was designated by them the Tree of Life), and is interpreted rightly or wrongly in Christian Symbolism as a type of Christ Crucified.

The bearing of this example on our subject is well illustrated by the following example of scriptural exegesis ascribed by Hippolytus to the Peratae, an otherwise unknown Gnostic School. It is admirably summarised by G. R. S. Mead, in his *Fragments of a Faith Forgotten*. He says:

"Thus then they explained the Exodus-myth. Egypt is the body ; all those who identify themselves with the body are the ignorant, the Egyptians. To 'come forth' out of Egypt is to leave the body; and to pass through the Red Sea is to cross over the ocean of generation, the animal and sensual nature, which is hidden in the blood. Yet even then they are not safe ; crossing the Red Sea they enter the Desert, the intermediate state of the doubting lower mind. There they are attacked by the 'gods of destruction,' which Moses called the 'serpents of the desert,' and which plague those who seek to escape from the 'gods of generation.' To them Moses, the teacher, shows the true serpent crucified on the cross of matter, and by its means they escape from the Desert and enter the promised land, the realm of the spiritual mind, where is the Heavenly Jordan, the World-Soul. When the Waters of Jordan flow downwards, then is the generation of men ; but when they flow upwards, then is the creation of Gods."

Leaving the Bible we have the Winged Globe of Egypt, on many examples of which we may see the twin serpents, leading us to the not unnatural inference that it was the prototype of the Caduceus of Hermes (who was, of course, the Egyptian Thoth), another form of the idea portrayed as the Tree of Life of the Qabalah.

Lest it be thought that we are getting away from the idea of Wisdom, it must be pointed out that the study and understanding of this Tree was the discovery of the True Wisdom, typified in the mystical Fifty Gates of Understanding of Binah, the third Sephira, the Mother Supernal, whose name signifies Understanding.

But as this point, Wisdom, will have to be stressed in two of the following sections, Creation and Regeneration or Rebirth, we will not pursue it further for the moment.

In the Creation Myth the evolution of the universe, according to some schools, followed the physical analogy of the generation of man in the womb from a "serpent" and an "egg." But the Cosmic serpent was variously described as the Great Power, the Illimitable Vortex, the Mighty Whirlwind, while the Egg figured as the Envelope embracing the All of the world system, as the primordial " fire-mist " which is still so familiar in modern theorisings. Taken thus, the Serpent was a type of the Will of God, Divine Intelligence, the Mind of the Father, the Word or Logos. The Egg represented the Primordial Idea, the Great Mother Supernal. The embryonic universe was therefore portrayed as a circle, the Egg, with a serpent either twined round it or placed diameter-wise across it, representing the former of the Cosmos and of Man. It was Man's Creator, but nevertheless it was supposed that man could utilise the serpent force himself and create by it; but first he must cease from generation and free himself from its toils.

Before leaving this particular myth, let us see what Thomas Vaughan in his *Magia Adamica*, when dealing with the Egyptian Emepht, as he terms it—called Emeph by Iamblichos—can tell us. Speaking of Egyptian Theology he says:

"Their Catholic Doctrine, and wherein I find them all to agree is this. Emepht, whereby they express their Supreme God—and verily they mind the true One—signifies properly an Intelligence or Spirit converting all things into Himself and Himself into all things. This is very sound Divinity and philosophy if it be rightly understood. Now—say they—Emepht produced an egg out of his mouth, which Kircher expounds imperfectly, and withal erroneously. In the production of this egg was manifested another Deity, which they call Ptha, and out of some other natures and substances enclosed in the egg, this Ptha formed all things. But to deal a little more openly we will describe unto you their hieroglyphic, wherein they have very handsomely but obscurely discovered most of their mysteries. First of all then, they draw a circle, in the circle a serpent—not folded, but diameter-wise and at length. Her head resembles that of a hawk, the tail is tied in a small knot, and a little below the head her wings are volant. The circle points at Emepht, or God the Father, being infinite—without beginning, without end. Moreover, it comprehends or contains in itself the second Deity Ptha and the egg or chaos out of which all things were made.

"The Hawk in the Egyptian Symbols signifies light and spirit ; his head annexed here to the serpent represents Ptha, or the Second Person, who is the First Light—as we have told you in our *Anthroposophia*. He is said to form all things out of the egg, because in Him—as it were in a glass—are certain types or images, namely, distinct conceptions of the Paternal Deity, according to which—by co-operation of the Spirit, namely, the Holy Ghost—the creatures are formed. The inferior part of the figure signifies the matter or chaos, which they call the egg of Emepht."

We must make a pause here before continuing with Thomas Vaughan, which we shall do a little further on, and consider briefly this name Emepht. According to Iamblichos it should be Emeph, and Wilder tells us that many have conjectured that this

name should have been Kneph. This was the name of the Creator in Nubia and Elephantina, and He was considered to be the same as Amun, the Supreme God at Thebes. The name Kneph or Neph, he continues, almost identical with the Semitic term Nephesch or Soul, reminds us that this God was considered as the Soul of the World. Mariette-Bey considered him as the same as Thoth or Hermes, the God of learning. The Greeks, however, identified him with Asclepius, and the Orientals with Esmun of the Kabirian Rites.

Let us, however, hear Iamblichos himself on the subject.

"According to another arrangement," he says, "Hermes places the God Emepth as leader of the celestial Divinities, and declares that He is the Mind itself, perceptive of itself, and converting the perceptions into His own substance. But he places as prior to this divinity the One without specific parts, whom he affirms to be the first exemplar and whom he names Eikton. In him are the First Mind and the First Intelligence, and he is worshipped by Silence alone. Besides these, however, there are other leaders that preside over the creation of visible things. For the Creative Mind, guardian of Truth and Wisdom, coming to the realm of objective existence, and bringing the invisible power of occult words into light is called in the Egyptian language amon (the Arcane): but as completing everything in a genuine manner without deceit and with skill, Phtha. The Greeks, however, assume Phtha to be the same as Hephaestus, giving their attention to the Creative art alone. But as the dispenser of benefits, he is called Osiris; and by reason of his other powers and energies he has likewise other appellations."

Coming to our next section, Generation, we shall, if we are not careful, find ourselves wallowing in a morass of Phallism, for following the Hermetic Maxim, "As Above, so Below," the Serpent is used to illustrate both birth and rebirth by means of physical analogies with the material methods of reproduction.

The forces of sex, employed for their legitimate purpose, procreation, are manifestations on a lower plane of the great outpouring and energising of the creative Deity and the evolutionary processes of the cosmos. It need hardly be emphasised, however, that they are poles apart—as far removed from one another as is animal-human passion from Divine Will.

And the mysteries underlying these sex forces formed part of the curriculum laid down for the Aspirants of old, but the study of them was not lightly to be undertaken. They were rightly considered to be highly dangerous, for though an understanding of them might tend to a life of self-control and asceticism, a mere idle curiosity was likely to lead to the depths of depravity.

In this and what follows it may be as well to make it perfectly clear that nowhere in the truly sacred mysteries—at any rate of the West—was any teaching given involving any physical sex practices, such as attempted introversions of sexual forces, endeavouring to draw these up the spine and into the brain. In such directions lie disease, madness and death, and we cannot too strongly discourage anyone from

being deluded enough to dabble with any such spurious and positively evil teachings, which, it is to be regretted, are current in many places to-day.

With this emphatic denial and warning we will continue.

For the purified in mind and body the reward was seership, illumination and direct or noetic knowledge, but for the impure there yawned that " precipice beneath the earth " of which the Oracle speaks.

Thus, almost invariably, we find in the history of such movements that the good and evil sides are found in close proximity, for the study of the mysteries of the self and of the cosmos leads naturally to a certain intensification of the whole nature, and if the animal and passional predominate it becomes even more uncontrollable. Whence many of the followers of the Mystery Schools were led away into both practical and technical error, so that writers of subsequent centuries were able to seize upon such lapses and magnify them into a general charge against those whom they regarded as heretics, completely ignoring the fact that the true students of the arcane sciences themselves were most emphatic in their condemnation of all such abuses.

One need hardly add that the explanations given to the Aspirant of the Mysteries dealt principally with the central object of all such schools, regeneration and rebirth, and not with generation, so that, accurately speaking, the conversion of the sacred symbols to this lower form of expression ought to be ignored from our present point of view, leaving us, therefore, only three real modes of interpreting them, which modes are, in the ultimate, one only.

We come thus to the most important aspect of our subject, the Serpent in relation to the upward path of the candidate in particular and of mankind in general. And this inevitably brings us into definite contact with our main subject, Spiritual Alchemy, Theurgy, the Therapeutics of the Soul and so forth, where all the symbols with which we have dealt will appear again, but invested with a new meaning as will be seen in the Chapter that follows.

CHAPTER IV

Man, we are told, is the Microcosm or Little World, the Universe in Miniature, containing in himself the counterpart of all that is in the Great World or Macrocosm, whence the injunction "Gnothi Seauthon," " Know Thyself," inscribed over the portals of the Schools of the Mysteries.

We are also informed in the New Testament that man has three bodies, analogous to the three worlds, and more or less parallel with the three principal divisions of the soul according to the Qabalah and the Platonists. That is to say he possessed a spiritual, a psychic and a physical body, corresponding to the Archetypal, Psychic or Formative, and Material Worlds. These are also found in the Upanishads, where they

are called the Causal, Subtile and Gross bodies, and their analogues may also be found in the Egyptian ideas on this subject.

The Causal, otherwise Spiritual, Pneumatic or Neshamah body, is really but ill-described as a body at all, for it is of the World of Briah, the Archangelic, Creative and truly formless World. From it, however, the other bodies may be considered as being derived, and its manifestation to the eyes of the true seer—by which we do not mean the ordinary psychic or clairvoyant—would usually take the form of an oviform radiance or light, playing around the other, lower bodies, within which is the paraklete of the New Testament, which, in the symbolism which we are at present studying, is the Serpent, while the radiance or light is the ovum or egg. In the Greek this is called *Speirema*, the serpent coil, and in Sanskrit it is *Kundalini*, the annular force, which, in the Upanishads, is said to lie coiled up like a slumbering serpent. It is also the Dragon of the Alchemists and their internal fire.

So much nonsense has been written about *Kundalini*, relating it with physical sex currents, and indicating the most dangerous practices for arousing it, that we mention it with diffidence, at the same time reiterating the warning we gave in the previous Chapter.

This serpent is the good serpent, yet owing to the danger of it if quickened in the unpurified man, the Alchemists called it a poisonous dragon and many other kindred names, such as Typhon, Apophis, Fire-drake, Satan, *Aquafoetida*, *Ignis Gehennæ*, *Mortis Immundities*, *Venomous Black Toad* and so forth, though this latter term is usually only used during the mortification.

The rousing of this force, and the preliminary preparations therefor, are said to be symbolised by the Caduceus of Hermes, for the positive and negative currents represented by the two serpents must, it is alleged, be set in motion and equilibrated first before the *Speirema* can be stimulated, it being typified by the central rod. And this is further the Seed or Sperm or Ferment of the Alchemists, of the former of which it is said in the New Testament (I Cor. xv. 36) "That which thou sowest is not quickened except it die." Unless it die, that is to say, to the material world of the senses, desires and passions, it cannot be truly quickened.

The symbol of the Spirit is Fire, which reappears here as the Serpent or Dragon, and elsewhere in Alchemy as one of their various Lions, Green, Red or Black according to the stage of the work. For in Astrology the sign Leo is the Kerubic Emblem of Fire, while the form of the sign is the glyph of a serpent, and the Hebrew Letter Teth, to which it is referred in the *Sepher Yetzirah* or Book of Formation (probably the oldest book of the Qabalah), means a serpent and is also a glyph of one. It is also well worth noting that the *Speirema* is a Solar Force, and that Leo is the Astrological House of the Sun.

Thomas Vaughan, dilating further upon the symbol of the Serpent placed diametrically across the circle, which we considered in the previous Chapter, explains that the Serpent is the Fiery nature, Alchemically Solar, which, of course, is

Spirit—though he does not say this—while the wings, he adds, indicate the volatile airy nature, which, as Ruach and Pneuma both mean breath, is also Spirit. "Lastly," he says, "the knot in the tail tells you this matter is of a most strong composition, and that the elements are fast bound in it."

Now all of this is rather similar to the example of scriptural exegesis regarding the Exodus, which we gave in the previous Chapter, for the word used for fiery serpents is Seraphim, and Moses was instructed to make the brazen serpent in the form of a Seraph, and to set it upon a pole, which, as we have already seen, was the central Pillar of the Sephiroth, the Pillar of Mildness or Equilibrium.

The name of this serpent, which, as we have previously stated, is Nogah, is also significant, for this is also the name of the Sphere of the Planet Venus, a fact which has confirmed many in their Phallic errors; nevertheless a very small acquaintance with the literature dealing with that aspect of things will serve to demonstrate that its devotees see Phallic symbols everywhere. Mercifully in the great bulk of Alchemical writings we do not come across it, Venus, even in her most fiery aspect, bearing quite another significance.

The connection between the serpent and Venus, which we have noted above, is not uncommon among the allusions of the alchemists, a sample of it occurring, for example, in the third key of Eudoxus, where he says: "So in the Art you can have no success if you do not in the first work purify the Serpent, born of the Slime of the Earth; if you do not whiten these foul and black foeces, to separate from thence the white sulphur, which is the Sal Ammoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists."

In the following passage from *Lumen de Lumine* by Thomas Vaughan, which is quite a good sample of Alchemical terminology, all these reappear, the twin serpents and the Dragon in his various metamorphoses; the fire, the love and the mind, or wisdom and understanding. He says:

"Take our two Serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female. Tie them both in a love-knot and shut them up in the Arabian Caraha. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of Nature, and be sure thou dost draw thy line round about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn to an ugly, shabby, venomous, black toad, which will be transformed to a horrible, devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a mother; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise

like a star in the firmament. Do this and thou hast placed Nature' within the horizon of eternity.' Thou hast performed that command of the Qabalist : 'Unite the end to the beginning, like a flame to a coal; for God ' saith he, 'is superlatively one and He hath no second.' " (Sepher Yetzirah, Cap. i, sect. 7.) "Consider then what you seek: you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. 'To create,' saith one, 'and transmute essentially and naturally, or without any violence, is the only proper office of the First Power, the First Wisdom and the First Love.' Without this the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the Mekkubalim ; ' Thou hast understood in wisdom, and thou hast been wise in understanding; thou hast established this subject upon the pure elements thereof, and thou hast posited the Creator on His throne.' " (Sepher Yetzirah, Cap. i, sect. 4.)

It is to be hoped that the above extract will not prove to be too disconcerting to the student, and we shall endeavour in subsequent Chapters to put forward one or two suggestions regarding the work that will, to some extent at least, throw light upon it. For the moment it will suffice to draw such parallels with what has gone before as may be seen between the toad and the passional nature ; the dragon and the self-willed life; the cave, which, as the habitat of both these, is the body; and finally the star, into which the other natures are finally transmuted, rising above the limitations of the material.

Before passing on to the next stage of our inquiry, it would be as well to draw the attention to two versions of the same idea which we have already several times encountered, namely, the necessity for dying to the material world, and leaving the world of sense, for we shall have to revert to them later.

And lest anyone should be disappointed at such an apparently trite outcome of all that has gone before, and retort "This much at least we knew in advance," we would reply that, as we shall hope to show later, our meaning is to be taken not merely as indicating the preliminaries, but also, in some measure, the mean; to our end.

CHAPTER V

We have now to begin to ask ourselves where all this is leading us, and our answer is to be found in a consideration of such records as have come down to us of the schools or societies that were professedly devoted to the study of the Sacred Mysteries.

For this purpose we may well take that historically somewhat mysterious sect called the Therapeutæ. Our main source of information concerning them is the *De Vita Contemplativa* of Philo Judæus, but we may glean a good deal of additional light on our subject by comparing his statements with similar assertions by writers representing other schools and cults.

We must remember that although Philo gives us quite a good picture of the Wisdom Lovers, as he calls them, allowance must be made for the fact that he was but a lay

brother, and, apart from any restrictions imposed upon him, would have only a limited knowledge of the more recondite teachings of the fraternity or of their practices.

As a preliminary we may take it that the Therapeuts were not Christians, unless in the broad sense of St. Augustine, who remarked that there never had been but one religion since the world began, and that this commenced to be called Christian in Apostolic times. Nor can we assign to them any particular form of exoteric religion, despite Philo's attempt to claim that they were in the main Jews. On the contrary, it would appear probable that they were communities of Gnostic Ascetics, devoted to the Holy Life and Sacred Science.

Dealing with this point, G. R. S. Mead, in his *Fragments of a Faith Forgotten*, says: "Philo's . . . particular community . . . was mainly Jewish, though not orthodoxly so. . . Others may have been tinged as strongly with Egyptian, Chaldean, Zoroastrian or Orphic elements. . . It is further not incredible that there were truly eclectic communities among them who combined and synthesised the various traditions and initiations handed down by the doctrinally more exclusive communities, and it is in this direction, therefore, that we must look for light on the origins of Gnosticism, and for the occult background of Christianity. . . I also think that . . . whatever works they may have put forward for or by lay-pupils were only a small part of their literature, and for those within there were those most highly mystical and abstruse treatises which none but the trained mystics could possibly understand."

Such a thesis is one with which we heartily agree, and a perusal of Philo's writings clearly indicates that the non-eclectic communities tended to rely each upon the sacred writings of its own religion, knowing full well that all religions were but expressions of one, true, underlying religion, diversified only according to the various characteristics, racial and otherwise, of its propagators, but always couched in the same universal language of symbol and allegory. Each also knew that its scriptures were meant to be interpreted with understanding, and not to be treated merely as historical or even ethical.

Philo, of course, was a Jew, and appears to have been a lay brother of the Mareotic Jewish community south of Alexandria ; and it is interesting to note that, as we should have expected, they relied upon this interpretation of the scriptures. The term Qabalah, however, was not then in use, as the Oral Tradition had not at that time been committed to paper, as it has subsequently—though it is said that this is so only in part.

He tells us that "The Interpretation of the sacred scriptures is based upon certain undermeanings in the allegorical narratives; for these men look upon the whole of their law-code as being like a living thing, having for body the spoken commands, and for soul the unseen thought stored up in the words (in which the rational soul begins to contemplate things native to its own nature more than anything else)—the interpretation, as it were, in the mirror of the names, catching sight of the extraordinary beauties of the ideas contained in them, and bringing to light the naked inner meanings."

Compare this with the following extracts from the Zohar III, fols. 149 and 152 (La Kabbale, Franck):

"If the Law was but composed of ordinary words and narratives, such as the words of Esau, of Hagar and of Laban, such as those uttered by Balaam's Ass and by Balaam himself, why should it be called the law of truth, the perfect law, and the faithful witness of God? Why should the wise man value it as more precious than gold or than pearls ? But it is not so; in each word of the Law is hidden a more recondite meaning: each narrative teaches us something other than the mere events that it appears to chronicle. And this superior Law is more Holy, it is the True Law."

"Woe to the man who sees in the Law but simple narratives and words! For if in truth it contained but these, we should be able, even to-day, to compose for ourselves a law which should be even more worthy of admiration. For mere words we should but have to turn to the legislators of the world, among whom is often to be found somewhat of greater grandeur. It would suffice for us to compose a law in their style and words. But it is not thus. Each word of the Law contains a recondite and sublime mystery."

"The narratives of the Law are but the vestment of the Law. Woe unto him who takes the vestment for the Law itself! It is in this sense that David said: ' My God, open my eyes that I may see the marvels of Thy Law.' David spoke of that which is concealed beneath the vestment of the Law. There are those who are foolish enough, when they see a man clad in a beautiful garment, to look no further, nevertheless that which lends value to the garment is the body, and that which is still more precious is the soul. The Law has also its body. There are those commandments which may be called the body of the Law. The ordinary narratives which are intermingled therewith are the garments with which that body is clothed. The simple attend but to the outer garments or to the narratives of the Law ; they know nothing else; they see not that which is concealed beneath the garment. The more instructed among men pay no attention to the garment, but only to the body which it covers. Finally the wise, the servants of the Supreme King, those who dwell upon the heights of Sinai, attend only to the soul, which is the basis of all the rest, which is the Law itself ; and in a time to come they will be prepared to contemplate the soul of this soul which breathes in the Law."

Dionysius (Epistle ix, Tito Episcopo.) says: "To know this is notwithstanding the crown of the work—that there is a two-fold tradition of the theologians, the one secret and mystical, the other evident and better known."

Again, the Church Father Origen on the same subject is worthy of note. In Homil. vii. in Levit., he says: "If it were necessary to lay emphasis on the letter of the Law and to understand what is written therein after the manner of the people, I should blush to say aloud that it is God Who has given us such Laws, and I should find more grandeur in human legislation, as for example in that of the Romans, Athenians or Lacedemonians." And in Homil. v. in Levit., he admits frankly the distinction between the historical moral and inner meanings, comparing them respectively to the body, soul and

spirit.

Many more such statements could be quoted, but we must return to Philo, who intimates that the name *Therapeutæ* indicates "that they professed an art of healing superior to that used in the cities, for that only heals bodies, whereas this heals souls." Also, he adds, "Because they have been schooled by nature and the sacred laws to serve That which is better than the Good, and purer than the One and more ancient than the Monad."

This takes us to heights of sublimity where the mind finds it difficult to follow him, so let us see what light that great practical mystic, the author of the *Book of the Holy Hierotheos*, can throw on these ideas. This book, from which we take the extracts that follow, is presumed upon quite strong evidence to have been originally written by Proklos, who was initiated into the Mysteries, but to have been subsequently translated and overwritten by a Christian, who grafted upon it a Christian terminology and a large number of quotations from the Bible foreign to the original. Making due allowance, however, for these differences, it does not seem that the sense is in any way altered or the logical sequence of the book destroyed. Our author says:

"For when the Mind is accounted worthy of these things, it will not see by vision nor by form ... for it is henceforth exalted in glorious and divine mystery to become above sight and form. . . . And henceforth it abandons even the name of Christ . . . and so neither loves nor desires to be brought near (the Father). . . . For lo, the very name of Love is a sign "-if distinction, for Love is not established by one but by two. . . . And then we will marvel at the mystery and say, O the depth and the riches and the wisdom and the intellect, far above the designation of Godhead, of the Perfect Mind that has been fulfilled . . .' Let us then put away Unification and speak of Commingling . . . (for) the designation of Commingling is proper for Minds that have become 'above Unification. . . .' We cannot see the distinctions of Minds when they have Commingling with the Good . . . (for) Mind is no longer Mind when it is commingled. . . Everything becomes One Thing; for even God shall pass, and Christ shall be done away, and the Spirit shall no more be called the Spirit. . . . This is the limit of All and the end of Everything. . . . All from One and One from All. . . . Before the first Beginning God was not God, and again, after the consummation of All He is not God."

Very similar is the fragment from the "Great Announcement " quoted by Hippolytus, and attributed by him to Simon Magus, translated as follows by G. R. S. Mead:

"To you, therefore, I say what I say, and write what I write. And the writing is this:

"Of the universal Aeons there are two growths, without beginning or end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these one appears from above, which is the Great Power, the Universal Mind, ordering all things, male; and the other, from below, the Great Thought (or conception), female, producing all things.

"Hence matching each other, they unite and manifest in the Middle Space, incomprehensible Air (Spirit) without beginning or end. In this (Air) is the (second) Father who sustains and nourishes all things which have beginning and end.

"This (Father) is He who has stood, stands and will stand, a male-female power, like the pre-existing Boundless Power, which has neither beginning nor end, existing in oneness. It was from this Boundless Power that Thought, which had previously been hidden in oneness, first proceeded and became twain.

"He (the Boundless) was one; having her in Himself, He was alone. Yet was He not 'first' though 'pre-existing,' for it was only when He was manifested to Himself from Himself that there was a 'second.' Nor was He called Father before (Thought) called Him Father.

"As, therefore, producing Himself by Himself, He manifested to Himself His own Thought, so also His manifested Thought did not make the (manifested—the second) Father, but contemplating Him hid Him—that is. His power—in herself and is male-female, Power and Thought.

"Hence they match each other, being one; for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

"Thus it comes to pass that that which is manifested from them, though one, is found to be two, male-female, having the female in itself. Equally so is Mind in Thought; they are really one, but when separated from each other they appear as two."

CHAPTER VI

But to return to our Therapeutæ, Philo states that their aim was to arouse in themselves what he terms "that most indispensable of the senses. I mean not bodily sight, but that of the Soul, whereby truth and falsity are distinguished. . . . Let the race of Therapeutæ, being continually taught to see, aim at the vision of Reality, and pass by the Sun visible to sense."

In the attempt to attain to these heights they gave up all worldly possessions, and dwelt in communities, living in the simplest of dwellings. And in each dwelling, as Philo says, "is a sacred place called a shrine or monastery, in which in solitude they performed the mysteries of the holy life, whereby knowledge and devotion grow together and are perfected." He adds that at dawn and at even they were accustomed to offer up prayers, while the "whole interval from dawn to sunset they devote to their exercises."

We need hardly emphasise these two words "mysteries" and "exercises," which in the original are in sufficiently close proximity to attract one's attention, but this is a point

with which we shall have to deal later.

Philo continues: "Taking the Sacred Writings, they spend their time in study, interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature, which is made plain only by the undermeaning." But with this point we have already dealt at sufficient length.

These and other such devotees carried on the tradition of the Mystery Schools of greater antiquity over against the Neo-Platonic teachings later inculcated by Plotinus and Porphyry, who taught a system analogous to the later Persian scheme, teaching that the Overmind, the Universal Soul and Nature proceeded by emanation from the Absolute One, and that to this Absolute there might be attained, for brief periods, by philosophic discipline, contemplation and ecstasy, as Wilder puts it, the gnosis or intimate union.

This is the great difference between Mysticism as such and the Theurgic or so-called Magical School, for the former was a system of impassiveness, and was discarded by the Hierophants, who laid it down that by practice of the Theurgic Rites the Soul exalts itself over the Over-Mind and becomes at one with the Absolute, that it can even become permanently at one.

Of these practices Iamblichos says in his *De Mysteries*: "It is not the concept that unites the theurgic priests to the Gods; else what is there to hinder those who pursue philosophic speculation contemplatively from having theurgic union to the Gods? Now . . . this is not the case. . . . It is the complete fulfilling of the Arcane performances, the carrying of them through in a manner worthy of the Gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the Gods alone, that establishes the Theurgic Union. Hence we do not effect these things by thinking."

We have previously quoted Clemens Alexandrinus, one of the most celebrated of the Fathers of the early Church. The first three books of his lost work, *The Outlines*, bear a strong resemblance to the three stages of the Platonists—Purification, Initiation and Direct Vision, or, as Iamblichos classifies them, Coming to the Divinity, Assimilation into the likeness of the Divinity and Perfection.

This latter authority, speaking of what the invocations accomplish, tells us that "By such a purpose, therefore, the Gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves . . . and accustoming them while they are yet in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. . . . From these performances . . . the soul reciprocates another life, is linked with another energy, and rightly reviewing the matter, it seems to be not even a human energy, but the most blessed energy of the Gods. . . . The upward way through the invocations effects for the priests a purifying of the passions, a release from the conditions of generated life and likewise a union to the Divine Cause. . . . (They) by no means, as the

term seems to imply, (involve) an inclining of the mind of the Gods to human beings, but on the contrary, as the truth itself will teach, the adapting of the human intelligence to the participating of the Gods, leading it upward to them and bringing it into accord. . . . (So that) the Rites performed by the Adepts in superior knowledge bring them to the superior races, and attach them together by becoming assimilated."

And this leads to the beholding or epopteia in its highest sense, of which Hierotheos says that " To the Pure Mind belongs the power of seeing above and below . . . for the full account of the secret of the Pure Mind (is) without limit and embraces everything." And he adds that he is speaking of things that he has seen.

At this point, perhaps, it should be made clear that when we speak of Gods, as we have done and shall do still further, especially in quotations, it should not be thought that we are getting away from the fundamental idea of an essential monotheism. Nor was any such idea in the minds of the leaders of the Mysteries, whether in Egypt or elsewhere. The term Gods or Divinities was a technical term denoting certain high orders of Spiritual Beings, who, as compared with us, were best described as Gods. Such were, for example, the Gnostic Aeons, the Elohim of Genesis, some of the Greek Daimones, many of the Egyptian Deities and so forth.

Before all these ; before manifestation ; before the things that really are; before even the first principles of all things; prior to the Good ; prior to the One ; prior even to Being or Thinking, there is That which is shut out from all mortal comprehension.

As the ancient Oracle said: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark, which maketh all the glory of the Sun and of the Moon and of the Stars. Mortal, behold how little I know of God ; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

But to resume. Everywhere, so far, we have been met by the idea of Rites and Ceremonies, Exercises, Magic and so forth, and it would perhaps be as well to examine a little more carefully what these people meant by Magic. In the minds of many it is associated with the Grimoires and such-like literature; with Necromancy and other unpleasant arts, such as the making of wax images and sticking pins in them and so forth. It is, however, on the contrary, claimed by the Theurgists that it is the Wisdom and Philosophy of Nature and a effects. A Magus is therefore a Contemplator of Heavenly and Divine things; a wise man and a priest, who, to paraphrase Picus di Mirandola, by the connection of natural agents and patients, answerable each to the other, may bring forth such effects as are wonderful to those that know not their causes.

Paracelsus, in his Occult Philosophy, Cap. II, says: "It is a most secret and hidden Science of supernatural things in the Earth, that whatsoever is impossible to be found out by man's reason may by this Art, that is most pure and not denied." While Cornelius Agrippa, who also wrote three books on Occult Philosophy, says (Book I, Cap. 2): "Magic contains the profoundest contemplation of the most secret things, together with

the nature, power, quality, substance and virtues thereof, as also the knowledge of whole nature."

Elias Ashmole, who published the *Theatrum Chemicum Britannicum* (1652), summarises the position in his notes to Norton's Ordinall of Alchimy, by saying: "The Magic here intended is Divine, True, of the wisdom of nature, and indeed comprehendeth the whole Philosophy of Nature, being a perfect knowledge of the works of God and their effects. It is that which reduces all natural philosophy from variety of speculation to the magnitude of works, and whose mysteries are far greater than all natural philosophy now in use and reputation will reach unto." Which statement, we are of opinion—without wishing to offend—is as true to-day as the day it was made.

This involves the theory of Agrippa that the order and symmetry of the Universe is so regulated that the lowest things, belonging to the sub-celestial or elementary region are immediately subservient to the middle or celestial, and these in turn to the super-celestial or intelligible, while these last obey the Supreme. That further there is an analogical bond between them by which the spiritual essences may be drawn down, or, rather, a particular spirit may be united to the Universal, the simple and pure human mind being converted and laid asleep from its present life so utterly as to be brought into its divine nature and become enlightened with the divine light.

And this is in harmony with the Egyptian Theurgists, who said that the Gods were Spiritual Essences, and were partaken of as light, leaving the light unaffected, while the partaker was filled, receiving every excellent quality of mind, being purified and set free from all passions and irregular impulses. To the quest of this light it was necessary that everyone should give himself wholly, for by its means is obtained both truth and perfect excellence in souls, by the aid of both of which the Theurgist winged his way upwards to the Intellectual Fire which is the end of all knowledge and of all Theurgic practice.

This is the Fire spoken of by the Oracle. "And when, after all the phantoms, thou shalt see that Holy and Formless Fire ; that Fire that darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

But the Oracle also says, "So therefore, first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea." So that the first preliminary must be purification, without which nothing may be attempted of a more profound order, for according to another saying of the same Oracle : "Thou shalt not invoke the self-conspicuous Image of Nature, ere thy body has been purged by the Sacred Rites, since ever seeking to drag down the Soul, from the confines of matter leap forth the terrestrial demons, showing no true sign unto mortal man."

CHAPTER VII

This magic, therefore, these rites, ceremonies and exercises, were in the first stages directed to a purging and purification of the lower nature, uniting it thereafter to

its various higher counterparts until, having gathered itself together, as it were, having achieved a state of unification of itself, it might attempt the supreme and final operation of at-one-ment or commingling, uniting itself indissolubly with that which is beyond all idea of selfhood. But this latter stage is entirely removed from all human comprehension, even the preceding stage taking place, as we are not surprised to learn, at a very late period, and then only with the exceeding few.

But we are plainly told that there is "but one linear way throughout " from the purifications upwards, so that we may well make our start here, nearer to earth.

We may, of course, take it as a *sine qua non* that the aspirant must lead a life as far as possible virtuous and unselfish, but this is merely a necessary condition, for without some assistance the mere abstaining from evil is sufficiently difficult and far from being all that is required. The very desire to do evil must cease to exist; temptations must cease to be temptations if we are to achieve our end. And this is not to be attained by the stern repression of all emotions and feelings, the " rooting out " that is so much spoken of and so much mistaken ; for the emotions are the driving force, without which nothing can be accomplished, and the destruction of them is not for one moment to be contemplated.

Transmutation is what is required, and here we should note that as Friar Bacon—and with him all the others agree—tells us, "Species are not transmuted, but their subject matter rather, therefore the first work is to reduce the body into water, that is into mercury, and this is called Solution, which is the foundation of the whole art."

This is so plain and definite a statement, and one that is so often expressed by all the authorities in almost identical terms, that we cannot afford to overlook it, and it would be as well, therefore, to try and ascertain what was meant by this before endeavouring to discover any clue to how it was to be done.

In the *Triumphal Chariot of Antimony*, Basil Valentine, dealing with the necessity for depriving Antimony of its poisonous nature so that it can never return to it, throws considerable light on the subject. To avoid undue prolixity we shall quote principally from the somewhat abridged translation of A. E. Waite, condensing even this so as to present essentials only. And lest his illustration appear to be too " rustic "—to use his own terms—we will first give the reader the remarks of his commentator, Kirchringius, on the passage in question. He says:

"This first key is the principal part of the whole Art ; this opens the first gate, this will also unlock the last, which leads into the palace of the king. Believe not only, but consider and observe. Here you stand in the entrance ; if you miss the door, all your course will be error ; all your haste ruin ; and all your wisdom foolishness. He who obtains this key, and knows the method by which to use it, and hath strength to turn the same, will acquire riches, and an open passage into the mysteries of alchemy. Do not despise these remarks. There may be apparent repetition here, but there is nothing superfluous. Return often mentally to them; read, mark, learn and inwardly digest all

that is said. It may be that in this turbid water, which looks so unlikely, you may after all catch your fish. If the excess of light which prevails here should not enable you to see, no amount of obscure alchemistic reading will disperse your inward darkness."

This is at least encouraging. It is to be hoped that the reader will not find the remarks of Valentine himself the reverse. He says: "Here lies the master key of our whole Art. Antimony, which contains within itself its own vinegar, should be so prepared as to entirely remove its poisonous nature. The preparation of Antimony or the Key of Antimony, is that by which it is dissolved, opened, divided and separated. In extracting its essence, in vitalizing its Mercury, the process is continued and this Mercury must afterwards be precipitated in the form of a fixed powder.

"The same process may be observed for instance in the brewing of beer; barley, wheat or other grain must undergo all these processes before it becomes a palatable beverage. It must first be mashed and dissolved in water. This is Putrefaction or Corruption. Then the water is poured off and the moist grain is left in a warm place till it germinates and sticks together. This is Digestion. Thereupon the grains are once more separated from each other, and dried, either in the sun or before the fire. This is Reverberation or Coagulation

"The prepared germ is then ground in the mill. This is vegetable calcination. It is afterwards cooked over the fire, and its nobler spirit is mingled with the water in a way which would not have been possible before it was so prepared. This we may call distillation. This method of converting water into a fermented beverage by the extraction of the spirit of the grain is unknown to (many and) I have only found a few who understand such Art.

"Afterwards a new separation takes place by means of Clarification. A little yeast is added, which stirs up its internal heat and motion, and thus in time the gross is separated from the subtle and the pure from the impure. The beer thereby becomes of great efficacy; before this clarification this would not be because such operative spirit was clogged and hindered by its own uncleanness from fulfilling its objects.

"After this we may bring about another separation by means of Vegetable Sublimation. The spirit, by this process, and by Distillation, is separated in the form of another beverage, or ardent spirits. Here the operative virtue is separated from its body; the spirit is extracted by means of fire, and has deserted its inert and lifeless habitation in which before it was domiciled.

"If such ardent spirit be rectified, you have Exaltation. When this is done and the spirit is several times distilled, it becomes, by being purified from all phlegm and wateriness, twenty times more effective than before, and is volatile and subtle and penetrating.

"Know that these illustrations set forth a grand truth of the highest moment, which I have set forth lest you might be in danger of losing your route at the very outset. (For)

Antimony is also likened to a bird which is borne through the air on the wings of the wind, and turns whither it will. The wind or the air here represents the Artist, who can move and impel Antimony whither it pleases him, and place it wherever he likes."

At the end of the Triumphal Chariot in the section on the " Fire Stone " he gives us a brief but plain statement regarding this solution or separation, which, causes his commentator, Kirchringius, to exclaim: "Are you in your right mind, Basilius, so to prostitute the Stone, which has hitherto been so carefully kept a secret by all the Sages ? You have here let out the whole secret."

The reader may not exactly share Kirchringius' anxiety—though we cannot but hope that he will—nevertheless here is what Valentine says: "But no substance can be of any use in the generation of our Stone without fermentation. From the tangible and formal body we must elicit the spiritual and celestial entity (I hardly know what expression to use in describing it). But to what purpose do I speak, and what do I say? I speak as one who has temporarily lost control over his organs of speech. If an atom of judgment still remained to me, I should not have opened my mouth so wide, and I should have stayed my hand even at the last moment."

Equally to the point is Lucas in the sixty-seventh Dictum of the Turbo. Philosophorum when he says: "I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body which it penetrates." And Synesius, when he tells us that " The Quintessence is none other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

If we might ourselves offer any commentary, we would say that the secret is safe enough as far as the vast majority is concerned, for though something may be tolerably obvious by now of what has to be done in this first part of the work, yet it is only, as it were, the first half of the first part, and that without any details and without any clue as to how this separation is to be brought about.

The first omission may easily be rectified, for everywhere in the literature of this subject we encounter variants on the ancient theme " Solve et Coagula," dissolve and coagulate, volatilise and fix. And these two are but complementary portions of one operation, and are therefore frequently treated of as being one. Indeed, at least in Spiritual Alchemy, the great variety of terms we encounter, such as reverberation, circulation, cohobation, mollification, decension, putrefaction, etc., is merely a repetition of these two processes separately or combined.

This we may see from that saying of the Philosophers quoted by Solomon Trismosin, the reputed teacher of Paracelsus, in his Splendor Solis, where he says in his second treatise, " Dissolve the thing and sublimate it, and then distil it, coagulate it, make it ascend, make it descend, soak it, dry it, and ever up to an indefinite number of operations, all of which take place at the same time and in the same vessel."

Compare this with Albertus Magnus, who says: "Take the occult nature, which is our

Brass, and wash it that it may be pure and clean ; dissolve, distil, sublime, incerate, calcine and fix it; the whole of which is nothing else than a successive dissolution and coagulation to make the fixed volatile and the volatile fixed. The beginning of the whole work is a perfect solution." And Synesius, who takes us at the same time a stage further in his description, saying: "Note that to dissolve, to calcine, to tinge, to whiten, to renew, to bathe, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil are all one and signify no more than to decoct nature until such time as she be perfected. Note further that to extract the soul or the spirit ... is nothing else than the aforesaid calcinations. ... It is through the fire of the extraction of the soul that the spirit comes forth gently; understand me, the same may be said of the extraction of the soul out of the body, and the reduction of it afterwards upon the same body until. . . that which is below, being like unto that which is above, there are made manifest two luminaries, the one fixed, the other not . . . (And when ultimately) that which is below rises upon that which is above (then) all being substantiated, there issues forth an incomparable Luminary."

We may therefore, it would seem, conclude this part of our investigation by thus amplifying the deduction made at the end of our fourth chapter. Not merely have we to purify as far as possible the humanspirit, but to make an extraction of it, so that it may, in a measure, literally leave the world of sense, and become that flying volatile of which Hermes speaks. After which we must bring it again into its body, which is to be tinged thereby. But the general consensus of opinion among our authors is that this cannot be in any way effected without prayer, so that it would be as well to see what they have to tell us regarding this before proceeding further.

Continued in Part 2 (Chapters VIII-XIV)

[\[Part 2\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 2 of 2 (Chapters VII-XI) [\[Part 1\]](#)

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

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CHAPTER VIII

From the very outset, then, we are to regard prayer, with which we include the proper use of invocations, ceremonial and ritual where necessary, as not the least important part of the sacred rites, both purificatory and telestic. And the Alchemists tell us, no less than the Hierophants of the Mysteries, the Prophets of the Old Testament and the Apostles of the New, that without it nothing may be accomplished. Norton, in the first Chapter of his Ordinal, says :

"Maistryefull merveylous and Archimastrye
Is the tincture of holi Alkimy :

A wonderful Science, secrete Philosophie,
A singular grace & gifte of th' almightie;

Which never was founde by labour of Mann,
But it by Teaching, or Revelation begann.
It was never for Mony sold ne bought,
By any Man which for it sought:

But given to an able man by grace,
Wrought with great Cost, with long laysir and space.
Also no man coulde yet this Science reach,
But if God send a Master him to teach:

For it is soe wonderfull and soe selcouth,
That it must needes be taught from mouth to mouth,
For God's Conjunctions Man maie not undoe,
But if his Grace fully consent thereto,
By heipe of this Science, which our Lord above
Hath given to such Men as he doth love;

Wherefore old Fathers conveniently
Called this Science Holy Alkimy,"

And Hermes, in the Tractatus Aweus, declares that "This science and art I have obtained by the inspiration of the living God alone, who judged fit to open them to me His servant." While Zachary, in the Opusculum, is equally definite. "For no one," he says, "ever acquired this art by chance, but by prayer rather than by any other means."

Basil Valentine calls this prayer the Invocation of God, and his commentator Kirchringius gives us some analyses of it, which we may with profit scrutinise. "Every man knows," he says, " that hath entirely devoted himself to this business, how effectual prayer is, and how often those things which he long sought and could not find, have been imparted to him in a moment, as it were, infused from above or dictated by some good genius. That is also of use in solving riddles and enigmatical writings; for if you burn with a great desire of knowing them, that is prayer: and when you incline your mind to this or that, variously discussing and meditating many things, this is co-operation: that your prayer may not be, for want of exertion, a tempting of God ; yet all endeavour is vain until you find a solution. Nevertheless, if you despair not, but instantly persist in desire, and cease not from labour, at length, in a moment, the solution will fall in; this is revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour ; and yet you cannot perceive how from all those things of which you thought, which were not the solution of the enigma, the solution itself arose. This unfolding of the Riddle opens to you the mystery of all things, and shows how available prayer is for the obtainment of things spiritual and eternal as well as corporeal and perishing good : and when prayer is made with a heart not feigned, but sincere, you will see that there is nothing more fit for the acquiring of what you desire."

But prayer must not be considered, in the invocations of the mysteries, or in one's private meditations, as being used with any deluded notion of influencing the Gods and changing their minds, as if they were vacillating entities like ourselves, subject to flattery and capable of being swayed by a petition adroitly addressed. Nor should anyone suppose that the purpose of the Rituals and Formulæ is to force the Gods to this or that manifestation of their powers, as if man should set himself up to be higher than they, for indeed it is far otherwise.

But there is an essential something in us that is divine, or mental essence if this term be preferred, something at least that is or can be vividly aroused in and by prayers; and this, when fully aroused, longs ardently and strenuously for its counterpart, and becomes united to the absolute perfection, though this latter consummation is not to be understood as an immediate result, but rather as the outcome of prolonged and concentrated endeavour.

It may be argued that it is not necessary to pray to God or to the Gods, as pure mental or spiritual essences would require neither praise nor adulation, which could be addressed properly only to God made in man's image, and that prayers for material needs should not be made, on the ground that what is good for us will be given, and that what we want is known before we ask it. But this is a mistaking of the whole rationale of prayer, which is, at least to a great extent, that the very act of praying benefits us in and of itself, and not because it is heard or received through any sense-faculty.

For if we judge ourselves honestly and fairly, comparing ourselves with the Gods, then the very consciousness of our own nothingness leads us to a form of supplication of, or meditation on, the Divine nature, so that, as Iamblichos puts it, "We are led from

supplication to the object of supplication, and from the familiar intercourse we acquire a similarity to it, and from imperfection we quietly receive the Divine Perfection." And if there is any relationship, however remote, between our meditation and the reality, it will serve as a bond or link to draw us nearer to our source, " For there is not anything which is in the least degree akin to the Gods with which the Gods are not immediately present and conjoined."

There are thus three main types of prayer, the first of which involves a collecting and concentrating of our thoughts, which of itself will lead gradually to a contact with and genuine knowledge of God. Next comes that which effects the "binding in communion with a single mind." Lastly, in the most perfect form of prayer, the degree of elevation is such that the mysterious union is sealed and its validity assured.

The first of these, as Iamblichos says, relates to illumination, the second to a general completion of effort, and the third to complete fulfilment by means of the Fire or Supreme Deity.

These stages are parallel with those enumerated by Proklos, which are the contact, the approach and the perfect union. They are preceded by the knowledge of the different ranks of the divine beings to which they belong, and the bond of union by which we become adopted by the Gods.

It may be as well, in view of the way in which this branch of our subject is usually misunderstood, to say something about the so-called " propitiations of anger," for when we understand what view the Theurgists took of the anger of the Gods, the matter is plain enough. Far from regarding it from the apparently obvious standpoint, they held that, as far as it related to the Gods, it was a turning away on our part from their beneficence, much as if we were deliberately to cut ourselves off from the sunlight by shutting ourselves away in the dark. The object of the "propitiation," therefore, was to turn ourselves back to the participation of the supernal natures, to lead us once more to the enjoyment of the communion we had interrupted and once more to bind harmoniously together both those participating and the essences participated.

Thus we learn that prayers are an integral and indispensable part of the Sacred Rites of the Mysteries, and that continual exercise in them nourishes the mind, as it were, and renders what has been termed the receptivity of the soul more spacious. At the same time it accustoms us to the irradiations of that Light towards which we are striving, and by degrees makes clear the arcane knowledge of the Supernal Wisdom, gradually but steadily drawing the sublimated soul to the very summit of all possible progress.

To be brief then, and at the risk of seeming to be redundant, just as prayer is not supposed to influence or change the minds of the Gods, but rather to effect a somewhat in us that brings us into contact with the Higher Powers, so also the Invocations were not assumed to have any compelling force upon the Divinities, but to turn us towards the participation of the superior nature and to create a binding link between those

participating and the essences participated.

On which point Proklos is clear when he says: "In the invocations and at the Autopsia, the Divine Essence seems after a manner to come down to us, when we are really extending ourselves to it instead."

It may appear to some that we have dealt with this whole section at undue length, but in our opinion this is not so, for we hold it to be of considerable importance in the work. In conclusion, however, we should perhaps make it clear that prayer does not of necessity involve at all times the use of verbal expression, or the direction of the prayer to a personal entity. Both these types are a stumbling-block to many, and we do not find that they are as a rule insisted upon by the majority of our authorities. But there are other, wordless methods, meditation, aspiration and the like that should be practised, "For if," says Vaughan in his *Coelum Terrae*, "thy desire leads thee on to the practice, consider well what manner of man thou art, and what it is that thou wouldst do ; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the living God, and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work." "Settle not in the lees and puddles of the world " ; he says also in his *Anima Magia Abscondita*, "have thy heart in heaven and thy hands upon the earth. Ascend in piety and descend in charity. For this is the Nature of Light and the way of the children of it."

CHAPTER IX

We now come to the most difficult part of our inquiry, for we are beginning to grasp the magnitude of the task that we propose for ourselves, which is nothing less than the purification of the spiritual nature to a point where it may be raised, exalted or sublimated to a real union with its higher counterparts; from which mystical marriage, as it is sometimes called, is born that which is more than human, that which may be termed divine, the risen Osiris or Christ, which is truly at one with the Eternal Gods, with True Being.

And such an undertaking involves an ascent from World to World by analogous processes in each, by becoming perfect in each. Step by step we must climb that Jacob's ladder which stretches from earth to the super-celestial regions, purifying and purging at every stage, dissolving, distilling, calcining, imbibing, coagulating, subliming, until the goal is reached, a goal so far beyond our most vivid imaginative speculations that all attempts fail of describing.

For, as Porphyry tells us in his *Auxiliary to the Perception of Intelligible s*, " When you have assumed to yourself an Eternal Essence, infinite in itself according to power ; and begin to perceive intellectually an hypostasis unwearied, untamed, and never failing, but transcending in the most pure and genuine life, and full from itself ; and which likewise, is established in itself ; to this essence, if you add a subsistence in place, or a relation to a certain thing, at the same time you diminish this essence, or rather appear to diminish it, by ascribing to it an indigence of place or a relative condition of being ; you do not, however, in reality diminish this essence, but you

separate yourself from the perception of it, by receiving as a veil the phantasy which runs under your conjectural apprehension of it. For you cannot pass beyond, or stop, or render more perfect, or effect the least change in a thing of this kind, because it is impossible for it to be in the smallest degree deficient. For it is much more sufficient than any perpetually flowing fountain can be conceived to be. If, however, you are unable to keep pace with it, and to become assimilated to the whole Intelligible Nature, you should not investigate anything pertaining to real Being ; or if you do, you will deviate from the path that leads to it, and will look at something else ; but if you investigate nothing else, being established in yourself and in your own Essence, you will be assimilated to the Intelligible Universe, and will not adhere to anything posterior to it.

"Neither therefore should you say, I am of great magnitude ; for omitting this idea of greatness, you will become universal, as you were universal prior to this. But when, together with the universe, something was present with you, you became less by the addition; because the addition was not from truly subsisting Being, for to that you cannot add anything. When, therefore, anything is added from the subjective self-hood, a place is afforded to poverty as an associate, accompanied by an indigence of all things. Hence, dismissing non-being (the subjective self-hood) you will then become sufficient; for when anyone is present in himself, then he is present with true Being, which is everywhere ; but when you withdraw from yourself, then likewise you recede from real Being; of such great consequence is it for a man to be present with that which is present with himself, that is to say, with his rational part, and to be absent from that which is external to him."

It must be our present purpose, therefore, having sketched briefly the objects proposed, and emphasised the seriousness of the undertaking, to attempt some investigation of the methods by which these ends may be attained, the *modus operandi* of the Hermetic Practice.

This is usually divided into two parts, termed the Gross and the Subtle, but as Morien says: "You shall know that the whole work of this Art ends in two Operations hanging very close together, so that when one is complete, the other may begin and finish, this perfecting the whole Magistery."

An analysis of the works of the Philosophers shows that these two operations are again sub-divided, broadly speaking, into two for the first and three for the second, though these are themselves each multiple and are infinitely varied by the different authorities, who complicate matters still further by frequent introversions of the order of the work, scattering their instructions apparently at random through their books, as they themselves freely confess, in order that they may not be too apparent to the uninitiated.

These five principal divisions of the process may be tabulated as Preparation, Solution, Conversion, Separation, Reunion; though it must be remembered that each stage includes operations similar to what has gone before, recapitulations, repetitions and so forth, so that our classification is in no wise as simple as it appears.

Before proceeding to any attempt at analysing them, we would like to place before the reader a quotation from the Azoth of M. Georgius Beatus, who was, as we are informed by Vaughan in his *Coelum Terrae*—though he does not mention his name—one of the *Fratres R.C.* This extract sets forth more clearly than many the whole matter, though we are bound to admit that his meaning will in many places be more apparent to the student who has already some familiarity with the Holy Qabalah. Nevertheless, an intelligent comparison with what we have set forth in the preceding chapters should serve to elucidate the majority of his points, while what we have yet to say will be of service, we hope, in considering the remainder. He says:

"I am a goddess for beauty and extraction famous, born out of our proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood : boil these two till they are turned into silver and gold. O most excellent subject, out of which all things in this world are generated, though at first sight thou art poison, adorned with the name of the Flying Eagle. Thou art the First Matter, the seed of Divine Benediction, in whose body there is heat and rain, which notwithstanding are hidden from the wicked, because of thy habit and virgin vestures, which are scattered over all the world. Thy parents are the sun and moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. After this manner God sends us His blessing and wisdom and rain, and the beams of the sun, to the eternal glory of His name.

"But consider, O man, what things God bestows upon thee by thus means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion incorporated with the tears of the Eagle is the treasure of the earth. These creatures use to devour and kill one another, but notwithstanding their love is mutual, and they put on the property and nature of a Salamander, which if it remains in the fire without any detriment, it cures all the diseases of men, beasts and metals.

"After that the ancient philosophers had perfectly understood this subject, they diligently sought in this mystery for the centre of the middlemost tree in the Terrestrial Paradise, entering in by five litigious gates. The first gate was the knowledge of the True Matter, and here arose the first and that a most bitter conflict. The second was the preparation by which this Matter was to be prepared, that they might obtain the embers of the Eagle and the blood of the Lion. At this gate there was a most sharp fight, for it produceth water and blood and a spiritual, bright body. The third gate is the fire, which conduceth to the maturity of the Medicine. The fourth gate is that of multiplication and augmentation, in which proportions and weight are necessary. The fifth and last gate is projection. But most glorious, full rich and high is he who attains to the fourth gate, for he hath got an universal Medicine for all diseases. This is that great character of the Book of Nature out of which her whole alphabet doth arise. The fifth gate serves only for metals.

"This mystery, existing from the foundation of the world and the creation of Adam, is of all others the most ancient, a knowledge which God Almighty—by His

Word—breathed into Nature, a miraculous power, the blessed fire of life, the transparent carbuncle and red gold of the wise men, and the Divine Benediction of this life. But this mystery, because of the wickedness of men, is given only to few, notwithstanding it lives and moves every day in the sight of the whole world, as it appears by the following parable.

"I am a poisonous dragon, present everywhere and to be had for nothing. My water and my fire dissolve and compound. Out of my body thou shalt draw the Green and Red Lion ; but if thou dost not exactly know me thou wilt—with my fire—destroy thy five senses. A most pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth. The mysteries of my art are to be performed magnanimously and with great courage, if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature, known only to the wise, such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, that they may relieve the poor with my treasures and not set their minds on gold that perisheth. I am called the Philosophers' Mercury; my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth and ascending to the heavens, most high and most low, light and heavy. In me the order of nature is oftentimes inverted—in colour, number, weight and measure. I have in me the light of Nature ; I am dark and bright; I spring from the earth and I come out of heaven; I am well known and yet mere nothing ; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble, clarified earth, by which thou mayest turn copper, iron, tin and lead into most pure gold."

Let us, however, now proceed to our investigation of the various stages of the work. Firstly we have the preparation, which, as we have sufficiently indicated, involves as careful and thorough a purification of the whole nature as a constantly directed will, aided by prayer, meditation and aspiration can bring about. To this must be added systematic study to know the Matter, to understand what it is with which we are to deal, and to an elucidation of this we have devoted the greater part of what has gone before.

But to recapitulate, we may say with Synesius, as in Chapter VII, "that the Quintessence is none other than our viscoas, celestial and glorious soul, drawn from its minera by our magistry." And with Paracelsus that " that which we see is only the receptacle ; the true element is a spirit of life that grows in all things, as the soul in the body of man. This is the First Matter of the elements, which can neither be seen nor felt, and yet is in all things. And the First Matter of the elements is nothing else than the life that the creatures have; and it is these magical elements which are of such an excellent and quick activity that nothing besides can be found or imagined like them."

But even these pre-requisites do not suffice, for a knowledge of the matter must be

supplemented by a knowledge of the elements—that is theoretically, for at this stage we have not advanced to any really practical experimentation such as will lead to first-hand knowledge. But when the philosophers speak of a knowledge of the elements, they do not mean corporeally, but spiritually and wisely, "non corporaliter, sed spiritualiter et sapienter."

Then, again, some study of cosmogony and cosmology must be undertaken, for without this, seeing that man is but the microcosm, it is not possible for him safely to obtain sufficient knowledge of himself to proceed to subsequent stages except by practising an amount of introspection that is dangerous.

We shall also see later on a further necessity for this latter class of knowledge, apart from the value of it in teaching the aspirant self-understanding by means of the parallels between the macrocosmic universe and himself.

All these are indispensable, and without them no one is advised to apply himself to this work, else, as we are plainly told, he will lose his labour and stray far from the true path. Let the aspirant to the mastery of the Alchemic Art, therefore, pledge himself from the very start to a life of stern endeavour and rigid application.

CHAPTER X

We now come to the second part of the first or Gross Work, which is Solution, and a study of the Alchemical writers will soon assure us that this is the most important part of the work, and the key to all the rest.

Here, also, more have erred than in any other part, and it is well said " Qui scit Salem et ejus solutionem, scit secretum occultum antiquorum philosophorum," Who knows the Salt and its solution, knows the hidden secret of the Ancient Sages.

"Here lies the knot," says Vaughan, "and who is he that will untie it?" In reply to which we may quote Raymond Lully, who tells us that it was never put to paper "Because it is the office of God only to reveal this thing, and man seeks to take away from the Divine Glory when he publishes, by word of mouth or in writing, what appertains to God alone. Therefore thou canst not attain this operation until thou hast first been approved spiritually for the favours of Divinity. For this secret is of no human revelation, but for that Benign Spirit Which breathes where it wills."

Despite this somewhat damping information, there is yet much that we can do, for we can at least discover, from a careful perusal of their instructions, what the solution is, and we should therefore not be unduly discouraged, for this is undoubtedly a step towards ascertaining how it might be done.

Eudoxus, in his second Key, gives us an inkling as to what it is, giving us hints how to find out the secret, encouraging us to believe that we can do so. "The Second Key,"

he says, "dissolves the compound of the Stone and begins the separation of the Elements in a philosophical manner : this separation of the elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only Instrument which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him : for the knowledge of this Great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him nevertheless read the writings of the philosophers; let him meditate; and above all things let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation and Prayer. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion ... is the only way whereby our Mercury can be prepared. Apply yourselves therefore to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise."

This is, perhaps, more enlightening for those who have some Qabalistic training—and indeed it is our opinion that Alchemy is virtually a closed book for those who have not some such key to help them—and for the benefit of those who have not, we would point out that the Great Sea is a title of Binah, the Great Mother Supernal, the third Sephira, whose analogue in the divisions of the Soul is Neshamah. To this Sephira is also referred—in the Alchemical Qabalistic Treatise known as Ash Mezareph or the Purifying Fire—Sulphur, whose fiery nature causes it to be used frequently as the symbol of the Secret Fire of the Adepts. If then we take the compound of the Stone as Salt, we have here brought together the three well-known principles of Salt, Sulphur and Mercury.

And if it should be objected that we have but slight grounds for assuming salt to be thus referred, we reply that we have the support of Khunrath in his *Amfhitheatrum*. "The philosopher's stone," he says, "is Ruach Elohim, which moved upon the face of the waters, the firmament being in the midst, conceived and made body, truly and sensibly, in the virgin womb of the greater world, namely that Earth which is without form and water. The Son, born into the light of the Macrocosm, mean and of no account in the eyes of the vulgar, consubstantial nevertheless, and like his father the lesser world, setting aside all idea of anything individually human: universal, triune, hermaphrodite ; visible, sensible to hearing, to smell, local and finite ; made manifest by itself regeneratively by the obstetric hand of the Physico-Chemical Art: glorified in his once assumed body, for benefits and uses almost infinite; wonderfully salutary to the microcosm and to the macrocosm in universal triunity. The Salt of Saturn, the Universal son of Nature, has reigned, does reign, and will reign naturally and universally in all things; always and everywhere universal through its own fusibility, self-existent in nature. Hear and attend ! salt, that most ancient principle of the Stone ; whose nucleus in the Decad guard in holy silence. Let him who hath understanding understand; I have spoken it—not without weighty cause has Salt been dignified with the name of Wisdom:

than which, together with the sun, nothing is found more useful."

Considering the foregoing and remembering what Basil Valentine has told us in previous chapters, the nature of this solution should now be getting tolerably clear, nevertheless the descriptions given are so helpful in the incidental information that we may gain from them, that we will venture to give two, the first of which will be from the same source as that we have just concluded.

"In the first act of the physico-chemical works," says Khunrath, "by diverse instruments and labours and the various artifice of the Hands and Fire, from Adrop (which in its proper tongue is called Saturn., i.e., the Lead of the Wise) "—and is thus the prime matter of the Stone, Salt, Saturn and Lead being alternatively interchangeable in their reference to Chokmah, the second Sephira—" our heart of Saturn, the bonds of coagulation being dextrously released, the Green Duenech and the Vitriol of Venus, which are the true matters of the Blessed Stone will appear. The Green Lion, lurking and concealed, is drawn forth from the Cavern of his Saturnine Hill by attractions and allurements suitable to his nature. All the blood copiously flowing from his wounds, by the acute lance transfixed, is diligently collected, ule and lili; the mud earth, wet, humid, stagnant, impure, partaking of Adam, the First Matter of the creation of the Greater World of our very selves and of our potent Stone, is made manifest—the Wine which the Wise have called the Blood of the Earth, which likewise is the Red of Lully, so named on account of its tincture, which is the colour of its virtue, thick, dense and black, blacker than black, will then be at hand; the bond by which the soul is tied to the body and united together with it into one substance is relaxed and dissolved. The Spirit and the Soul by degrees depart from the body and are separated step by step ; whilst this takes place the fixed is made volatile, and the impure body (of the Spirit) from day to day is consumed, is destroyed, dies, blackens and goes to Ashes. These Ashes, my Son, deem not of little worth ; they are the diadem of thy body ; in them lies our pigmy, conquering and destroying giants."

If much of the symbolism of the above seems too involved for the taste of some, our second quotation should appeal to them more. On the statement of Thomas Vaughan it is from another Frater R.C., who was known by the title of Sapiens, and avoids much of the usual terminology of the Alchemists. " The state of true being," he says, " is that from which nothing is absent ; to which nothing is added and nothing still less can harm. All needful is that with which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve—set up for the ruin of many and the salvation of some.

"This matter which for the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all well-nigh an enemy, to be found everywhere, yet discovered scarcely

by any, though it cries through the streets to all: Come to me all ye who seek and I will lead you in the true path. This is that only thing proclaimed by the true philosophers, that which overcometh all and is itself overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak, establishing resistance in the hard.

"It confronts us all, though we see it not, crying and proclaiming with uplifted voice: I am the way of truth ; see that ye walk therein, for there is no other path unto life : yet we do not all hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we are become as stones, having eyes and not seeing, ears and not hearing, nostrils refusing to smell, a tongue that will not speak, a mouth that will not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not to the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer into that which it was before corruption entered, and into something better by far, and that which is no longer into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger ; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not with gold and silver, nor yet by your own labours that which is offered freely.

"O sonorous voice, O voice sweet and gracious to ears of sages. O fount of inexhaustible riches to those who are searching after truth and justice. O consolation to those who are desolate. What seek ye further, ye anxious mortals ? Why torment your minds with innumerable anxieties, ye miserable ones ? Prithee, what madness blinds you, when within and not without you is all that you seek outside instead of within you? Such is the peculiar vice of the vulgar, that despising their own, they desire ever what is foreign, nor yet altogether unreasonably, for of ourselves we have nothing that is good. Or if indeed we possess any, it is received from Him Who alone is eternal good. On the contrary our disobedience hath appropriated that which is evil within us from an evil principle without, and beyond this evil thus possessed within him, man has nothing of his own ; for whatsoever is good in his nature belongs to the Lord of goodness. At the same time that is counted to him as his own which he receives from the Good Principle. Albeit dimly that Life which is the Light of men shineth in the darkness within us, a Life which is not of us, but of Him Who hath it from everlasting. He hath planted it in us, that in His Light Who dwelleth in Light inaccessible, we may behold the Light. Herein we surpass the rest of His creatures; thus are we fashioned in His likeness, Who hath given us a beam of His own inherent Light. Truth must not therefore be sought in our natural self, but in this likeness of God within us.

"True knowledge begins when after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of what is

eternal—doth elect to be made one with the higher soul. The Mind emerges from that knowledge and as a beginning chooses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body, and on the other the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with the soul, and that alone desires which it finds comprehended by God in salvation and glory. But the body itself is brought to harmonise with the union of both. This is that wonderful philosophical transmutation of body into spirit and spirit into body about which an instruction has come down to us from the wise of old: 'Fix that which is volatile and volatilise that which is fixed; and thou shalt obtain our Mastery.' That is to say: Make the stiff-necked body tractable, and the virtue of the higher soul herself, shall communicate invariable constancy to the material part so that it will abide all tests. Gold is tried by fire, and by this process all that is not gold is cast out. O pre-eminent gold of the philosophers, with which the Sons of the Wise are enriched, not with that which is coined.

"Come hither, ye who seek after so many ways the Treasure of the Philosophers. Behold that Stone which ye have rejected, and learn first what it is before you go to seek it. It is more astonishing than any miracle that a man should desire after that which he does not know. It is a folly to go in quest of that, the truth of which the investigators do not know; such a search is hopeless. I counsel therefore all and sundry scrutators that they should ascertain in the first place whether that which they look for exists before they start on their travels; they will not be frustrated then in their attempts. The wise man seeks what he loves and loves only that which he knows: otherwise he would be a fool. Out of knowledge therefore cometh love, the Truth of all, which alone is esteemed by all just philosophers.

"Ye toil in vain, all exposers of hidden secrets in Nature when—taking another path than is—ye endeavour to discover by material means the powers of material things. Learn therefore to know Heaven by Heaven, not by earth, but the powers of that which is material discern by that which is heavenly. No one can ascend to that Heaven which is sought by you unless He Who came down from a Heaven which you seek shall not first enlighten. Ye seek an incorruptible Medicine, which shall not only transmute the body from corruption into a perfect mode but so preserve it continually; yet except in Heaven itself, never anywhere will you discover it. The celestial virtue, by invisible rays meeting at the centre of the earth, penetrates all elements and generates and maintains elementated things. No one can be brought to birth therein save in the likeness of that which is also drawn therefrom. The combined foetus of both parents is so preserved in Nature that both parents may be recognisable therein, in potentiality and in act.

"What shall cleave more closely than the Stone in philosophical generation? Learn from within thyself to know whatsoever is in Heaven and on earth, that thou mayest become wise in all things. Thou seest not that Heaven and the elements were once but one substance and were separated one from the other by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless indeed thou art devoid of all capacity. Again, in every generation such a separation is

necessary as I have said must be made by thee before starting out in the study of true philosophy. Thou wilt never make out of others that one thing which thou needest unless first thou shalt make out of thyself that one of which thou hast heard. For su'ch is the will of God, that the pious should perform the work which they desire, and the perfect fulfil another on which they are bent. To men of bad will there shall be no harvest other than they have sown ; furthermore, on account of their malice, their good seed shall be changed very often into cockle. Perform, then, the work which thou seekest in such a manner that so far as may be in thy power, thou mayst escape a like misfortune.

"So do therefore, my soul and my body: rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness. Our eyes are opened; now shines the Sun of Holiness and Justice, guided by which we cannot turn aside from the way of truth. Let thine eyes look first upon the right path, lest they behold vanity before wisdom is perceived. See you not that shining and impregnable tower ? Therein is Philosophical Love, a fountain from which flow living waters, and he who drinks thereof shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke. Out of her fountain flow waters far more blessed than the first, for if our enemies drink thereof it is necessary to make peace with them. Most of those who attain here direct their course still further, but not all attain the end. It is such a place which mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or ever they enter, they must put off the world, the hindering vesture of fallen life.

"In those who attain hereto there is no longer any fear of death ; on the contrary they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go no further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes not within our vision till the third lies behind us. This is the golden realm of abiding happiness, void of care, filled with perpetual joy."

This solution, we may then judge, was a dissolution or loosening of the vital bond—but not a breaking of it —whereby the soul or spirit, or soul and spirit, might be freed from the body and its bondage, whence arose, presumably, that teaching of Plato and Plotinus that it is the business of philosophers to study how to be dead, explained by Porphyry, who says that "there is a twofold death, the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to the philosophers, in which the soul is liberated from the body."

This, of course, will involve us in a consideration of the mantic states of the mysteries, but we prefer to postpone this to our study of the second stage of the Subtle Work, devoting our attention in the meantime to the first stage, Conversion.

CHAPTER XI

"Convert the elements," says Arnold, "and you will find what you seek ; for our operation is nothing else than a mutation of natures, and the method of conversion in our Argent Vive is the reduction of natures to their first root."

Conversion is a curious word, and is usually taken to mean a changing from one state or thing to another. The ordinary meaning of the Latin *converto* from which it is derived is to turn round, and we take it that when the Alchemists spoke of this conversion as part of the process, they meant that for a true and perfect manifestation the natural order of procedure ought to be turned round or introverted. It also implies the sense *con-version*, meaning the imposing of a Higher Order on one's own nature, but this is rather the object than the method.

Now the natural procedure is the descent into matter and the ascent out of it, while the Hermetic process involves an inversion, or more properly a conversion or turning round of this, so that by converting you reduce it back into its first original, but plus the intensification brought about by evolution and experience, bringing it back again afterwards into a fresh reunion with its *caput mortuum*.

This, of course, foreshadows the two remaining processes, of the Subtle Work, but as we have already pointed out, there is no exact and sharp division anywhere, as each stage, after the first, involves both those which have preceded it and those which are to follow.

It is not, therefore, necessary to linger over this process, but to pass on to the next stage, Separation, of which Paracelsus says that it is " the greatest miracle in philosophy, and that magic the most singular by which it is accomplished ; very excellent for quickness of penetration and swiftness of operation, the like whereof Nature knows not."

In one of his indirect allusions to this part of the work, Vaughan, in the introduction to his *Anthroposophia*, tells us that the soul " Hath many ways to break up her house, but her best is without a disease. This is her mystical walk, an exit only to return. When she takes the air at this door, it is without prejudice to her tenement."

Sendivogius, in his *New Light of Alchemy*, says that "The searcher of this Sacred Science knows that the soul in man, the lesser world or microcosm, substituting the place of its centre, is the king, and is placed in the vital spirit in the purest blood. That governs the mind, and the mind the body; but this same soul . . . which operates in the body, governing all its motions, hath a far greater operation out of the body, because out of the body it absolutely reigns."

And Vaughan, in the latter part of the *Anthroposophia Theomagica*, confirms this,

telling us that whereas while enclosed in the body she imagines whatever she will, " If she were once out of the body she could act all that she imagined. ' In a moment,' saith Agrippa, ' whatsoever she desires, that shall follow.' In this state she can ' act upon the macrocosm,' make general commotion in the two spheres of air and water, and alter the complexions of times. Neither is this a fable, but the unanimous finding of the Arabians, with the two princes Avicenna and Avicenna. She hath then an absolute power in miraculous and more than natural transmutations. She can in an instant transfer her own vessel from one place to another. She can—by an union with universal force—infuse and communicate her thoughts to the absent, be the distance never so great. Neither is there anything under the sun but she may know it, and—remaining only in one place—she can acquaint herself with the actions of all places whatsoever. I omit to speak of her magnet, wherewith she can attract all things—as well spiritual as natural. ' Finally' " (says Agrippa) " ' there is no work in the

whole course of Nature, however arduous, however excellent, however supernatural it may be, that the human soul, when it has attained the source of its divinity—which the Magi term the soul standing and not falling—cannot accomplish by its own power and apart from any external help.' But who is he—amidst so many thousand philosophers—that knows her nature substantially and the genuine, specific use thereof? This is Abraham's' great secret, wonderful exceedingly, and deeply hidden, sealed with six seals, and out of these proceed fire, water and air, which are divided into males and females.' " (Sepher Yetzirah, Cap. iii, sect. 2.) " We should therefore pray continually that God would open our eyes, whereby we might see to employ that talent which He hath bestowed upon us but lies buried now in the ground and doth not fructify at all. He it is to whom we must be united by 'an essential compact' and then we shall know all things ' show forth openly by clear vision in the Divine Light.' "

Vaughan, apart from his great admiration of those whom he terms "The most Illustrious and Truly Regenerated Brethren R.C.," was a great adherent of Agrippa, and we may therefore venture to give an extract from this source, which we do not find in Vaughan's works. It is taken from the Third Book of Occult Philosophy, and bears immediately upon our context.

He tells us that the soul of man, being estranged from the corporeal senses, adheres to a divine nature from which it receives those things which it cannot search into by its own proper power : for when the mind is free, the reins of the body being loosed, and going forth as out of a close prison, it transcends the bonds of the members, and, nothing hindering, being stirred up in its proper essence comprehends all things. And therefore was man said to be made in the express image of God, seeing that he contains the Universal

Reason within himself, and has a corporeal similitude also with all. Whosoever, therefore, shall know himself, shall know all things in himself, but especially he shall know God, according to whose image he was made.

This, then, we may conclude, is the Death alluded to by Pythagoras in the Eighth Dictum of the Twba, where he says that it " consists in the separation of the soul from the body."

We are thus led to a plain understanding of one of the profound mysteries of Alchemy, perhaps the greatest and most profound, continually revealed by them, and as continually obscured again, but quite unmistakable if we do not wilfully refuse to see. And as it deals with the mantic states of mystic trance, it was usually accompanied by stringent warnings as to its dangers.

These are twofold, for not the least among them are those which await the unenlightened experimenter, who, not understanding the nature of the trance state that he endeavours to induce, adopts methods that are undesirable in the extreme. Following these are the dangers that await even the aspirant who may have discovered the right road, but penetrates, as it were, into a strange country of whose ways and inhabitants he is completely and woefully ignorant.

So great are both these categories, that we do not feel justified in pursuing our inquiry further without devoting some small space to a consideration of them.

Among the first class of risk that we have enumerated is that of being misled into the supposition that mesmerism or hypnotism has anything to do with the sacred trance. At first sight this is quite a plausible hypothesis, and some modern writers have devoted considerable space to elaborating the remarks of the Alchemists concerning the " Work of the hands " into arguments in favour of such a supposition.

We cannot too strongly repudiate and condemn any such suggestion, which, to our way of thinking, is pestilent in the extreme, sapping, as it does, the very faculty which it is most desirable should be fostered in the subject, the Will, which is the precious Salt, Lead or Saturn of the Adepts. Apart from which the states of lucidity achieved by such methods differ fundamentally from those at which we are aiming.

Neither can we admit as much more desirable the practice of inducing auto-hypnotic states by the prolonged staring at talismans and symbols, or in placing these upon the forehead in an attempt to obtain visions. Allied with these methods, we would also strongly discourage the student from such other methods as gazing into crystals, bowls of water or ink, magical mirrors and the like, which may, indeed, produce in certain subjects a degree of mediumship, but nothing more, and mediumship is not what we are seeking.

Lastly, and most emphatically, we would warn anyone against attempting any of the invocations or evocations of talismanic and ceremonial magic as set forth in the textbooks and grimoires dealing with this subject. The results, if any are achieved—and unfortunately they can be—are likely to be exceedingly unpleasant and dangerous.

Even where the results obtained by the methods outlined in the three preceding paragraphs are not actually dangerous, they are not likely to be useful, but, on the contrary, are almost certain to be misleading. In illustration of which statement we will quote a few extracts from Iamblichos, who, in his work on the Egyptian Mysteries, deals

exclusively with Theurgic Magic.

He tells us that "When there occurs some errancy in the theurgic technique"—as when, for example, some published textbook on Magic is used, which, if it be not purely evil, is admittedly defective somewhere—"the Images which ought to be at the Autopsia are not, but others of a different kind. These, the inferiors, assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting, and there will be a great mass of falsehood flow forth from the perversion.

"We say the same things now in regard to phantasms or apparitions. For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors, and attract the understanding to no good purpose in regard to matters . . . that will be among fraudulent deceptions. . . . On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors.

"Thou mayst not associate in the mind the spectacles of the gods that are superlatively efficacious with the apparitions got up by technical magic. For the latter have neither the energy nor the essence nor the genuineness of the objects that are beheld, but only project bare phantasms that seem real.

' I shall wonder if any one of the theurgic priests who behold the genuine, ideal forms of the gods should consent to allow them at all. For why should anyone consent to take idola or spectral figures in exchange for those that have real being, and be carried from the very first to the last and lowest? Do we not know that all things which are brought into view by such a mode . . . are really phantoms of what is genuine, and that they appear good to the seeing, but never are really so?

"The individual creating the spectral figures employs in his procedures neither the revolutions of the heavenly bodies nor the powers that exist in them by nature ; and in short he is not able to come in contact with them. But as he follows an art, and does not proceed theurgically, he deals with the last and most inferior emanations, manifestly, from their nature, about the extreme part of the universe.

"The projector of spectral figures trusts in spectres destitute of soul, only animated with the outward appearance of life, holding together externally a framework of diversified complexion, and absolutely ephemeral in duration. Nothing of the things thus fashioned by man is unalloyed and pure. They are wanting in all, being brought together from manifold and incompatible substances. When any such multitude of auras accumulated from many sources has been mingled together, it is shown to be feeble and fleeting. They vanish more quickly than the idola seen in mirrors. For when the incense is placed upon the altar, the figure is immediately formed from the vapour as it is carried upwards, but when the vapour becomes mingled and dispersed into the whole

atmosphere, the idolon is immediately dissolved and not a trace of it remains.

"Why then should this juggling be desired by the man that loves manifestations that are true? If they know that these things about which they are engaged are structures formed of passive material, the evil would be a simple matter. . . . But if they hold to these spectral figures as to gods, the absurdity will not be utterable in speech or enduring in act. For into such a soul the divine ray never shines; for it is not in the nature of things for it to be bestowed upon objects that are wholly repugnant, and those that are held fast by dark phantasms have no place for its reception. Such-like wonder-making with phantasms will, therefore, be in the same category with shadows that are very far from the truth."

The second class of dangers should be tolerably obvious from what we have already indicated, but not the least of them is illusion. As, however, we shall have to deal with these in our consideration of the nature of the trance state, we will not now dwell further upon them.

CHAPTER XII

We now, therefore, come to the trance state itself, and it should by now be abundantly clear that by this we mean the sacred state of divine trance, and not any psychic, somnambulistic or hypnotic states.

The principal characteristic of the mantic trance, as it is frequently called, is that in every stage of it complete self-consciousness and self-control are retained, although there is obtained what Plato calls a "divine release from the ordinary ways of men."

The earlier stages are sometimes called muesis, from muo, to close the eyes, for, as Synesius says in the *Aegyptiacus*, "There are two sets of eyes in the Mysteries. The Lower are closed when the Higher are opened," a statement that has misled many into speculations regarding hypnotism that we have before mentioned.

These states are connected with the noetic nature and lead naturally to the knowledge of spiritual realities and the acquirement of certain powers; and they are designed to lead up to and culminate in the true re-birth, the birth from above as it is often called.

Though self-consciousness is maintained, the mind is drawn away from the things of sense, the spiritual sight, hearing and so forth becoming stimulated when, as the Oracle describes it, "No longer are visible unto thee the Vault of the Heavens, the Mass of the Earth; when for thee the Stars have lost their Light and the Lamp of the Moon is veiled and around thee is the Lightning Flash."

Yet until, as we have repeatedly emphasised, the mind and body have been as far as possible purified by prayer and meditation and the pursuance of the Sacred Rites,

the danger remains that the phrenic, lower or psychic nature may play an undesired part and lead to illusions and self-deceptions, which are described as intrusive figures from the Underworld, seeking to draw away the attention of the candidate from the truth.

Ancient and mediaeval writings are full of descriptions of these appearances, which are even said to have material efficacy in Divine works under the guidance of those who understand and can control them; whence the saying of the Oracle, " Nature persuadeth us that there are pure Demons, and that the germinations even of evil matter can be alike useful and good."

Nevertheless the soul is liable to be led away into oblivion by these in the early stages, so that the further injunction is necessary, " Let the immortal depth of thy soul be predominant, and all thine eyes extend upwards. Stoop not down, for a precipice lieth beneath the Earth, drawing through the ladder which hath seven steps, beneath which is the Throne of dire Necessity."

This is why Vaughan, speaking of the First Matter, says, " The eye of man never saw her twice under one and the same shape." And Lully, that the first principles of the Art are " Fugitive Spirits, condensed in air, in shape like divers monsters, beasts and men,
which move like clouds hither and thither."

But apart from such apparitions, there are more subtle forms of illusion arising from memory, desire, imagination, emotion and so forth, which, while not necessarily alarming, and probably not tending to arouse the suspicions in any way, are at the same time totally inaccurate and misleading.

The following letter quoted by Vaughan in his *Lumen de Lumine* as being from the *Fratres R.C.*, bears on all these points in a most interesting manner. We give only the middle portion of the letter, which is the part that actually illustrates them. It runs as follows:

"There is a mountain situated in the midst of the earth or centre of the world, which is both small and great. It is soft, also above measure hard and strong. It is far off and near at hand, but by the providence of God it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by envy of the devil, who always opposes the Glory of God and the felicity of man, is compassed about with very cruel beasts and ravenous birds, which make the way thereto both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy—but notwithstanding by every man's self-labour and endeavour.

"To this mountain shall you go in a certain night when it comes most long and dark; and see that you prepare yourselves by prayer. Insist upon the way that leads to the mountain, but ask not of any man where it lies, only follow your guide, who will offer himself to you and will meet you in the way. Truly you shall not fail to know him.

"This guide shall bring you to the mountain at midnight, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen and fall back. You need no sword or other bodily weapons, only call upon your God sincerely and from the depths of your mind.

"When you have discovered the mountain, the first miracle that will happen is this: A most vehement and very great wind that will shake the whole mountain and shatter the rocks to pieces. You will be encountered then by dragons, lions and other terrible wild beasts ; but fear not any of these things. Be resolute and take heed that you return not, for your guide, who brought you hither, will not suffer any evil to befall you. As for the treasure, it is not yet discovered, but it is very near.

"After this wind will come an earthquake, which will overthrow those things that the wind had left, and make all flat. Be sure you fall not off.

"The earthquake being passed there will follow a fire that will consume all the earthly rubbish and discover the treasure. But as yet you cannot see it. After all these things and near daybreak, there shall be a great calm, and you shall see the Day-Star arise and the dawning will appear and you shall perceive a great treasure.

"The chiefest thing in it and the most perfect, is a certain exalted tincture, with which, if it served God and were worthy of such gifts, the whole world might be tinged and turned into most pure gold."

Now these states of Manteia were in no sense haphazard or undirected ; for before venturing far, if at all, with them, the aspirant was supposed, as we have already indicated, to study carefully the theoretical aspects of what he was to do, and to familiarise himself with the systems of cosmogony and cosmology held by the school in which he was studying, as far as any such system could be grasped theoretically. Also it was necessary for him to have some academic acquaintance with the Orders and Hierarchies of Essences he was about to encounter, together with the tokens and signs by which he might recognise and be recognised, and by virtue of which he might claim such instruction and enlightenment as his degree of spiritual attainment would enable him to assimilate.

And it should be clearly understood that the Hierophants and candidates of the true Mystery Schools were no mere dilettante dabblers and experimenters, satisfied with visions of the Astral World, or the planes immediately contiguous to ours, against which they were warned by the Oracle in no uncertain terms :

"Stoop not down into the Darkly Splendid World, wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images; precipitous, winding ; a black ever-rolling abyss, ever espousing a Body unluminous, formless and void."

They sought to penetrate into the further Worlds, the Yetziratic and even Briatic, and to rise ever higher through them until they beheld the Divine Light, that Light which was formless, which was the true stage of Epopeteia or Beholding.

Although we are not considering the Eastern views on these subjects in this short survey, nevertheless the following descriptions of this Light, taken from the Bardo Thodol, or Thibetan Book of the Dead, are so apt that we do not hesitate to give them.

"Thy guru hath set thee face to face before with the Clear Light; and now thou art about to experience it in its Reality in the Bardo state, wherein all things are like the void and cloudless sky, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment know thyself and abide in that state. . . . Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognise it. ... Thy present intellect, in real nature void, not formed into anything as regards characteristics or colour, naturally void, is the very Reality, the All-Good. . . . Thine own consciousness, shining void and inseparable from the Great Body of Radiance, hath no birth nor death and is the Immutable Light."

But to reach any of these states, or even to assist in the preliminary purifications, the practice of the exercises of the Mysteries was necessary, which were in some measure connected with the process of solution or separation that we have been discussing. And in this connection we ought perhaps to mention an error that appears to be very prevalent concerning them. We have already dealt with it to some extent in Chapters III and IV, though limiting it at the time to sex practices.

We would now, therefore, extend this to physical exercises generally, such as one reads of in certain forms of yoga. The exercises of the Mysteries of Greece and Egypt were of a different order, being purely spiritual, and were intimately connected with that ritual which was a preliminary to the earlier mantic states. They were neither physical nor intellectual, but were linked with the Alchemical volatilising of the fixed and fixing of the volatile with which we have all along been dealing, and with which we shall deal again, both in the next stage of the Subtle Work, and in the section on dew which summarises the whole procedure.

When Syncsius says " Intellect above all things separates whatever is contrary to the true purity of the phantastic Spirit; for it attenuates this spirit in an occult and ineffable manner, and extends it to Divinity" he is not speaking of the natural intellect, which cannot do this, but of the Mind in the sense which we have previously outlined in Chapter II. And with this clue we must, for the time being, remain content.

CHAPTER XIII

We now come to the last of our three stages of the Subtle Work, which we have termed Reunion. This process is also the Alchemical Coagulation and the fixing of the volatile. As the Smaragdine Tablet says, " The power of it is integral if it be turned into

earth." And Senior, that " the highest fume should be reduced to the lowest; for the divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives."

And Trismosin, after discussing the putrefaction and decoction, quotes Hermes as saying, " It is indeed needful that at the end of this World, Heaven and Earth should meet and come home." And again, in the Fourth Parable of his Splendor Solis, he quotes Senior thus : " The Spirit dissolves the body and in the Dissolution extracts the Soul of the Body, and changes this body into Soul, and the Soul is changed into Spirit, and the Spirit is again added to the Body, for thus it has stability."

Khunrath, likewise, in his Amphitheatrum informs us concerning the whole of the second or Subtle Work as follows: "In the Second Operation, which takes place in one circular, crystalline vessel, justly proportioned to the quality of its contents, also in one theosophic, cabalistically sealed furnace or Athanor, and by one fire, the body, soul and spirit, externally washed and cleansed and purged with the most accurate diligence and Herculean labours, and again compounded, commingle, rot of themselves and without manual co-operation, by the sole labours of nature, are dissolved, conjoined and reunited; and thus the fixed becomes volatile wholly; these three principles also are of themselves coagulated, diversifiedly coloured, calcined and fixed; and hence the world arises renovated and new."

While Eudoxus, in his Fourth Key—if we may be pardoned for thus multiplying authorities—says "The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing) : it is this which reduces our Water into Earth ; there is but this only Water in the World, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time they will never appear; because it is an undoubted sign that you have failed in some essential thing in the former operations ; for to corporify the Spirit, which is our Mercury, you must have well dissolved the body in which the Sulphur which coagulates the Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility—the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility."

And this in part is the meaning of the fable of Osiris, who, his parts having been gathered together again and preserved in a chest floating upon the waters of the Nile for a time, emerged therefrom resuscitated, and came forth immune from all ills or harm and beyond all comparison more powerful than before.

In short this reunion is the key to the Mystical Rebirth in the deathless Solar Body, admirably preluded in a quotation from the lost Gospel of Phillip given by Epiphanius, "I have united myself, assembling myself together from the four quarters of the universe, and joining together the members that were scattered abroad," and elaborated in the Apocalypse in the allegory of the birth of the Man-child.

For the whole process we have been studying is manifestly connected with the attainment by the soul of the candidate to the highest level to which his spiritual development can aspire, and by the absorption of the soul when in this state of all the wisdom, power and purifying energy which it can assimilate. It then returns to the body, which is its proper earth, purging it by the radiations of the energy thus acquired.

This process being constantly repeated, the level is gradually raised, for the purging at each return ensures further projection at the next solution, which is the augmentation of the power of the stone which is so much spoken of in the later stages of the work.

Thus the purifying and vivifying energy is absorbed in ever increasing amounts, while at the same time the power of maintaining the contacts is steadily developed, which also assists in the general growth of the soul.

In such a manner, by successive stages, the aspirant is said to progress towards union with his Higher Self, and because of these various stages of development, there were different forms of the sacred rites. This not unnaturally adds to the difficulties of gleaning any information relative to them, for the records do not in any way plainly set them forth by stages, but intermingle the accounts the one with the other, as the Alchemists at all events admit quite openly, so that their meaning shall remain unintelligible to those without the Key.

We have above mentioned the augmentation of the stone, which we have seen to be intimately connected with the constant repetitions of the process. Eudoxus is quite definite in this assertion, saying in his Sixth Key that "The Multiplication of the Stone is by reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable."

The others are unanimous in their agreement with this thesis, and indeed it should be so obvious to the ordinary intelligence that we will waste no more time on it.

It will perhaps be of assistance to the student in the course of his own researches if we devote some small space to the consideration of some of the commoner terms in use among the Alchemists, and in so doing we shall in a measure recapitulate and review what has gone before.

And if it should seem to anyone that according to our description of it, the work is shorter than they expected, it must not be forgotten that the fermentative process of the

first work—and indeed all the processes of both works—has to be gone over again and again, repeatedly and with the greatest care. Hence the Alchemists' command to the student to dissolve, distil, incerate, calcine, sublime, and fix the Occult Nature, and hence are we told that the Gold is to be tried seven times in the fire, so that the initial process alone comprises a death, a resurrection, a purification, a separation, an exaltation and a sublimation.

And in passing through the various stages, the First Matter, the Mercury of the Adepts, the Quintessence, is alluded to under a multitude of terms and by a variety of descriptions. As Agmon says in the concluding section of the Turba, which Arnold de Villa Nova borrowed for his Speculum, " It is also a stone and not a stone, spirit, soul and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies ; if you say that it is water, you speak the truth ; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing foreign. Unless the

names were multiplied, so that the vulgar might be deceived, many would deride our wisdom."

At times it is called an essential oil; at others a sharp vinegar; again a Dragon, a Chameleon, a Phoenix, a Salamander. Sometimes it is mineral, sometimes vegetable, sometimes animal; now it is Fire or Light, then Earth, Air or Water; at other times it is Magnesia, Azoth, Antimony, Ether or Ens. Frequently it is resolved into its elements, or three component parts, Salt, Sulphur and Mercury, which are Spirit, Soul and Body ; Active, Passive and Resultant; Father, Mother and Son ; Attraction, Repulsion and Circulation.

Planetary terms are frequently used. The Sun for the Active, the Moon for the Passive; Saturn for the Self-willed Life, the Will at one stage of the operation; Venus, the Celestial Light of Nature ; Vulcan, motion.

Again Salt is Will at another stage, whose analogue is Weight. The Brazen Body is the impure, natural born Spirit. The Orient Animal is the Will clothed in Light, which the Oracle describes as "Having put on the complete armed vigour of resounding Light, with triple strength fortifying the Soul and Mind."

The principle of Body is severally referred to as Caput Mortuum, Pigmy, Diadem of Body and Duenech.

The Vulture, Crow and Raven are synonymous terms for the Spirit of Life, though they appear to be used as indicative of different stages in the process, just as are the various colours so often alluded to.

The Philosophic Earth is that where the Magnesia, Terra Adamica or Red Root is sown; where it dies and corrupts in order that it may renew itself as Salt. And here there

appears to be a manifest contradiction, for the Earth of the Wise is another name for Mercury; but this is nevertheless explicable, seeing that it conceives into itself the very seed, sperm or ferment by which it is nourished and brought to perfection.

The Red and White are Soul and Spirit, which emerge in union from the blackness of the mystical death, and we are told that when the Artist sees it he knows that he has the Great Arcanum.

Many interesting points arise from the consideration of Water, Air and Fire, and with these we will deal in the next chapter.

CHAPTER XIV

"In the beginning the Elohim created the substance of the Heavens and the substance of the Earth. And the Earth was without form and void, and darkness was upon the face of the Abyss and the Ruach Elohim vibrated upon the face of the Waters."

Such are the first two verses of the Book Berashith—which we call Genesis—according to the Hebrew. On these words alone, and their implications and meanings, a book might be written, but we would only here draw the reader's attention to the word Ruach, whose implications we have to some extent discussed in an earlier chapter, adding here the fact that the gender of the word is feminine, which will explain some of the allusions in many of the previous quotations. Also to the words Abyss and Waters, which are both rendered by the same word in the Hebrew. This word is Thehom, and contains in itself the two ideas of "the formless" and "water," whence it might aptly be translated here as "formless waters."

This is the Virgin Water of the Alchemists, and Thomas Vaughan tells us that when the philosophers practised upon the Chaos itself, that is to say upon the Formless and Void, they opened it and saw the Pre-existent Countenance of the Triad, and saw that all things here below, the Water of Mundane Life as it is elsewhere called, was a Thick Water, which is a term much used in Alchemy.

The apparent stark absurdity of the statement that the philosophers practised upon the Chaos will be elucidated later. For the moment we will consider this Thick Water. We find it mentioned in 2 Maccabees, i, 19-22, where the Sacred Fire was buried in a secret pit. On the return from the captivity it was found to have turned to a thick water, from which, however, the Fire was extracted.

In support of this analogy we find that the Sepher Yetzirah, or Book of Formation—which, as we have said, is one of the oldest books of the Qabalah, and is attributed by legend to Abraham, though its author in all probability was Rabbi Akiba—in describing the Creation says that Fire was derived from Water.

There is, of course, an obvious analogy between Thick Water and Gum, which is

another term for it. It is also called White Mercury—Mercury giving quite a good parallel—and we note that there is a White Gum and that Permanent Water is White. Permanent Water is also called Igneous, while Mercury is Water of Sulphur, which may very well be taken to mean "containing Sulphur or Fire," and Hermes in the Golden Treatise says "Conserve in that Sea the Fire."

This Water, then, that is to say Permanent Water, is the First Matter, "which is that waterish substance which wets not the hands." "It looks like a Green Lizard," says Lully, "but its most prevalent colour is a certain inexpressible azure." Hereby he denotes it; watery nature, both by the colour blue, and the fact that the Lizard probably represents Scorpio, which in good symbolism is Aquila, the Eagle, the Kerubic Emblem of Water and the Alchemical Emblem of Distillation. Lully continues, "The predominant element in it, however, is a certain fiery, subtle earth, whence it is often called earth, causing much confusion; but this is the viscous or slimy part." And as it is said to be impregnated by the Sun it is spermatic and is called a Sperm of Earth.

This is also Sperm of the World, Catholic Magnesia, the Twofold Mercury or Azoth, Vinegar, Clean Water, Divine Water, Sea Water, Virgin's Milk and Mist. And here we would remind the student of the Mist that went up from the earth and watered the whole face of the ground mentioned in Gen. ii, 6.

We will now take the analogy of Gum, which gives us a good parallel—being a vegetable excretion—especially if we consider the idea of the Sperm or Seed just mentioned. This will also afford us the promised elucidation of the apparent absurdity of operating on the Chaos, for according to Vaughan the original. Seminal Viscosity, Sperm or Seed from which the World was made, disappeared in the Creation, for it was the Waters of Creation upon which the Spirit or Ruach Elohim brooded or vibrated in the beginning, transforming it into the World. The World, however, now yields us a secondary seed, which is the very same essence or substance with the primitive general one—the description of which, by the way, tallies rather well with ectoplasm. This Seed, says Vaughan, is abstracted in its heavenly, universal form by vegetables, which attract it at their roots as it comes from the air in Dew. This Sperm is generated from the mixture and marriage of the inferior and superior natures in the vapours.

Let no one be misled by any such statements into thinking that any common vegetables are meant, for it is quite otherwise. As well might the Tree of Life be mistaken in the same way. We are dealing here, as we have dealt all along, with one only thing; one matter, one vessel, one furnace, one laboratory.

But to resume. We have thus been led up to a consideration of Dew, a most important symbol, than which, perhaps, no better symbol of the Alchemical process can be quoted. The Alchemists, in their use of it, regard the air as a vast circulatory, whose upper reaches are extremely rarified. In it is involved all the idea of the action of opposites on one another, for fire and water, that is to say heat and moisture, are always busy with one another, and according to Anaxagoras in the Turba, the thickness or spermatic part of the fire falls into the air. The thickness or sperm of the air, and in it

the thickness and sperm of the fire, falls into the water, and all these fall upon the earth, with which idea we should compare either body, soul and spirit, or the Qabalistic notion of the triple division of the soul as outlined in Chapter II.

Now the water is here to be taken as the middle nature between the air and the earth, the former, in ancient symbolism being hot and moist, and the latter cold and dry, while the water is cold and moist.

On a higher level the air is the reconciler between the water and the fire, so that thus the air becomes what we have already termed it, a vast circulatory where the inferiors and superiors meet like agent and patient, or, as some of the Alchemists express it, where

Sulphur and Mercury are mingled.

Here things are said to be resolved into general principles by the action of wind, which is, of course, vibration, contrition and so forth. This resolves them into moisture, the prime element of creation, as it were, which then descends as dew, so that we have a perpetual rarefaction and condensation, or circular process going on, that which is generated in the air being taken up by the water, which acts as the body.

Now by dew, however, is not meant common dew, as with all substances treated of in Alchemy; but it serves to illustrate the sublimation of the volatile part, which, ascending, is acted upon by that which is its higher counterpart, of which it absorbs something, and then, becoming refixed, descends again into earth or body which it is able to some extent to purify, having

been itself in some measure purified.

We have not treated this section in nearly as full a manner as it deserves, but it may nevertheless be seen from what we have said that water is sometimes called fire, and why this should be.

This fire involved in air, which is collected up by the water, is called Starry Milk or Air of Luna, so that water is like a flying bird, and the milky moisture which is found in her crystal breasts is called Milk of Birds, and thus some of the philosophers have said that "Birds do bring their Stone unto them." Fish are said to do the same thing, for they live in the Water.

And the air, which involves in itself a fire, is the Pneuma, Breath, Spirit or Ruach. But the symbol of Ruach Elohim is Fire, which, in the Soul is the Qabalistical Neshamah, the Higher part, by the Fire or Sulphur of which the Nephesch or lower part must be purged.

Now following the analogy of Dew and the evaporation of water from the earth into air, which it, as it were, dissolves and which contains fire, we must distil from the gross earth of our material natures the Nephesch, the subtle or watery part, which shall dissolve the volatile or airy part or Ruach, containing the Fire, Neshamah. When this

falls upon the earth as dew it will commence its purification.

There is in the Qabalah much about this Dew, but it is too technical for anything but a passing reference. It is said that from it the dead are raised up, and by dead is meant, in the mystical language of the Zohar, fallen.

To explain the sublimation of the essences with the matter in the foregoing, Vaughan and others postulate the Archeus or Central Sun, " For where the rays of the one and the other meet, the central, breaking through to meet the celestial, suffers a sort of ecstasy," says Vaughan, " So then, in winter, the face of the earth being as it were sealed, Magnesia is generated, but in spring and summer it ascends more freely."

This compounding of watery and airy natures has doubtless given rise to the term Green Stone, though some say it should be Green Lion. This curious beast is also the Poisonous Dragon of whom Hermes says in his Golden Treatise, " In every nature there is first the needful water, then the oily tincture and lastly the foeces or earth which remains below. But a Dragon inhabits all these, and they are his habitation, and the blackness is in them, and by it he ascends into the air. But while the fume remains in them they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture and death from the foeces; and by distillation thou shalt achieve a triumphant reward, even that in and by which the possessors live."

Now the Water, the Oil and the Earth are the hidden intrinsical natures, and in this sense every element is threefold. The Dragon is the self-willed spirit, as we have already said, which in its normal mode, resulting from the fall, is a poisonous nature and destroys all that it touches. This poison is the fume which is to be taken away. It is not one with the blackness which is in them, for this has a practical meaning linked with the dissolution at the end of the quotation, here given as distillation.

The oily tincture is Sulphur, for Hermes adds in the next paragraph, " The temperate unguent, which is Fire, is the medium between the foeces and the water, and is called the perscrutinator of the waters. For the unguents are called Sulphurs, because between fire and oil and the sulphurs there is close propinquity; even as fire burns so does sulphur also."

The Dragon, to revert to him again, is salt in the impure state, also our Green Lion, so that this latter is synonymous with all those other terms which have been given in Chapter IV, and also with the Magical Earth, the Flos Salts Aibi or Flower of White Salt, the

White Sand and so on, for it is not specified always at what stage it is alluded to, and it must be borne in mind that in the Great Work nothing is added, only superfluities removed.

And this Magical Earth is that in which is the recreative fire, the " Land of Havilah where good gold is," which is Martian and Fiery. This is the Fire that coagulates the parts, and the Salt is the water that wets not the hands, the Magnesia that was exhibited

in the Mysteries.

Thus we come at length to the end of our investigation, and we can but hope that it has not proved too disappointing to the reader, and that it will not be thought that too liberal a use has been made of quotations. Our object has been throughout to lead him to a study of this most fascinating and—as we consider it—all important subject, and to persuade him that the writings of the philosophers, despite their envious complexity, will well repay him for the pains to which he may be put in their perusal.

We may therefore, perhaps, be forgiven if we conclude by giving him two further extracts, which we will leave to his consideration without comment. The first is from the Fourth Parable of the Splendor Solis of Trismosin.

"This (Dissolution) the Philosophers give to understand in the following Signature or Figure : They saw a man black like a negro sticking fast in a black, dirty and foul smelling slime or clay ; to his assistance came a young woman, beautiful in countenance, and still more so in body, most handsomely adorned with many-coloured dresses, and she had wings on her back, the feathers of which were equal to those of the very finest white Peacock, and the quills were adorned with fine pearls, while the feathers reflected like golden mirrors. On her head she had a crown of pure gold, and on the top of it a silver star ; around her neck she wore a necklace of fine gold, with the most precious Ruby, for which no king would be able to pay; her feet were clad with golden shoes, and from her was emanating the most splendid perfume, surpassing all aromas. She clothed the man with a purple robe and lifted him up to his brightest clearness, and took him with herself to Heaven."

The second is a recipe for the Medicine from Thomas Vaughan. This has unfortunately been described by a modern commentator in the following terms : "I must confess to a feeling that this recipe is a jest or a kind of parody on the ridiculous processes given by pretenders in Alchemy." We feel that the intelligent and not merely superficial reader will take a different view, and that the measure of his approval will indicate the measure of his understanding. It is given thus :

" R/. Ten parts of celestial slime. Separate the male from the female and then each from its earth, naturally, however, and without violence. Conjoin after separation in due, harmonic, vital proportion. The soul, descending straightway from the pyroplastic sphere, shall restore its dead and deserted body by a wonderful embrace. The conjoined substances shall be warmed by a natural fire in a perfect marriage of spirit and body. Proceed according to the Vulcano-Magical Artifice till they are exalted into the Fifth Metaphysical Rota. This is that Medicine about which so many have scribbled but so few have known."

Part 1 of 2 (Chapters I-VII) [Part 2]

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

This copy was scanned by hermetics.org. from the original 1930 copy.

Edward John Langford Garstin was a prominent member of the Alpha and Omega (A.:O.:), a later development of the Hermetic Order of the Golden Dawn. He was the author of two published works primarily on Spiritual Alchemy. The other being "The Secret Fire" (1932), which is published on our website.

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PREFACE

The Title selected for this short treatise may at first sight appear to be either very ambitious or presumptuous or even both. Alternatively it may be held to be misleading on the ground that this is not really a practical textbook.

It would therefore appear advisable, from the very start, to warn the intending reader that no claim is made herein to any special knowledge of the Art other than that which can be gleaned from the careful study of the published works of the Alchemical writers, and the use of such powers of insight and intuition regarding their admittedly involved and cryptic phraseology as the author may possess.

Of necessity various subjects usually classed under the general heading of Occultism will have to be considered, and some preliminary remarks under this head may not be inappropriate.

Many people fight shy of Occultism because of its undesirable associations in their minds with credulity and superstition, neurotics and hysteria, charlatanry and fraud, and because they are accustomed to regard what genuine residuum there may be left as consisting in undesirable and dangerous practices.

On reflection, however, it will be found that the same impression is prevalent in toto among many regarding Spiritualism, and in part regarding Mysticism, while the Orthodox Religions do not escape altogether scatheless.

It is not intended herein to indulge in apologetics on behalf of Occultism, which, divested of the illusions held about it, is quite capable of speaking for itself as it were, and requires no defence. It is merely proposed to discuss what is termed Theurgia, which is the practical part of Spiritual Alchemy, as far as the limits of space and the avoidance of undue technicalities will permit.

Theurgy, denned a little more carefully, means "The Science or Art of Divine Works," and it is the same as the Telestic or Perfecting Work. In Alchemy it is called the "Great Work," which is the purification and exaltation of the lower nature by the proper application of scientific principles, so that it may become united with its higher counterparts, whereby the individual may attain to Spiritual, and ultimately Divine, Consciousness.

By scientific principles are to be understood "known principles," though the fact that these are not generally known is the origin of the term "occult," which merely means, according to the dictionary, "escaping observation, not discovered without test or experiment," which definitions apply with equal force to any department of scientific research.

Were this definition more commonly recognised, it is possible that there would be less misleading talk and less misunderstanding on the part of the opponents of the Arcane Sciences than there are at present, and that there would not be so much condemnation where there has been no previous careful investigation.

We would also say a word by way of apology to the reader who may feel that we have made too lavish a use of quotations. Our object is twofold. Firstly, that no one may imagine that they have to rely merely upon the speculations of some dilettante dabbler

in the Occult Sciences, but that they may see for themselves the sources from which our conclusions are drawn. Secondly, because we feel unable to improve upon the sayings of these writers, save only by bringing together the references that are not merely scattered through their various works, but also, on their own confession, placed very often out of their proper sequence and

relationship even in their individual books. Passages thus correlated often assume fresh importance, and from them, sometimes, the unexpected truth emerges. If we have to any extent succeeded in thus throwing light upon the sayings of the sages, however little it may be, we shall have more than achieved our object.

THEURGY CHAPTER I

Theurgy or the Telestic Work, was the very essence of the teaching of the Mystery Schools of Egypt, of Samothrace and of Eleusis; of Zoroaster, of Mithra and of Orpheus. And in Egypt, the cradle of them all, were initiated many of the outstanding men of their day, such as Pythagoras, Plato, Demokritos, Eudoxus, Archimedes, Chrysippos, Euripides, Proklos, Thales and many others.

In addition many of the Fathers of the Church, such as Clement of Alexandria, Cyrillus and Synesius, were also initiated into the Mysteries and regarded them as sacred and efficacious, transferring in part the very language, rites and disciplines of them to their own forms of worship, as is even to-day apparent.

Proklos tells us that "The Perfective Rite leads the way as the muesis or mystic initiation, and after that is the epopteia or beholding."

Plato calls Zoroastrian Magic "The Service of the Gods," and Psellus affirms that "Its function is to initiate or perfect the human soul by the power of materials here on earth, for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuitions, and to the comprehension of Divinity."

Clement of Alexandria alludes to the Mysteries as Blessed and says: "O Mysteries truly Sacred! O pure light! At the light of the torches the veil that covers Deity and Heaven falls off. I am Holy now that I am initiated." While Synesius, speaking in alchemical terms, declares that "the Quintessence is no other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

Nor are the later students and masters of the art less well known, for included among their number were such men as Appollonius of Tyana, Albertus Magnus, Roger Bacon, Paracelsus, Arnold de Villa Nova, Picus di Mirandola, Trithemius, Boehme, Cornelius Agrippa and many others.

But to leave the historical aspect, which, however interesting, is relatively unimportant, and to come to our subject. Theurgy is inextricably associated with Religion; is, in fact, its very kernel; for on investigation we find that beneath the exoteric and allegorical forms of all ancient doctrines, and hidden carefully within all their sacred writings, there is an underlying principle which is in every case the same, but is yet invariably concealed in one way or another.

This central teaching deals with rebirth, or birth from above, and, if we are to believe the records of antiquity, there is, and always has been, a definite body of scientific teaching on this subject, the knowledge of which, though jealously guarded, was never denied to the genuine and earnest seeker.

Unfortunately the mental and spiritual limitations of the vast bulk of mankind throughout the ages have always prevented the public teaching of this science, and necessitated the maintenance of the strictest secrecy, the knowledge being invariably given in the involved, complicated and envious language of symbol and allegory.

This is, of course, a constant source of annoyance to many people today, who declare themselves as being opposed on principle to what they term "artificial secrecy" in any shape or form; and to an even larger number, who, being without any particular principles, are decidedly averse from undertaking the necessary labour, but desire a clear exposition in "popular" form.

As Mrs. Atwood, in her Suggestive Enquiry, very succinctly puts it: "No such alluring baits to idleness are to be found on the title pages of the middle age school of philosophy; no such simplifications of science as we now hear of are belonging to Alchemy. It is true, there are Revelations, Open Entrances, New Lights and True Lights, Sunshine and Moonshine, with other Auroras and pictured Dawns; Manuals, Introductory Lexicons of obscure terms, with meanings no less obscured; Triumphal Chariots also. Banners, Gates, Keys and Guides, too, without number, all directing on the same Royal Road when this is found; but useless to most wayfarers; nothing that we observe at all suited to the means or taste of the millionaire class of readers, whose understanding, like that of pampered children, has grown flaccid; and by excess of object-teaching, has forgotten how to think."

As for the complaint of the others, it is difficult to understand what is meant by "artificial secrecy " unless it means making a secret out of nothing, or pretending to have some secret information, when in point of fact one has none—a charge which has for long been unjustly laid against the Alchemists. If this be the meaning of the phrase we cannot but be heartily in agreement with it, but if it means the deliberate withholding of certain knowledge from the masses, then it entirely depends on the reasons that can be given for the secrecy as to whether the term "artificial " is justifiable.

Now if the object of Theurgy and Spiritual Alchemy be solely the purification and exaltation of the Soul, it may be argued that such knowledge ought to be broadcasted

and not obscured; that it is obviously for the good of mankind, and that to conceal it is virtually criminal.

But it must be remembered that what is proposed is a method of accelerated Soul development by a astern of intensive culture, as is in many places asserted; and it would appear that there is every reason why those who were in possession of the requisite knowledge were chary of passing it on. And these reasons, when we examine them, must apply equally forcibly today for those, if such there be, who are the guardians of the secret.

For the practice of this art opens up very dangerous possibilities, involving, as it is said to do, an understanding of the working and application of certain arcane forces of nature, commonly called magic.

Now magic is a purely relative term, the magic of antiquity, or some of it, being the common knowledge of today. But knowledge is power, and power can always be used in two ways, for good or for evil. We have only to look around us to see the appalling results of an unwise dissemination of knowledge, seeing that man is almost invariably tempted, and almost as invariably succumbs to the temptation to use his knowledge for purely personal and material ends, and very often for destruction. For which reason it may well be submitted that there is at least an excellent *prima facie* case for secrecy.

This at any rate was the conviction of the Alchemists, as witness that saying of Raymund Lully, "I swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep secret that which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation is to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgement as a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man."

Justified or not, however, the secrecy exists, and it may well be asked where clues may best be sought, which may be followed in the search for this jealously guarded wisdom.

The answer would appear to be that such clues are to be found almost anywhere in the religious, philosophical and mystical writings of either the East or the West, but that it will probably come more easily to the majority of Westerners to take the Egyptian, Semitic and Greek and not the Eastern systems. For this reason, therefore, a study of certain books of the Bible, notably the Pentateuch, Solomon, Job, Ezekiel, the Gospels, the Epistles of St. Paul and the Revelation of St. John, will be found profitable, especially if the student be aided by some knowledge of the Qabalah, which is the great key to their understanding. Among the un-canonical books Enoch and Wisdom are helpful, and apart from these Semitic writings, the so-called Egyptian Book of the Dead, the works of many of the Greek Philosophers, the Gnostic and Hermetic fragments,

expositions of the Mysteries, especially Iamblichos, and almost all the Alchemical writers, are full of illumination.

Of the three sources mentioned above, Egyptian, Semitic and Greek, the first is unquestionably the most ancient, but Egypt has left but few traces for us. The Jews derived their knowledge primarily from her through Moses, whatever they may have adopted subsequently from Chaldean, Babylonian and other sources, while even the Greeks obtained much of their inspiration and actual knowledge from her Mystery Schools.

Thus, therefore, is it that the Qabalah, the Jewish Mystical tradition, which was handed on orally for centuries, and was not written down till some as yet undetermined date in our era, forms one of the principal keys, not merely to the Jewish and Christian Scriptures, but to all the other sources we have mentioned; for the language of symbol and allegory is an universal language, and the student will observe for himself that many of the Alchemical writers were avowed Qabalists.

As, however, the Qabalah is a highly technical subject, and as it is proposed to avoid technicalities as far as may be, direct allusions to it will be as few as possible in the pages which follow.

With all the mass of clues which surround us everywhere when we begin seriously to look for them, it is difficult to know where to make a start, for to review them all would take volumes. Still, as the science of the ancients was a causal science and reasoned from universals to particulars, it will be best to pick on some symbol of the Universe, and then to seek its counterpart in ourselves, whereby we may glean some idea of what was to be achieved, and afterwards to take some other clue, which may lead us to an understanding of how it was to be done.

Nevertheless, as our quest is concerned primarily with the Soul, we will first of all devote ourselves to a consideration of some of the views held by the ancients regarding it.

CHAPTER II

Wherever we direct our attention in the physical or spiritual worlds, we are likely to encounter an apparent paradox, and it should, therefore, cause us no surprise that in considering the Soul we immediately find such a state of affairs existing.

We are accustomed to the idea that man is not a simple being; that he is composed of body and soul, or even of body, soul and spirit, though there appears to be considerable looseness in the way these two latter terms are used.

We also admit that the soul is the principal part of man; is, in fact, the man himself, leaving on one side for the moment the differentiation between soul and spirit. But we

find it difficult to grasp that the soul is at once indivisible and divisible; that it is both one and yet possessing parts.

Nevertheless this hypothesis underlies the teaching of the Egyptians, Hebrews and Greeks, whom we are principally considering, and we are compelled to form some coherent view of the divisions of the soul if we are to follow the writings wherein we propose to look for our clues.

It will perhaps be simpler to consider first some of the Qabalistic ideas concerning the Soul, for they possess a quite definite terminology which is missing in many of the others. This will furnish us with a standard of comparison and of correspondence that should be distinctly useful.

According to the Zohar, the Soul was divided into three parts, of which the highest was termed Neshamah, corresponding to the intellectual world; the second Ruach, the seat of good and evil, corresponding to the moral world ; and the third, Nephesch, the animal life and desires, corresponding to the material world of sense.

Now Neshamah was itself divided into three parts, for, as the highest part of the soul, it represented what was termed the Supernal Triad, composed of the first three Sephiroth or Emanations.

It is here necessary to digress for a moment to explain that the system of the Qabalah postulates the existence of ten Sephiroth—which may be regarded either as Emanations from, or the Highest Abstract Ideas of. God—conformed into four Worlds called Atziluth, Briah, Yetzirah and Assiah, which are respectively Archetypal or pure Deity, Creative, Formative and Material. The first Sephira comprises the first World, that of Atziluth, the next two that of Briah, the next six that of Yetzirah, and the last that of Assiah.

The Supernal Triad, therefore, mentioned above, being composed of the first three Sephiroth, embraces the first two Worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to Atziluth and the next two to Briah.

The first of these conveys, therefore, the illimitable and transcendental idea of the Great Absolute and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together Wisdom and Understanding, the higher governing, creative idea, the aspiration to the Ineffable One in the Soul.

Neshamah in turn links these Supernals with the Ruach, a word which means Spirit, and is here the Mind, the Reasoning Power, that which possesses the knowledge of good and of evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly we have the Nephesch, which is that power in the Soul which represents the passions and physical appetites.

The Zohar, Part II, fol. 94b, tells us that at birth man receives the Animal Soul (Nephesch), and if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World). We need not, however, enter into a consideration of the possibility of man without the Ruach, or his nature, but will make the justifiable assumption that for all practical purposes man, according to the Qabalah, consists of Body, Nephesch and Ruach, that is Body, Soul and Spirit.

Among the Greeks Plato also makes a triple division, as does Plotinus, though others, as for example the Pythagorean Philolaus, give four.

We will take the Platonic system as being, probably, the most widely known and most often quoted. He gives the Nous or higher mind; the phren or thumos, the lower mind, including, according to some, the psychic nature; and the epithumia, comprising the emotional nature and the animal desires, appetites and passions. The faculties of the lower and higher minds he sub-divides into four, two to each. To the lower he allots Eikasia, the perception of images, and Pistis, faith and a sort of psychic groping after truth. To the higher he refers Dianoia, or philosophic reasoning, and Noesis, or direct cognition. The first two are amalgamated under the heading of Doxa, opinion or mostly illusory knowledge, while the other two are classed as Gnosis or Episteme, wisdom or true knowledge.

The first of the two sub-divisions of Doxa includes the whole of that body of knowledge which we term the inductive, physical sciences, these being concerned exclusively with the observation and investigation of the phenomena of the material universe. The second embraces the numerous forms of dogmatic creeds and beliefs summed up as a rule as exoteric religion.

Of the two grades of Gnosis, the first refers to those more speculative aspects of philosophy, wherein an attempt is made to arrive at a knowledge of first principles by means of pure reasoning, while the second grade implies the power of the mind directly to apprehend the truth without going through any intermediate process of reasoning.

Comparing this system with that of the Qabalah, we observe that the Nous corresponds with the Neshamah, the Phren with the Ruach and the Epithumia with the Nephesch.

Regarding the allocation of the four faculties of the lower and higher minds, the reader may feel a little doubtful as to the allocation of the philosophical reason to the higher mind or Nous, which, from its very name, is definitely associated with the noetic or epistemonomic faculty of direct perception of the truth; but such questions are, after all, of relatively small importance.

Similar to the ideas we have outlined above are the following passages from Abammon's reply to Porphyry (Iamblichos de Mysteriis) when alluding to the Hermetic concepts. He says: "For man, as these writings affirm, has two souls. The one is from the First Intelligence, and is participant of the power of the Creator, but the other is given from the revolutions of the worlds of the sky, to which the God-beholding soul returns. . . . But the Soul that is in its higher mental quality from the world of Intelligence, is superior to the movement of the world of generated existence, and through this there takes place both the unbinding of fate and the upward progress to the gods of the World of Mind.

"The Theurgic discipline, so far as it conducts upward to the Unbegotten, is made complete by a life of this kind. . . . For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is, even to the divine nature . . . (and) there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free."

Here, however, to make comparison with the Qabalistic ideas, we find allusion to the Ruach, to the Neshamah, and to a higher principle still, presumably the Yechidah. For the Ruach, as we have seen, corresponds to the Yetziratic or formative World, here alluded to as the "worlds of the sky," while Neshamah is the idea of wisdom and understanding, which, in our quotation, is "the higher mental quality from the world of Intelligence." But Abammon goes on to say that there is another principle beyond this, by which we participate in the eternal life and energy of the gods.

In conclusion, and as further illustrating the enormous importance attaching to the higher portion of the soul, the Neshamah, the Nous or the Mind, the following extracts are of interest, and it would perhaps be as well to point out here and now that none of these quotations is chosen merely to illustrate the point immediately under consideration, but all have their bearing on the telestic work.

The Zohar, Part I, fol. 246 (La Kabbale, Franck) says: "Come and see. Thought is the principle of all that is; but it is at first Unknown and shut up in itself. When the Thought begins to develop itself forth, it arrives at that degree where it becomes Spirit. Arrived at this estate it takes the name of Intelligence, and is no longer as before it was, shut up in itself. The Spirit, in its turn, develops itself in the bosom of the mystery with which it is surrounded; and there proceeds a voice which is the reunion of the celestial choirs, a voice that rolls forth in distinct utterance articulate, for It comes from the Mind."

In the Divine Poemander of Hermes Trismegistus, Book II, we find the following: "My thoughts being once seriously busied about the things that be, and my understanding lifted up—all my bodily senses being utterly holden back; methought I saw one of an exceedingly great stature and infinite greatness call me by name, and

say to me. What wouldst thou understand to learn and know? Then said I, Who art thou? I am, quoth he, Poemander, the Mind of the Great Lord, the most mighty and absolute Emperor. I know what thou wouldst have, and I am always present with thee . . . I am that Light, the Mind, thy God, who am before the moist nature that appeareth out of the darkness, and that bright and lightful Word from the Mind is the Son of God. How is that? quoth I. Thus, replied he, understand it. That which, in thee, seeth and heareth the Word of the Lord, and the Mind, the Father, God, differ not from one another, and the union of these is life . . . I, the mind, come into men that are holy and good and pure and merciful, and that live piously and religiously, and my presence is a help unto them ; and forthwith they know all things."

CHAPTER III

Now at the end of Chapter I we proposed to select some symbol wherein we might look for a clue as to what was to be achieved, and in order that we may take some type that will be almost universally familiar, and at the same time find its parallel in Alchemical literature, we can hardly do better than choose one of the most ancient of all, the Serpent.

This symbol can be traced right back into the most remote ages, just as can Phallism, with which it is usually associated and allied. But it must not be thought for one moment that the latter was ever an integral part of the belief of the enlightened, or that they at any time worshipped serpents, though this accusation is quite frequently made against them. The fact is that Serpent Symbolism began to be misunderstood by the ignorant at a very early stage, the people having mistaken the symbol for the fact in a manner that has been emulated by their successors in the various religions of the world ever since. What, then, is at the back of the Serpent Myths? It is generally admitted that the Serpent was much used as a symbol for Wisdom, Creation, Generation and Regeneration or Rebirth, and we shall do well to consider and correlate some of these ideas in order to see whether we may not, by such a study, discover the clue we are seeking. We will therefore take these four ideas seriatim, beginning with Wisdom.

Serpents have always been associated with Wisdom from the very earliest times, though side by side with them there have been "wicked serpents" and "crooked serpents" as their evil antitheses. To go no further than the Bible, we have Christ's injunction to the Apostles (Matt. x. 16), "Be ye therefore wise as serpents," which can mean no evil sort of knowledge; over against which we have the first serpent mentioned in the Scriptures, the Serpent of the Fall, who was "more subtle than any beast of the field that the Lord God had made."

Then there were, on the one hand, the fiery serpents that afflicted the Children of Israel in the Wilderness, and on the other, the Brazen Serpent which Moses set upon a pole that the people might be perfectly healed. This latter is the Qabalistical Serpent of Wisdom, the Serpent Nogah, twined about the Central Pillar of the Sephirothic Tree (for the ten Sephiroth which we mentioned in Chapter II were arranged by the Qabalists in

three Columns or Pillars, which arrangement was designated by them the Tree of Life), and is interpreted rightly or wrongly in Christian Symbolism as a type of Christ Crucified.

The bearing of this example on our subject is well illustrated by the following example of scriptural exegesis ascribed by Hippolytus to the Peratae, an otherwise unknown Gnostic School. It is admirably summarised by G. R. S. Mead, in his *Fragments of a Faith Forgotten*. He says:

"Thus then they explained the Exodus-myth. Egypt is the body ; all those who identify themselves with the body are the ignorant, the Egyptians. To 'come forth' out of Egypt is to leave the body; and to pass through the Red Sea is to cross over the ocean of generation, the animal and sensual nature, which is hidden in the blood. Yet even then they are not safe ; crossing the Red Sea they enter the Desert, the intermediate state of the doubting lower mind. There they are attacked by the 'gods of destruction,' which Moses called the 'serpents of the desert,' and which plague those who seek to escape from the 'gods of generation.' To them Moses, the teacher, shows the true serpent crucified on the cross of matter, and by its means they escape from the Desert and enter the promised land, the realm of the spiritual mind, where is the Heavenly Jordan, the World-Soul. When the Waters of Jordan flow downwards, then is the generation of men ; but when they flow upwards, then is the creation of Gods."

Leaving the Bible we have the Winged Globe of Egypt, on many examples of which we may see the twin serpents, leading us to the not unnatural inference that it was the prototype of the Caduceus of Hermes (who was, of course, the Egyptian Thoth), another form of the idea portrayed as the Tree of Life of the Qabalah.

Lest it be thought that we are getting away from the idea of Wisdom, it must be pointed out that the study and understanding of this Tree was the discovery of the True Wisdom, typified in the mystical Fifty Gates of Understanding of Binah, the third Sephira, the Mother Supernal, whose name signifies Understanding.

But as this point, Wisdom, will have to be stressed in two of the following sections, Creation and Regeneration or Rebirth, we will not pursue it further for the moment.

In the Creation Myth the evolution of the universe, according to some schools, followed the physical analogy of the generation of man in the womb from a "serpent" and an "egg." But the Cosmic serpent was variously described as the Great Power, the Illimitable Vortex, the Mighty Whirlwind, while the Egg figured as the Envelope embracing the All of the world system, as the primordial " fire-mist " which is still so familiar in modern theorisings. Taken thus, the Serpent was a type of the Will of God, Divine Intelligence, the Mind of the Father, the Word or Logos. The Egg represented the Primordial Idea, the Great Mother Supernal. The embryonic universe was therefore portrayed as a circle, the Egg, with a serpent either twined round it or placed diameter-wise across it, representing the former of the Cosmos and of Man. It was Man's Creator, but nevertheless it was supposed that man could utilise the serpent force himself and create by it; but first he must cease from generation and free himself

from its toils.

Before leaving this particular myth, let us see what Thomas Vaughan in his *Magia Adamica*, when dealing with the Egyptian Emepht, as he terms it—called Emeph by Iamblichos—can tell us. Speaking of Egyptian Theology he says:

"Their Catholic Doctrine, and wherein I find them all to agree is this. Emepht, whereby they express their Supreme God—and verily they mind the true One—signifies properly an Intelligence or Spirit converting all things into Himself and Himself into all things. This is very sound Divinity and philosophy if it be rightly understood. Now—say they—Emepht produced an egg out of his mouth, which Kircher expounds imperfectly, and withal erroneously. In the production of this egg was manifested another Deity, which they call Ptha, and out of some other natures and substances enclosed in the egg, this Ptha formed all things. But to deal a little more openly we will describe unto you their hieroglyphic, wherein they have very handsomely but obscurely discovered most of their mysteries. First of all then, they draw a circle, in the circle a serpent—not folded, but diameter-wise and at length. Her head resembles that of a hawk, the tail is tied in a small knot, and a little below the head her wings are volant. The circle points at Emepht, or God the Father, being infinite—without beginning, without end. Moreover, it comprehends or contains in itself the second Deity Ptha and the egg or chaos out of which all things were made.

"The Hawk in the Egyptian Symbols signifies light and spirit ; his head annexed here to the serpent represents Ptha, or the Second Person, who is the First Light—as we have told you in our *Anthroposophia*. He is said to form all things out of the egg, because in Him—as it were in a glass—are certain types or images, namely, distinct conceptions of the Paternal Deity, according to which—by co-operation of the Spirit, namely, the Holy Ghost—the creatures are formed. The inferior part of the figure signifies the matter or chaos, which they call the egg of Emepht."

We must make a pause here before continuing with Thomas Vaughan, which we shall do a little further on, and consider briefly this name Emepht. According to Iamblichos it should be Emeph, and Wilder tells us that many have conjectured that this name should have been Kneph. This was the name of the Creator in Nubia and Elephantina, and He was considered to be the same as Amun, the Supreme God at Thebes. The name Kneph or Neph, he continues, almost identical with the Semitic term Nephesch or Soul, reminds us that this God was considered as the Soul of the World. Mariette-Bey considered him as the same as Thoth or Hermes, the God of learning. The Greeks, however, identified him with Asclepius, and the Orientals with Esmun of the Kabirian Rites.

Let us, however, hear Iamblichos himself on the subject.

"According to another arrangement," he says, "Hermes places the God Emeph as leader of the celestial Divinities, and declares that He is the Mind itself, perceptive of itself, and converting the perceptions into His own substance. But he places as prior to

this divinity the One without specific parts, whom he affirms to be the first exemplar and whom he names Eikton. In him are the First Mind and the First Intelligence, and he is worshipped by Silence alone. Besides these, however, there are other leaders that preside over the creation of visible things. For the Creative Mind, guardian of Truth and Wisdom, coming to the realm of objective existence, and bringing the invisible power of occult words into light is called in the Egyptian language amon (the Arcane): but as completing everything in a genuine manner without deceit and with skill, Phtha. The Greeks, however, assume Phtha to be the same as Hephaestos, giving their attention to the Creative art alone. But as the dispenser of benefits, he is called Osiris; and by reason of his other powers and energies he has likewise other appellations."

Coming to our next section, Generation, we shall, if we are not careful, find ourselves wallowing in a morass of Phallism, for following the Hermetic Maxim, "As Above, so Below," the Serpent is used to illustrate both birth and rebirth by means of physical analogies with the material methods of reproduction.

The forces of sex, employed for their legitimate purpose, procreation, are manifestations on a lower plane of the great outpouring and energising of the creative Deity and the evolutionary processes of the cosmos. It need hardly be emphasised, however, that they are poles apart—as far removed from one another as is animal-human passion from Divine Will.

And the mysteries underlying these sex forces formed part of the curriculum laid down for the Aspirants of old, but the study of them was not lightly to be undertaken. They were rightly considered to be highly dangerous, for though an understanding of them might tend to a life of self-control and asceticism, a mere idle curiosity was likely to lead to the depths of depravity.

In this and what follows it may be as well to make it perfectly clear that nowhere in the truly sacred mysteries—at any rate of the West—was any teaching given involving any physical sex practices, such as attempted introversions of sexual forces, endeavouring to draw these up the spine and into the brain. In such directions lie disease, madness and death, and we cannot too strongly discourage anyone from being deluded enough to dabble with any such spurious and positively evil teachings, which, it is to be regretted, are current in many places to-day.

With this emphatic denial and warning we will continue.

For the purified in mind and body the reward was seership, illumination and direct or noetic knowledge, but for the impure there yawned that "precipice beneath the earth" of which the Oracle speaks.

Thus, almost invariably, we find in the history of such movements that the good and evil sides are found in close proximity, for the study of the mysteries of the self and of the cosmos leads naturally to a certain intensification of the whole nature, and if the animal and passionate predominate it becomes even more uncontrollable. Whence many

of the followers of the Mystery Schools were led away into both practical and technical error, so that writers of subsequent centuries were able to seize upon such lapses and magnify them into a general charge against those whom they regarded as heretics, completely ignoring the fact that the true students of the arcane sciences themselves were most emphatic in their condemnation of all such abuses.

One need hardly add that the explanations given to the Aspirant of the Mysteries dealt principally with the central object of all such schools, regeneration and rebirth, and not with generation, so that, accurately speaking, the conversion of the sacred symbols to this lower form of expression ought to be ignored from our present point of view, leaving us, therefore, only three real modes of interpreting them, which modes are, in the ultimate, one only.

We come thus to the most important aspect of our subject, the Serpent in relation to the upward path of the candidate in particular and of mankind in general. And this inevitably brings us into definite contact with our main subject, Spiritual Alchemy, Theurgy, the Therapeutics of the Soul and so forth, where all the symbols with which we have dealt will appear again, but invested with a new meaning as will be seen in the Chapter that follows.

CHAPTER IV

Man, we are told, is the Microcosm or Little World, the Universe in Miniature, containing in himself the counterpart of all that is in the Great World or Macrocosm, whence the injunction "Gnothi Seauthon," "Know Thyself," inscribed over the portals of the Schools of the Mysteries.

We are also informed in the New Testament that man has three bodies, analogous to the three worlds, and more or less parallel with the three principal divisions of the soul according to the Qabalah and the Platonists. That is to say he possessed a spiritual, a psychic and a physical body, corresponding to the Archetypal, Psychic or Formative, and Material Worlds. These are also found in the Upanishads, where they are called the Causal, Subtile and Gross bodies, and their analogues may also be found in the Egyptian ideas on this subject.

The Causal, otherwise Spiritual, Pneumatic or Neshamah body, is really but ill-described as a body at all, for it is of the World of Briah, the Archangelic, Creative and truly formless World. From it, however, the other bodies may be considered as being derived, and its manifestation to the eyes of the true seer—by which we do not mean the ordinary psychic or clairvoyant—would usually take the form of an oviform radiance or light, playing around the other, lower bodies, within which is the paraklete of the New Testament, which, in the symbolism which we are at present studying, is the Serpent, while the radiance or light is the ovum or egg. In the Greek this is called Speirema, the serpent coil, and in Sanskrit it is Kundalini, the annular force, which, in the Upanishads, is said to lie coiled up like a slumbering serpent. It is also the Dragon of the Alchemists

and their internal fire.

So much nonsense has been written about Kundalini, relating it with physical sex currents, and indicating the most dangerous practices for arousing it, that we mention it with diffidence, at the same time reiterating the warning we gave in the previous Chapter.

This serpent is the good serpent, yet owing to the danger of it if quickened in the unpurified man, the Alchemists called it a poisonous dragon and many other kindred names, such as Typhon, Apophis, Fire-drake, Satan, Aquafoetida, Ignis Gehennæ, Mortis Immundities, Venomous Black Toad and so forth, though this latter term is usually only used during the mortification.

The rousing of this force, and the preliminary preparations therefor, are said to be symbolised by the Caduceus of Hermes, for the positive and negative currents represented by the two serpents must, it is alleged, be set in motion and equilibrated first before the Speirema can be stimulated, it being typified by the central rod. And this is further the Seed or Sperm or Ferment of the Alchemists, of the former of which it is said in the New Testament (I Cor. xv. 36) "That which thou sowest is not quickened except it die." Unless it die, that is to say, to the material world of the senses, desires and passions, it cannot be truly quickened.

The symbol of the Spirit is Fire, which reappears here as the Serpent or Dragon, and elsewhere in Alchemy as one of their various Lions, Green, Red or Black according to the stage of the work. For in Astrology the sign Leo is the Kerubic Emblem of Fire, while the form of the sign is the glyph of a serpent, and the Hebrew Letter Teth, to which it is referred in the Sepher Yetzirah or Book of Formation (probably the oldest book of the Qabalah), means a serpent and is also a glyph of one. It is also well worth noting that the Speirema is a Solar Force, and that Leo is the Astrological House of the Sun.

Thomas Vaughan, dilating further upon the symbol of the Serpent placed diametrically across the circle, which we considered in the previous Chapter, explains that the Serpent is the Fiery nature, Alchemically Solar, which, of course, is Spirit—though he does not say this—while the wings, he adds, indicate the volatile airy nature, which, as Ruach and Pneuma both mean breath, is also Spirit. "Lastly," he says, "the knot in the tail tells you this matter is of a most strong composition, and that the elements are fast bound in it."

Now all of this is rather similar to the example of scriptural exegesis regarding the Exodus, which we gave in the previous Chapter, for the word used for fiery serpents is Seraphim, and Moses was instructed to make the brazen serpent in the form of a Seraph, and to set it upon a pole, which, as we have already seen, was the central Pillar of the Sephiroth, the Pillar of Mildness or Equilibrium.

The name of this serpent, which, as we have previously stated, is Nogah, is also significant, for this is also the name of the Sphere of the Planet Venus, a fact which has

confirmed many in their Phallic errors; nevertheless a very small acquaintance with the literature dealing with that aspect of things will serve to demonstrate that its devotees see Phallic symbols everywhere. Mercifully in the great bulk of Alchemical writings we do not come across it, Venus, even in her most fiery aspect, bearing quite another significance.

The connection between the serpent and Venus, which we have noted above, is not uncommon among the allusions of the alchemists, a sample of it occurring, for example, in the third key of Eudoxus, where he says: "So in the Art you can have no success if you do not in the first work purify the Serpent, born of the Slime of the Earth; if you do not whiten these foul and black foeces, to separate from thence the white sulphur, which is the Sal Ammoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists."

In the following passage from *Lumen de Lumine* by Thomas Vaughan, which is quite a good sample of Alchemical terminology, all these reappear, the twin serpents and the Dragon in his various metamorphoses; the fire, the love and the mind, or wisdom and understanding. He says:

"Take our two Serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female. Tie them both in a love-knot and shut them up in the Arabian Caraha. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of Nature, and be sure thou dost draw thy line round about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn to an ugly, shabby, venomous, black toad, which will be transformed to a horrible, devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a mother; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star in the firmament. Do this and thou hast placed Nature' within the horizon of eternity.' Thou hast performed that command of the Qabalist : 'Unite the end to the beginning, like a flame to a coal; for God ' saith he, 'is superlatively one and He hath no second.' " (Sepher Yetzirah, Cap. i, sect. 7.) "Consider then what you seek: you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. 'To create,' saith one, 'and transmute essentially and naturally, or without any violence, is the only proper office of the First Power, the First Wisdom and the First Love.' Without this the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the Mekkubalim ; ' Thou hast understood in wisdom, and thou hast been wise in understanding; thou hast established this subject upon the pure elements thereof, and thou hast posited the Creator on His throne.' " (Sepher Yetzirah, Cap. i, sect. 4.)

It is to be hoped that the above extract will not prove to be too disconcerting to the student, and we shall endeavour in subsequent Chapters to put forward one or two suggestions regarding the work that will, to some extent at least, throw light upon it. For the moment it will suffice to draw such parallels with what has gone before as may be seen between the toad and the passionate nature ; the dragon and the self-willed life; the cave, which, as the habitat of both these, is the body; and finally the star, into which the other natures are finally transmuted, rising above the limitations of the material.

Before passing on to the next stage of our inquiry, it would be as well to draw the attention to two versions of the same idea which we have already several times encountered, namely, the necessity for dying to the material world, and leaving the world of sense, for we shall have to revert to them later.

And lest anyone should be disappointed at such an apparently trite outcome of all that has gone before, and retort "This much at least we knew in advance," we would reply that, as we shall hope to show later, our meaning is to be taken not merely as indicating the preliminaries, but also, in some measure, the mean; to our end.

CHAPTER V

We have now to begin to ask ourselves where all this is leading us, and our answer is to be found in a consideration of such records as have come down to us of the schools or societies that were professedly devoted to the study of the Sacred Mysteries.

For this purpose we may well take that historically somewhat mysterious sect called the Therapeutæ. Our main source of information concerning them is the *De Vita Contemplativa* of Philo Judæus, but we may glean a good deal of additional light on our subject by comparing his statements with similar assertions by writers representing other schools and cults.

We must remember that although Philo gives us quite a good picture of the Wisdom Lovers, as he calls them, allowance must be made for the fact that he was but a lay brother, and, apart from any restrictions imposed upon him, would have only a limited knowledge of the more recondite teachings of the fraternity or of their practices.

As a preliminary we may take it that the Therapeuts were not Christians, unless in the broad sense of St. Augustine, who remarked that there never had been but one religion since the world began, and that this commenced to be called Christian in Apostolic times. Nor can we assign to them any particular form of exoteric religion, despite Philo's attempt to claim that they were in the main Jews. On the contrary, it would appear probable that they were communities of Gnostic Ascetics, devoted to the Holy Life and Sacred Science.

Dealing with this point, G. R. S. Mead, in his *Fragments of a Faith Forgotten*, says: "Philo's . . . particular community . . . was mainly Jewish, though not orthodoxly so. ...

Others may have been tinged as strongly with Egyptian, Chaldean, Zoroastrian or Orphic elements. ... It is further not incredible that there were truly eclectic communities among them who combined and synthesised the various traditions and initiations handed down by the doctrinally more exclusive communities, and it is in this direction, therefore, that we must look for light on the origins of Gnosticism, and for the occult background of Christianity. ... I also think that . . . whatever works they may have put forward for or by lay-pupils were only a small part of their literature, and for those within there were those most highly mystical and abstruse treatises which none but the trained mystics could possibly understand."

Such a thesis is one with which we heartily agree, and a perusal of Philo's writings clearly indicates that the non-eclectic communities tended to rely each upon the sacred writings of its own religion, knowing full well that all religions were but expressions of one, true, underlying religion, diversified only according to the various characteristics, racial and otherwise, of its propagators, but always couched in the same universal language of symbol and allegory. Each also knew that its scriptures were meant to be interpreted with understanding, and not to be treated merely as historical or even ethical.

Philo, of course, was a Jew, and appears to have been a lay brother of the Mareotic Jewish community south of Alexandria ; and it is interesting to note that, as we should have expected, they relied upon this interpretation of the scriptures. The term Qabalah, however, was not then in use, as the Oral Tradition had not at that time been committed to paper, as it has subsequently—though it is said that this is so only in part.

He tells us that "The Interpretation of the sacred scriptures is based upon certain undermeanings in the allegorical narratives; for these men look upon the whole of their law-code as being like a living thing, having for body the spoken commands, and for soul the unseen thought stored up in the words (in which the rational soul begins to contemplate things native to its own nature more than anything else)—the interpretation, as it were, in the mirror of the names, catching sight of the extraordinary beauties of the ideas contained in them, and bringing to light the naked inner meanings."

Compare this with the following extracts from the Zohar III, fols. 149 and 152 (La Kabbale, Franck):

"If the Law was but composed of ordinary words and narratives, such as the words of Esau, of Hagar and of Laban, such as those uttered by Balaam's Ass and by Balaam himself, why should it be called the law of truth, the perfect law, and the faithful witness of God? Why should the wise man value it as more precious than gold or than pearls ? But it is not so; in each word of the Law is hidden a more recondite meaning: each narrative teaches us something other than the mere events that it appears to chronicle. And this superior Law is more Holy, it is the True Law."

"Woe to the man who sees in the Law but simple narratives and words! For if in

truth it contained but these, we should be able, even to-day, to compose for ourselves a law which should be even more worthy of admiration. For mere words we should but have to turn to the legislators of the world, among whom is often to be found somewhat of greater grandeur. It would suffice for us to compose a law in their style and words. But it is not thus. Each word of the Law contains a recondite and sublime mystery."

"The narratives of the Law are but the vestment of the Law. Woe unto him who takes the vestment for the Law itself! It is in this sense that David said: ' My God, open my eyes that I may see the marvels of Thy Law.' David spoke of that which is concealed beneath the vestment of the Law. There are those who are foolish enough, when they see a man clad in a beautiful garment, to look no further, nevertheless that which lends value to the garment is the body, and that which is still more precious is the soul. The Law has also its body. There are those commandments which may be called the body of the Law. The ordinary narratives which are intermingled therewith are the garments with which that body is clothed. The simple attend but to the outer garments or to the narratives of the Law ; they know nothing else; they see not that which is concealed beneath the garment. The more instructed among men pay no attention to the garment, but only to the body which it covers. Finally the wise, the servants of the Supreme King, those who dwell upon the heights of Sinai, attend only to the soul, which is the basis of all the rest, which is the Law itself ; and in a time to come they will be prepared to contemplate the soul of this soul which breathes in the Law."

Dionysius (Epistle ix, Tito Episcopo.) says: "To know this is notwithstanding the crown of the work—that there is a two-fold tradition of the theologians, the one secret and mystical, the other evident and better known."

Again, the Church Father Origen on the same subject is worthy of note. In Homil. vii. in Levit., he says: "If it were necessary to lay emphasis on the letter of the Law and to understand what is written therein after the manner of the people, I should blush to say aloud that it is God Who has given us such Laws, and I should find more grandeur in human legislation, as for example in that of the Romans, Athenians or Lacedemonians." And in Homil. v. in Levit., he admits frankly the distinction between the historical moral and inner meanings, comparing them respectively to the body, soul and spirit.

Many more such statements could be quoted, but we must return to Philo, who intimates that the name Therapeutæ indicates "that they professed an art of healing superior to that used in the cities, for that only heals bodies, whereas this heals souls." Also, he adds, "Because they have been schooled by nature and the sacred laws to serve That which is better than the Good, and purer than the One and more ancient than the Monad."

This takes us to heights of sublimity where the mind finds it difficult to follow him, so let us see what light that great practical mystic, the author of the Book of the Holy Hierotheos, can throw on these ideas. This book, from which we take the extracts that follow, is presumed upon quite strong evidence to have been originally written by

Proklos, who was initiated into the Mysteries, but to have been subsequently translated and overwritten by a Christian, who grafted upon it a Christian terminology and a large number of quotations from the Bible foreign to the original. Making due allowance, however, for these differences, it does not seem that the sense is in any way altered or the logical sequence of the book destroyed. Our author says:

"For when the Mind is accounted worthy of these things, it will not see by vision nor by form ... for it is henceforth exalted in glorious and divine mystery to become above sight and form. . . . And henceforth it abandons even the name of Christ . . . and so neither loves nor desires to be brought near (the Father). . . . For lo, the very name of Love is a sign "-if distinction, for Love is not established by one but by two. . . . And then we will marvel at the mystery and say, O the depth and the riches and the wisdom and the intellect, far above the designation of Godhead, of the Perfect Mind that has been fulfilled . . .' Let us then put away Unification and speak of Commingling . . . (for) the designation of Commingling is proper for Minds that have become 'above Unification. . . .' We cannot see the distinctions of Minds when they have Commingling with the Good . . . (for) Mind is no longer Mind when it is commingled. . . Everything becomes One Thing; for even God shall pass, and Christ shall be done away, and the Spirit shall no more be called the Spirit. . . . This is the limit of All and the end of Everything. . . . All from One and One from All. . . . Before the first Beginning God was not God, and again, after the consummation of All He is not God."

Very similar is the fragment from the "Great Announcement " quoted by Hippolytus, and attributed by him to Simon Magus, translated as follows by G. R. S. Mead:

"To you, therefore, I say what I say, and write what I write. And the writing is this:

"Of the universal Aeons there are two growths, without beginning or end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these one appears from above, which is the Great Power, the Universal Mind, ordering all things, male; and the other, from below, the Great Thought (or conception), female, producing all things.

"Hence matching each other, they unite and manifest in the Middle Space, incomprehensible Air (Spirit) without beginning or end. In this (Air) is the (second) Father who sustains and nourishes all things which have beginning and end.

"This (Father) is He who has stood, stands and will stand, a male-female power, like the pre-existing Boundless Power, which has neither beginning nor end, existing in oneness. It was from this Boundless Power that Thought, which had previously been hidden in oneness, first proceeded and became twain.

"He (the Boundless) was one; having her in Himself, He was alone. Yet was He not 'first' though 'pre-existing,' for it was only when He was manifested to Himself from Himself that there was a 'second.' Nor was He called Father before (Thought) called Him Father.

"As, therefore, producing Himself by Himself, He manifested to Himself His own Thought, so also His manifested Thought did not make the (manifested—the second) Father, but contemplating Him hid Him—that is. His power—in herself and is male-female, Power and Thought.

"Hence they match each other, being one; for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

"Thus it comes to pass that that which is manifested from them, though one, is found to be two, male-female, having the female in itself. Equally so is Mind in Thought; they are really one, but when separated from each other they appear as two."

CHAPTER VI

But to return to our Therapeutæ, Philo states that their aim was to arouse in themselves what he terms "that most indispensable of the senses. I mean not bodily sight, but that of the Soul, whereby truth and falsity are distinguished. . . . Let the race of Therapeutæ, being continually taught to see, aim at the vision of Reality, and pass by the Sun visible to sense."

In the attempt to attain to these heights they gave up all worldly possessions, and dwelt in communities, living in the simplest of dwellings. And in each dwelling, as Philo says, "is a sacred place called a shrine or monastery, in which in solitude they performed the mysteries of the holy life, whereby knowledge and devotion grow together and are perfected." He adds that at dawn and at even they were accustomed to offer up prayers, while the "whole interval from dawn to sunset they devote to their exercises."

We need hardly emphasise these two words "mysteries" and "exercises," which in the original are in sufficiently close proximity to attract one's attention, but this is a point with which we shall have to deal later.

Philo continues: "Taking the Sacred Writings, they spend their time in study, interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature, which is made plain only by the undermeaning." But with this point we have already dealt at sufficient length.

These and other such devotees carried on the tradition of the Mystery Schools of greater antiquity over against the Neo-Platonic teachings later inculcated by Plotinus and Porphyry, who taught a system analogous to the later Persian scheme, teaching that the Overmind, the Universal Soul and Nature proceeded by emanation from the Absolute One, and that to this Absolute there might be attained, for brief periods, by philosophic discipline, contemplation and ecstasy, as Wilder puts it, the gnosis or

intimate union.

This is the great difference between Mysticism as such and the Theurgic or so-called Magical School, for the former was a system of impassiveness, and was discarded by the Hierophants, who laid it down that by practice of the Theurgic Rites the Soul exalts itself over the Over-Mind and becomes at one with the Absolute, that it can even become permanently at one.

Of these practices Iamblichos says in his *De Mysteries*: "It is not the concept that unites the theurgic priests to the Gods; else what is there to hinder those who pursue philosophic speculation contemplatively from having theurgic union to the Gods? Now . . . this is not the case. . . . It is the complete fulfilling of the Arcane performances, the carrying of them through in a manner worthy of the Gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the Gods alone, that establishes the Theurgic Union. Hence we do not effect these things by thinking."

We have previously quoted Clemens Alexandrinus, one of the most celebrated of the Fathers of the early Church. The first three books of his lost work, *The Outlines*, bear a strong resemblance to the three stages of the Platonists—Purification, Initiation and Direct Vision, or, as Iamblichos classifies them, Coming to the Divinity, Assimilation into the likeness of the Divinity and Perfection.

This latter authority, speaking of what the invocations accomplish, tells us that "By such a purpose, therefore, the Gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves . . . and accustoming them while they are yet in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. . . . From these performances . . . the soul reciprocates another life, is linked with another energy, and rightly reviewing the matter, it seems to be not even a human energy, but the most blessed energy of the Gods. . . . The upward way through the invocations effects for the priests a purifying of the passions, a release from the conditions of generated life and likewise a union to the Divine Cause. . . . (They) by no means, as the term seems to imply, (involve) an inclining of the mind of the Gods to human beings, but on the contrary, as the truth itself will teach, the adapting of the human intelligence to the participating of the Gods, leading it upward to them and bringing it into accord. . . . (So that) the Rites performed by the Adepts in superior knowledge bring them to the superior races, and attach them together by becoming assimilated."

And this leads to the beholding or *epopteia* in its highest sense, of which Hierotheos says that "To the Pure Mind belongs the power of seeing above and below . . . for the full account of the secret of the Pure Mind (is) without limit and embraces everything." And he adds that he is speaking of things that he has seen.

At this point, perhaps, it should be made clear that when we speak of Gods, as we have done and shall do still further, especially in quotations, it should not be thought

that we are getting away from the fundamental idea of an essential monotheism. Nor was any such idea in the minds of the leaders of the Mysteries, whether in Egypt or elsewhere. The term Gods or Divinities was a technical term denoting certain high orders of Spiritual Beings, who, as compared with us, were best described as Gods. Such were, for example, the Gnostic Aeons, the Elohim of Genesis, some of the Greek Daimones, many of the Egyptian Deities and so forth.

Before all these ; before manifestation ; before the things that really are; before even the first principles of all things; prior to the Good ; prior to the One ; prior even to Being or Thinking, there is That which is shut out from all mortal comprehension.

As the ancient Oracle said: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark, which maketh all the glory of the Sun and of the Moon and of the Stars. Mortal, behold how little I know of God ; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

But to resume. Everywhere, so far, we have been met by the idea of Rites and Ceremonies, Exercises, Magic and so forth, and it would perhaps be as well to examine a little more carefully what these people meant by Magic. In the minds of many it is associated with the Grimoires and such-like literature; with Necromancy and other unpleasant arts, such as the making of wax images and sticking pins in them and so forth. It is, however, on the contrary, claimed by the Theurgists that it is the Wisdom and Philosophy of Nature and a effects. A Magus is therefore a Contemplator of Heavenly and Divine things; a wise man and a priest, who, to paraphrase Picus di Mirandola, by the connection of natural agents and patients, answerable each to the other, may bring forth such effects as are wonderful to those that know not their causes.

Paracelsus, in his Occult Philosophy, Cap. II, says: "It is a most secret and hidden Science of supernatural things in the Earth, that whatsoever is impossible to be found out by man's reason may by this Art, that is most pure and not denied." While Cornelius Agrippa, who also wrote three books on Occult Philosophy, says (Book I, Cap. 2): "Magic contains the profoundest contemplation of the most secret things, together with the nature, power, quality, substance and virtues thereof, as also the knowledge of whole nature."

Elias Ashmole, who published the *Theatrum Chemicum Britannicum* (1652), summarises the position in his notes to Norton's *Ordinall of Alchimy*, by saying: "The Magic here intended is Divine, True, of the wisdom of nature, and indeed comprehendeth the whole Philosophy of Nature, being a perfect knowledge of the works of God and their effects. It is that which reduces all natural philosophy from variety of speculation to the magnitude of works, and whose mysteries are far greater than all natural philosophy now in use and reputation will reach unto." Which statement, we are of opinion—without wishing to offend—is as true to-day as the day it was made.

This involves the theory of Agrippa that the order and symmetry of the Universe is

so regulated that the lowest things, belonging to the sub-celestial or elementary region are immediately subservient to the middle or celestial, and these in turn to the super-celestial or intelligible, while these last obey the Supreme. That further there is an analogical bond between them by which the spiritual essences may be drawn down, or, rather, a particular spirit may be united to the Universal, the simple and pure human mind being converted and laid asleep from its present life so utterly as to be brought into its divine nature and become enlightened with the divine light.

And this is in harmony with the Egyptian Theurgists, who said that the Gods were Spiritual Essences, and were partaken of as light, leaving the light unaffected, while the partaker was filled, receiving every excellent quality of mind, being purified and set free from all passions and irregular impulses. To the quest of this light it was necessary that everyone should give himself wholly, for by its means is obtained both truth and perfect excellence in souls, by the aid of both of which the Theurgist winged his way upwards to the Intellectual Fire which is the end of all knowledge and of all Theurgic practice.

This is the Fire spoken of by the Oracle. "And when, after all the phantoms, thou shalt see that Holy and Formless Fire ; that Fire that darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

But the Oracle also says, "So therefore, first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea." So that the first preliminary must be purification, without which nothing may be attempted of a more profound order, for according to another saying of the same Oracle : "Thou shalt not invoke the self-conspicuous Image of Nature, ere thy body has been purged by the Sacred Rites, since ever seeking to drag down the Soul, from the confines of matter leap forth the terrestrial demons, showing no true sign unto mortal man."

CHAPTER VII

This magic, therefore, these rites, ceremonies and exercises, were in the first stages directed to a purging and purification of the lower nature, uniting it thereafter to its various higher counterparts until, having gathered itself together, as it were, having achieved a state of unification of itself, it might attempt the supreme and final operation of at-one-ment or commingling, uniting itself indissolubly with that which is beyond all idea of selfhood. But this latter stage is entirely removed from all human comprehension, even the preceding stage taking place, as we are not surprised to learn, at a very late period, and then only with the exceeding few.

But we are plainly told that there is "but one linear way throughout " from the purifications upwards, so that we may well make our start here, nearer to earth.

We may, of course, take it as a sine qua non that the aspirant must lead a life as far as possible virtuous and unselfish, but this is merely a necessary condition, for without some assistance the mere abstaining from evil is sufficiently difficult and far from being

all that is required. The very desire to do evil must cease to exist; temptations must cease to be temptations if we are to achieve our end. And this is not to be attained by the stern repression of all emotions and feelings, the "rooting out" that is so much spoken of and so much mistaken; for the emotions are the driving force, without which nothing can be accomplished, and the destruction of them is not for one moment to be contemplated.

Transmutation is what is required, and here we should note that as Friar Bacon—and with him all the others agree—tells us, "Species are not transmuted, but their subject matter rather, therefore the first work is to reduce the body into water, that is into mercury, and this is called Solution, which is the foundation of the whole art."

This is so plain and definite a statement, and one that is so often expressed by all the authorities in almost identical terms, that we cannot afford to overlook it, and it would be as well, therefore, to try and ascertain what was meant by this before endeavouring to discover any clue to how it was to be done.

In the Triumphal Chariot of Antimony, Basil Valentine, dealing with the necessity for depriving Antimony of its poisonous nature so that it can never return to it, throws considerable light on the subject. To avoid undue prolixity we shall quote principally from the somewhat abridged translation of A. E. Waite, condensing even this so as to present essentials only. And lest his illustration appear to be too "rustic"—to use his own terms—we will first give the reader the remarks of his commentator, Kirchringius, on the passage in question. He says:

"This first key is the principal part of the whole Art; this opens the first gate, this will also unlock the last, which leads into the palace of the king. Believe not only, but consider and observe. Here you stand in the entrance; if you miss the door, all your course will be error; all your haste ruin; and all your wisdom foolishness. He who obtains this key, and knows the method by which to use it, and hath strength to turn the same, will acquire riches, and an open passage into the mysteries of alchemy. Do not despise these remarks. There may be apparent repetition here, but there is nothing superfluous. Return often mentally to them; read, mark, learn and inwardly digest all that is said. It may be that in this turbid water, which looks so unlikely, you may after all catch your fish. If the excess of light which prevails here should not enable you to see, no amount of obscure alchemistic reading will disperse your inward darkness."

This is at least encouraging. It is to be hoped that the reader will not find the remarks of Valentine himself the reverse. He says: "Here lies the master key of our whole Art. Antimony, which contains within itself its own vinegar, should be so prepared as to entirely remove its poisonous nature. The preparation of Antimony or the Key of Antimony, is that by which it is dissolved, opened, divided and separated. In extracting its essence, in vitalizing its Mercury, the process is continued and this Mercury must afterwards be precipitated in the form of a fixed powder.

"The same process may be observed for instance in the brewing of beer; barley,

wheat or other grain must undergo all these processes before it becomes a palatable beverage. It must first be mashed and dissolved in water. This is Putrefaction or Corruption. Then the water is poured off and the moist grain is left in a warm place till it germinates and sticks together. This is Digestion. Thereupon the grains are once more separated from each other, and dried, either in the sun or before the fire. This is Reverberation or Coagulation

"The prepared germ is then ground in the mill. This is vegetable calcination. It is afterwards cooked over the fire, and its nobler spirit is mingled with the water in a way which would not have been possible before it was so prepared. This we may call distillation. This method of converting water into a fermented beverage by the extraction of the spirit of the grain is unknown to (many and) I have only found a few who understand such Art.

"Afterwards a new separation takes place by means of Clarification. A little yeast is added, which stirs up its internal heat and motion, and thus in time the gross is separated from the subtle and the pure from the impure. The beer thereby becomes of great efficacy; before this clarification this would not be because such operative spirit was clogged and hindered by its own uncleanness from fulfilling its objects.

"After this we may bring about another separation by means of Vegetable Sublimation. The spirit, by this process, and by Distillation, is separated in the form of another beverage, or ardent spirits. Here the operative virtue is separated from its body; the spirit is extracted by means of fire, and has deserted its inert and lifeless habitation in which before it was domiciled.

"If such ardent spirit be rectified, you have Exaltation. When this is done and the spirit is several times distilled, it becomes, by being purified from all phlegm and wateriness, twenty times more effective than before, and is volatile and subtle and penetrating.

"Know that these illustrations set forth a grand truth of the highest moment, which I have set forth lest you might be in danger of losing your route at the very outset. (For) Antimony is also likened to a bird which is borne through the air on the wings of the wind, and turns whither it will. The wind or the air here represents the Artist, who can move and impel Antimony whither it pleases him, and place it wherever he likes."

At the end of the Triumphal Chariot in the section on the " Fire Stone " he gives us a brief but plain statement regarding this solution or separation, which, causes his commentator, Kirchringius, to exclaim: "Are you in your right mind, Basilius, so to prostitute the Stone, which has hitherto been so carefully kept a secret by all the Sages ? You have here let out the whole secret."

The reader may not exactly share Kirchringius' anxiety—though we cannot but hope that he will—nevertheless here is what Valentine says: "But no substance can be of any use in the generation of our Stone without fermentation. From the tangible and formal

body we must elicit the spiritual and celestial entity (I hardly know what expression to use in describing it). But to what purpose do I speak, and what do I say? I speak as one who has temporarily lost control over his organs of speech. If an atom of judgment still remained to me, I should not have opened my mouth so wide, and I should have stayed my hand even at the last moment."

Equally to the point is Lucas in the sixty-seventh Dictum of the Turbo. Philosophorum when he says: "I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body which it penetrates." And Synesius, when he tells us that "The Quintessence is none other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

If we might ourselves offer any commentary, we would say that the secret is safe enough as far as the vast majority is concerned, for though something may be tolerably obvious by now of what has to be done in this first part of the work, yet it is only, as it were, the first half of the first part, and that without any details and without any clue as to how this separation is to be brought about.

The first omission may easily be rectified, for everywhere in the literature of this subject we encounter variants on the ancient theme "Solve et Coagula," dissolve and coagulate, volatilise and fix. And these two are but complementary portions of one operation, and are therefore frequently treated of as being one. Indeed, at least in Spiritual Alchemy, the great variety of terms we encounter, such as reverberation, circulation, cohobation, mollification, decension, putrefaction, etc., is merely a repetition of these two processes separately or combined.

This we may see from that saying of the Philosophers quoted by Solomon Trismosin, the reputed teacher of Paracelsus, in his Splendor Solis, where he says in his second treatise, "Dissolve the thing and sublimate it, and then distil it, coagulate it, make it ascend, make it descend, soak it, dry it, and ever up to an indefinite number of operations, all of which take place at the same time and in the same vessel."

Compare this with Albertus Magnus, who says: "Take the occult nature, which is our Brass, and wash it that it may be pure and clean ; dissolve, distil, sublime, incerate, calcine and fix it; the whole of which is nothing else than a successive dissolution and coagulation to make the fixed volatile and the volatile fixed. The beginning of the whole work is a perfect solution." And Synesius, who takes us at the same time a stage further in his description, saying: "Note that to dissolve, to calcine, to tinge, to whiten, to renew, to bathe, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil are all one and signify no more than to decoct nature until such time as she be perfected. Note further that to extract the soul or the spirit ... is nothing else than the aforesaid calcinations. ... It is through the fire of the extraction of the soul that the spirit comes forth gently; understand me, the same may be said of the extraction of the soul out of the body, and the reduction of it afterwards upon the same body until. . . that which is below, being like unto that which is above, there are made manifest two luminaries, the one fixed, the other not . . . (And when ultimately) that which is below

risers upon that which is above (then) all being substantiated, there issues forth an incomparable Luminary."

We may therefore, it would seem, conclude this part of our investigation by thus amplifying the deduction made at the end of our fourth chapter. Not merely have we to purify as far as possible the humanspirit, but to make an extraction of it, so that it may, in a measure, literally leave the world of sense, and become that flying volatile of which Hermes speaks. After which we must bring it again into its body, which is to be tinged thereby. But the general consensus of opinion among our authors is that this cannot be in any way effected without prayer, so that it would be as well to see what they have to tell us regarding this before proceeding further.

Continued in Part 2 (Chapters VIII-XIV)

[\[Part 2\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 1 of 2 (Chapters I-IV) [\[Part 2\]](#)

The SECRET FIRE

An Alchemical Study:
BY

By E. J. LANGFORD GARSTIN

The Secret Fire of the Alchemists has been described by them as "The All in All," and, next to the solution of the Sophic salt, it is said to be the greatest difficulty in the whole art, Without knowledge of the Fire nothing can be attained, even if the Matter be known.

This copy was scanned by hermetics.org. from the original 1932 copy.

Edward John Langford Garstin was a prominent member of the A.:O.:., a

later development of the Hermetic Order of the Golden Dawn. He was the author of two published works primarily on Spiritual Alchemy. The other being "Theurgy" (1931), which we also plan to publish in the near future.

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THEURGY : OR THE HERMETIC ART

PREFACE

In a previous work entitled Theurgy, or the Hermetic Practice, we have endeavoured broadly to indicate the Telestic or

Perfecting ground of Alchemy in its Spiritual aspect. In the present short treatise the object we have proposed for ourselves is a more particular consideration of one of the great principles underlying the Art than was previously possible.

In this we shall employ much the same methods as those brought to bear in the more general analysis, and would, therefore, reiterate our previous statement that our attention has been focussed principally upon the Egyptian, Semitic and Greek systems, rather than upon the sacred and mystical writings of the East. Also that of these three, the Qabalah has been our chief guide.

That the Qabalistic Tradition is of extreme antiquity is steadily becoming more and more evident, and in this connection we would refer the reader to The Titled Bible, by Dr. Moses Gaster, whose researches regarding the relationship between the Tittles and the Oral Law are of very great interest and importance.

At the same time we do not wish to suggest that the value of this Key is in any

sense directly proportional to its age, for it is, on the contrary, our firm opinion that its worth is an inherent quality, independent of its date, but self-evident to those who are familiar with it. And though the Sephiroth have been described by some as arbitrary distinctions and a gratuitous multiplication of entities, we feel that such criticism arises rather from a lack of familiarity with the subject than from any real understanding.

For the word "arbitrary" is an assertion that we are convinced requires considerable qualification, so that the alleged "gratuitous multiplication" hardly arises. At the same time the Qabalah deals with Mathesis, or the doctrine of the Whole, as well as with Ontology, or that of the Parts or Singulars, of which latter the whole creation is an example, the apparent, real or material being, as Oken phrases it in his Physio-Philosophy, the ideal, non-apparent or spiritual in a state of definition and limitation of Form, dissevered and become finite. While, therefore, the ideal, which is the object of our quest, exists under an indefinite, eternal, single form, the Real exists, ipso facto, under the form of multiplicity.

This fact we cannot afford to ignore, and we conceive ourselves, consequently, to be justified in taking the system of the Sephiroth with their connecting Paths as having some real existence in the sense outlined above. The even greater reality that they may assume as a result of study and further knowledge, hardly falls within the scope of our present subject; but if they do nothing more than furnish us with a key to the Art under investigation, they will have fulfilled their purpose as far as we are here concerned.

INTRODUCTION

Many secrets appear to have been carefully concealed by the old Alchemists, and not the least jealously guarded of these was their Fire. This is described as the all in all and, next to the solution of the sophic salt, it is said to be the greatest difficulty of the whole Art.

Obscurity of terminology is a charge frequently laid against alchemical writers, and it would be idle to deny the truth of such assertions. On the other hand the difficulties arising from such methods are largely superficial, at least as far as the genuine student is concerned; for familiarity with the so-called "envious" style adopted by the various authors, coupled, it must be admitted, with some glimmering of understanding as to the end proposed, enables the careful and methodical reader to gather together the scattered clues, which were deliberately distributed through the different portions of their works.

Nor can the masters of the Art be blamed if the unskilled practitioner, taking their recipes and instructions literally, fails to achieve any result; for time and again the warning is repeated not to mistake the shadow for the substance, not to imagine that in the preparations of the apothecary is to be found the First Matter.

Nevertheless, even though armed with some clue or intuition as to the meanings

which underlie the written words, progress is not easy ; for some essential was always reserved, without knowledge of which nothing can be accomplished. These reservations varied to some extent, however, with the different authorities, so that much may be discovered by meticulous comparison; but it would appear that with regard to two points at least, there was complete unanimity. These were the secrets of the Fire and of the Solution, which, in fact, are mutually dependent upon one another.

Since, however, without the knowledge of the Fire, nothing can be attained, even if the Matter be known to the student, it may be of interest to see what information concerning it may be gleaned from a study of a few of the sources available. Such an inquiry, owing to limits of space, must of necessity be more or less superficial, as anything in the nature of a complete survey would require a volume of some considerable size. On the other hand, although thus circumscribed, it is to be hoped that the present endeavour will prove of assistance to some, while its very condensation may render it more acceptable than the more diffuse and prolix originals.

Let us, as a preliminary, make it quite clear that in our present quest, at any rate, we are concerned with Spiritual and not Material Alchemy. Indeed, we would give it as our considered opinion and firm conviction that the physical practice is impossible for those who have not already made some progress along theurgical lines, and may, in fact, prove to be full of danger.

Nor need the reader suppose that the imposition of such limits to our inquiry is in the nature of a restriction. On the contrary, it will be obvious that the problem we are to investigate is the greater of the two, and infinitely the more important. And that it was thus regarded by the philosophers is everywhere apparent when we come to study their writings seriously. Not that the work has not been dealt with from the point of view of physical transmutation, to deny which would be an absurdity, but simply because allusions to the spirit and to the Spiritual are of constant occurrence even in the more material treatises.

As bearing on the foregoing, we will, before proceeding to our main theme, quote an extract from the New Pearl of Great Price, by Peter Bonus of Ferrara, edited by Janus Lacinius, the Calabrian Minorite Friar. He says: "Our Art is more noble and precious than any other science. Art or system, with the single exception of the glorious doctrine of Redemption through our Saviour Jesus Christ. it must be studied, not, like other Arts, for gain, but for its own sake; because itself has power to bestow gold and silver, and knowledge more precious than either gold or silver. It may be called noble, because there is in it a Divine and supernatural element, it is the key of all good things, the Art of Arts, the science of sciences. There are, according to Aristotle, four noble sciences: Astrology, Physics, Magic and Alchemy — but Alchemy bears the palm from them all. Moreover, it is a science which leads to still more glorious knowledge; nor can there be found a branch of human wisdom, either speculative or practical, to equal it. We naturally desire, says Aristotle (*de Animal.*, 10), to know a little of a noble and profound science, rather than to understand thoroughly some commonplace branch of knowledge. Our Art frees not only the body, but also the soul from the snares of

servitude and bondage; it ennobles the rich, and comforts and relieves the poor. indeed, it may be said to supply every human want, and to provide a remedy for every form of suffering."

Now three principles are everywhere admitted to be the foundations of this Art, namely the Salt, the Sulphur and the Mercury of the Adepts; and it will be at once apparent that, from its very nature, this Sulphur, which we know in advance to be no common Sulphur, will be our principal interest, although it is, naturally, impossible to deal with it entirely apart from the others.

Even though this is the case, before proceeding to attempt any detailed analysis of the many statements about Sulphur to which the Sages have committed themselves, it may be as well to review some of the information relating to this subject, which is to be found outside the purely Alchemical writings, amplifying it where need be, however, by reference to the latter. From such considerations we may hope to find some clue to the maze that confronts us, some guidance enabling us to penetrate its dim recesses.

With this object in view, it will be necessary for us to devote a certain amount of space to Fire when considered in its principal aspects, such as Divine, Creative, Spiritual, Solar, Purificatory, Sacrificial, Baptismal and Elemental, together with its symbolical forms as Lion and Serpent. In addition to these we must also mention Kundalini Shakti and its Western counterpart, the Speirema.

And such a search, although at first sight a departure from a theme avowedly alchemical, is none the less in harmony with it. For the Great Work, though variously described as Alchemy, Theurgy or Yoga; as the Telestic, Spagyric or Separative Art; as Esotericism, Occultism or Mysticism; is everywhere in essence one and the same, a striving towards union with the Higher. Nor is it possible to make those distinctions between the Mystic and the Occultist that have from time to time been attempted; as when it is averred that the former follows the path of Love and the latter the path of Power and Knowledge. For such alleged differences are, in reality, purely superficial, the true Occultist — as distinguished from the dilettante dabbler, the merely curious, and those in search of power only — is of necessity a Mystic, and, to succeed in his quest, must be every whit as much actuated by the power of Love as the earnest Mystic, who says he is not an Occultist — who, again, must be distinguished from those whose mysticism is merely a cloak for idleness or woolly-mindedness.

We will, we trust, be pardoned these remarks by those to whom they will seem too obvious, as well as by any to whom, unintentionally, they may give offence, but Alchemy and Magic are out of favour in these days. And though, in the light of modern scientific discoveries, the former is, as it were, a candidate for rehabilitation, the latter is still looked at askance, despite the fact, which passes unrecognised, that many of the processes of Alchemy cannot be brought to a successful conclusion without the aid of the despised Magic.

And lest, after such a statement, we may be asked why we have omitted the

Magical Fire from our catalogue of the principal aspects of Fire, which we have proposed to discuss, we hasten to assert that we have not, in fact, been guilty of any such neglect, as we shall hope to show in the chapters which follow.

CHAPTER I

On examining the Bible we find that without any apparent regard for portraying Him as being wrathful or otherwise, the appearances of God to mortal man seem almost always to have been in Fire or Flame, frequently synonymous with what is termed the Glory of the Lord. And the same applies to His Angelic Messengers in many cases, as, in fact, it is written (Ps. civ, 4): "He maketh His Angels

spirits (winds or breaths) and His Ministers a flaming Fire." Such instances are very frequent, as when the Angel of the Lord appeared to Moses in a flame of fire on Horeb (Exod. iii, 2) and the Lord called to him out of the burning bush (ibid. 4), and when the Lord descended upon Sinai in Fire (ibid. xvii, 18).

The appearances, also, of the Angel of the Presence Divine, who is Metatron, and of that Divine Person who represented God, namely the Shekinah, were always in brightness—if not actually in Fire—and surrounded with Glory. And the Lord or His Angel led the Children of Israel through the wilderness under the form of a Pillar of Fire (Exod. xiii, 21). Furthermore God appears to have

shown himself to Isaiah, Ezekiel and St. John in the midst of Fire (Isa. vi, 4; Ezek. i, 4; and Rev. i, 14), and the second coming of the Messiah is expected by some in a similar fashion (II Thess. i, 8). The Throne of God is as a fiery flame, and His wheels as burning fire, and a fiery stream came forth before Him (Dan. vii, 9-10), while the Word of God is compared to a fire (Jer. xxiii, 29): "Is not My Word like as a fire?" while the Word is the Second Person, as is instanced by the Proem to the Fourth Gospel.

It is not, therefore, surprising that Fire was taken not merely as a symbol of the holiness and justice of God, but that some of those of old were given occasion to imagine that God dwelt in fire and that the heaven world was primarily a realm of fire. To strengthen this impression, fire from heaven appears frequently to have fallen upon the victims sacrificed to the Lord, as a mark of His presence and approbation. It has even been hazarded, though entirely without evidence, that in this manner the acceptance of Abel's sacrifice was expressed. At least when the Lord made a covenant with Abraham, a fire passed through the divided pieces of the sacrifice and consumed them (Gen. xv, 17) ; and fire fell upon the sacrifices that were offered at the dedication of the Tabernacle (Lev. ix, 24), upon those of Manoah, the father of Samson (Judges xiii, 19-20), upon the holocaust of Solomon at the dedication of the Temple (II Chron. vii, i) and in many other instances which it would be tedious to mention. We also refrain from

indicating examples of the wrath of God, which are as obvious as they are numerous.

Such stories, ideas or descriptions, therefore, being current—and not merely among the Jews—the Eastern peoples, and particularly the Persians, evinced a tendency to worship the fire itself, or rather, taking fire to be God's symbol, and the visible manifestation of His presence, they worshipped Him in or through fire. Such a cult is to be found among the Assyrians and Chaldeans, and in some measure among the Egyptians, whence it spread westwards among the Greeks, who brought it to Rome.

Away from the East we recognise it as Vesta, who was worshipped at Troy, and brought by Aeneas into Italy :

Manibus vitta, Vestamque potentem,
Aeternumque adytis effert penetralibus Ignem.

(Aeneid ii, 296).

And though it was Numa who instituted the order of the Vestal Virgins, the practice was in force among the Albans long before his time.

Vesta is, of course, properly an Oriental word, and it has even been suggested that it derives from the Hebrew ASh, Ash, Fire, which root is distinguishable in the Phoenician Astarte and in Ashtoreth. In any event the Hebrew letter Sh (Shin), which is one of the three Mother Letters of that alphabet, is referred to the element of Fire. Qabalistically it is the symbol of RVCh ALHIM, Ruach Elohim, the Spirit of the Elohim, which vibrated upon the face of the waters in Gen. i, 2, the two being, by Gematria, numerically

equivalent as Sh is 300, while the total numeration of RVCh ALHIM is the same. And this is feminine, as is indicated in the genders of both words, and amplified in the Sepher Yetirah, or Book of Formation, i, 9 : " AChTh RVCh ALHIM ChiIM, Achath (feminine, not AChD, Achad, masculine) Ruach Elohim Chiim, One is She, the Spirit of the Elohim of Life." We may also remark that AShH, Ashah, is Woman, while with other pointing it means Fire, though this is usually in the sense of Sacrificial Fire. According to the Zohar I, fol. 70a, in Lev. i, 17, we should read Woman and not Fire, which makes the passage read "The offering is a woman." This is to be taken as symbolising the union of the male and female principles, for the offering itself was a male.

In any event the custom seems to have been more or less general from the very earliest times, to maintain a constant and ever-burning fire in honour of the God or Gods, and Porphyry suggests that this was because Fire was most like the Gods, not actually, but in their appearance to mortals, the brightness which was characteristic on such occasions not being most like them themselves, but like the Divine Halo, Splendour or Glory in which they appeared enveloped.

It is thus possible to envisage how the practices of fire-worship originated, first in the vision, or in the attempted description of such vision, and how they altered in the

gradual mistaking of the symbol for the reality, a process with which we are all too familiar in the history of religion, culminating in a false magic based on mistaken analogies, and the dreadful and degrading ceremonial in regard to a fire revered as the actual, extreme physical form of God, including the awful rites of human sacrifice as a means of propitiation.

Nevertheless, before such depths were reached, there can be no doubt, in fact it is quite apparent, that a high and pure form of religion using fire as a symbol of Divinity, existed in ancient times, and, indeed, still exists ; traces of it being discoverable even in Christianity, though the main stream is naturally to be found in the Parsi religion, which is the lineal descendant of the ancient religion of Persia, the religion of Zoroaster. In the former, however, we may still trace it in the New Testament, as in the Revelation of St. John, and in the likening of the Holy Ghost to Fire, who descended upon the disciples in the form of tongues of flame (Acts ii, 5) ; also in the lights and incense employed in High Anglican, Roman and Greek Orthodox Churches.

Coming, on the other hand, from generals to particulars, and to considerations more in harmony with our main theme, we arrive at the Fire-Philosophers, *Philosophi per ignem*, or Theosophists, as they were alternatively called, who appeared during the sixteenth century. They were also known as Paracelsists, after Theophrastus Paracelsus, Bombast of Hohenheim, the celebrated physician and chemist, who was one of the prime movers of this sect, among whom have been numbered such distinguished men as Robert Fludd, the English Rosicrucian, Oswald Croll, Severinus, Khunrath, Jacob Boehme and many others. With the exception of Fludd, it may be mentioned, none of those others we have named were said to be Rosicrucians; but of Paracelsus we are told in the *Fama Fraternitatis* (Thomas Vaughan's English Translation, p. 10) that he had diligently read their Book " M."

These all taught that human reason was an insufficient guide, and that by its means the true wisdom was unobtainable. According to their teaching the only means of arriving at the truth was by interior illumination through the noetic or epistemonic faculty of direct cognition, and they sought, therefore, after the divine light or fire, through which such understanding can be obtained. This is that light or fire of the mind, which is spoken of in the Divine Poemander of Hermes Trismegistus thus :

" Then, said I, Who art thou ? I am, quoth he, Poemander, the Mind of the Great Lord . . . and I am always present with thee . . . and whatsoever thou wouldst learn I will teach thee. . . . And straightway, in the twinkling of an eye all things were opened to me; and I saw an infinite Light, all things were become Light, both sweet and exceedingly pleasant. And I was wonderfully delighted in the beholding it. . . . Then from that Light a certain holy Word joined itself unto Nature, and out flew the pure and unmixed fire . . . upward on high. It was exceedingly light, sharp and operative withal, and the air, which was also Light, followed the spirit, and mounted up with the Fire. . . . Then said he, I am that Light the Mind thy God . . . and that bright and lightful Word from the Mind is the Son of God. . . . Conceive well the Light in thy Mind, and Know It . . . (it) is innumerable

and the truly indefinite ornament or world, and . . . the fire is comprehended or contained in and by a most great Power and constrained to keep its station. . . . And let him that is endued with Mind know himself to be immortal . . . let (him). . . mark, consider and know himself well. Have not all men a mind? Have a heed what thou sayest, for I, the Mind, come into men that are holy and good and pure and merciful, and that live piously and religiously, and my presence is a help unto them and forthwith they know all things But to the foolish, and evil, and wicked, and envious, and covetous, and murderers, and profane, I am far off, giving place to the revenging Demon."

But in addition to these more recondite mysteries, there is something mysterious also about the purely physical flame, the " Kitchen Fire " of the alchemists, apart from its colours and multiform shapes, as of serpents, wreaths, spires, stars, sparks and so forth; for what is Fire? It is hardly sufficient to reply that it is an effect of combustion; that it is heat, light and motion, a combination of chemical and physical forces in general, for this is no real explanation. Fire, and the lighting of a fire by a flame, is a great scientific difficulty, though we are so accustomed to the phenomena that the majority of people never give it a thought.

That such apparently unresolvable problems were presented even by this most material, this mundane expression of Fire, was but natural to the Fire-Philosophers; something to be expected; rather would it have been curious were it not so, for it was but the physical manifestation of their Arcane and Holy Fire, the nature of which transcended all human intellect.

Can we not, then, begin to understand something of the wonder and glory of their vision of the Secret and Sacred Flame, and sympathise when they demanded that it should be regarded with other eyes than those of the flesh, and pointed out that to the chemists it was a mystery regarding which, despite all their mechanistic ingenuity, they were reforce silent? Were they not justified in asking the anatomists and physicians to describe that spark or flame of life, which alone, burning upright in the human clay, animated it and made it live? For the principle of life and mind escaped, and still escapes, the most penetrating researches of Science.

It is, indeed, not surprising that our more primitive ancestors, as well as the Magi and the later Illuminati, adopted this mysterious principle as the type and image, as nearly as it could be expressed in visible symbol, of God and of the Soul or Spirit. On the contrary, if we are honest with ourselves, it is not unlikely that we may even admit that it is preferable to the anthropomorphic ideas, which have for so long dominated the minds of the bulk of humanity.

CHAPTER II

Perhaps some of the finest expressions of the Fire Philosophy, which we have had

under consideration in the previous chapter, are to be found in the Chaldean or Zoroastrian Oracles. These, unfortunately, exist only in a fragmentary form as quotations in the books of various writers, principally the later Platonists, but it has been established that although such quotations are generally vaguely introduced as sayings of the Chaldeans, the Oracles, the Gods, etc., they existed at one time as a single poem. The date or origin of this is unknown, but the philosopher Porphyry considered it to be very old. In any event it should be remembered that the Chaldean Magi preserved their Occult wisdom by a continual Oral Tradition from father to son, just as the Qabalah was passed on in Israel.

These Oracles are so full of a majestic and lofty inspiration and imagination—using the latter term in its true sense of "the power of seeing images," as distinct from its usual meaning of "speculation"—that we will quote many of them in extenso, with such comments as may be found necessary. Those we shall use are to be found principally in the works of Porphyry, Proclus, Psellus, Damascius, Simplicius, Julian and Synesius, while one or two are anonymous. The principal translations of them are in the collections of Kroll, Cory, Mead and Westcott. We have selected the more poetical translations, with a few emendations, as being the more suitable to the subject, and have arranged them in a rather different order to some versions, with a view to getting more sequence. They will repay careful study, as they are a fruitful source of inspiration, and, like so many mystical writings, contain more meanings than words.

"There is above the Celestial Fire an Incorruptible Flame, always sparkling; the Spring of Life, the Fountain of all Being, the Original of all things! This Flame produceth all things, and nothing perisheth but what It consumeth. It maketh Itself known by Itself. This Fire cannot be contained in any place; It is without body and without matter. It encompasseth the Heavens. And there goeth

forth from It a little Spark, which maketh all the Fire of the Sun, of the Moon and of the Stars. Strive not to know more of Him, for that is beyond thy capacity, how wise soever thou art.

"There is in God an Immense Profundity of Flame! Nevertheless the Heart should not fear to touch this adorable Fire, or to be touched by it; it will never be consumed by this so sweet Fire; whose mild and tranquil Heat maketh the Binding and Harmony and the Duration of the World. Nothing subsisteth but by this Fire, which is God Himself. No Person begat Him. He is without Mother. He knoweth all things and can be taught nothing. He is Infallible in His designs and His Name is unspeakable."

Qabalistically speaking, this is Macroprosopus, the Vast Countenance, which is Kether, the Crown or First Sephira, the first manifestation of the Ain Soph Aur or the Limitless Light. He is the whole world of Atziluth, or pure Deity, which is above the Heaven World or Throne—which is called Briah and comprises the next two Sephiroth—the habitat of that Sacred Flame which is Ruach Elohim.

From this Supreme and Unimaginable Source streams forth all Mercy and Benignity, so that when Microprosopus, the Lesser Countenance, looks upwards to

Macroprosopus, the Vast Countenance, the Influx passes over, and those below are mitigated. He is spoken of as Hoa, He, not as Ateh, Thou, and He is beyond all time and space and form. Of Him Eliphas Levi has aptly said: "He is the Space containing the Universe, but the Universe is not His space."

But to continue:

"For not in Matter did the Fire which is in the Beyond first enclose His power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind. Who first sprang from Mind, clothing the one Fire with the other Fire; binding them together so that He might mingle the Fountainous Craters, while still preserving unsullied the Brilliance of His own Fire. And thence a Fiery Whirlwind drawing down the Brilliance of the Flashing Flame, penetrating the Abysses of the Universe; for thencefrom downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosoms of the All-Splendid strength of Hecate, Father-begotten; and He Who encircleth the Brilliance of Fire, and the strong Spirit of the Poles, all Fiery beyond."

Hecate, of course, is the same Goddess as Proserpine and Diana, and is connected with Luna and Isis. Mr. Mead says that she seems to have been the best equivalent the Greek mystics could find in the Hellenic Pantheon for the mysterious and awe-inspiring Primal Mother of Oriental mystagogy. She is the ineffable power of the Paternal Mind, he says, and fills all things with Intellectual Light. She is the Great Mother or Life of the Universe, the Magna Mater, or Mother of the Gods and all creatures. She is the Spouse of Mind. This is comparable with the Great Supernal Mother of the Qabalah, Binah, who is Aima Elohim.

Here may be seen the tremendous importance attached by the ancients to the unthinkable Mind, of which we shall see more anon in these Oracles. And we are reminded of the saying of the Rabbi in the Zohar, "Thought is the Principle of all that is." (Zoh., Part I, fol. 246—La Kabbale, Franck), where it is first spoken of as unknown and shut up in itself, then developing itself forth and becoming

Spirit, when it takes the name of Intelligence and is no longer immured within itself. At this stage, therefore:

"The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will Ideas omniform, which, flying forth from that One Fountain issued; from the Father alike was the Will and the End; (by which yet are they connected with the Father, according to alternating Life, through varying vehicles). But they were distributed into other Intellectuals. For the King of All previously placed before the Polymorphous World a type incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth, decked with Ideas all various, of which the Fountain is One, One and Alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast Abysses, ever whirling forth in illimitable radiation. They are Intellectual conceptions from the Paternal Fountain, partaking abundantly the brilliance of Fire in the culmination of

unresting time. But the Primary, self-perfect Fountain of the Father poured forth the Primogenial Ideas. These being many ascend flashingly into the shining worlds, and in them are contained the Three Supernals."

One can sense here the tremendous, whirling, fiery life emanating those archetypal forms, which were the inner worlds, on which the universe is based. And while the Qabalistic World of Atziluth, pure Deity, is the Archetypal World, the World of Briah, composed of the Sephiroth Chokmah and Binah, Wisdom and Understanding, the Father and Mother—who, be it understood, are not themselves the Supreme, but, with Kether, form the Three Supernals—is the Creative World, the Throne, as we have said before. In Revelation (xxii, i) the River of Life is said to flow forth from the Throne of God, and this is the same as the Qabalistic River Nahar, which issues from Binah. The primary movement of creation, too, is given in the name of the Order of Angels attributed to Kether, which is Rashith Ha-Galgalim, the Beginnings of Whirling Movements.

"The Creator of all, self-operating, formed the World, and there was a certain mass of Fire; and all these, self-operating, He produced, so that the Kosmic body might be completely manifest and not appear membranous. And He fixed a vast multitude of unwandering Stars, not by a strain laborious and hurtful, but to uphold them with stability void of movement, forcing Fire forwards unto Fire.

"And He congregated the Seven Firmaments of the Kosmos, circumscribing the heaven with convex form. He constituted a septenary of wandering Existences, suspending their disorder in well-disposed zones. He made them six in number, and for the seventh He cast into the midst thereof the Fire of the Sun, into that centre from which all lines are equal. That the swift Sun may come around that centre, eagerly urging itself towards that centre if resounding Light.

"As rays of Light his Locks flow forth, stretching to the confines of space. The wholeness of the Sun is in the Supermundane Orders, for therein a Solar World and endless Light subsist. And his disk is in the Starless, above the Inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire, and the Dispenser of Fire, he is also the Channel of the Higher Fire."

In these sections is outlined the secondary creation, that of the Elohim and of Tetragrammaton Elohim, for the Qabalah deals with another and prior creation than that which is here described, which latter is the Demiurgic creation of the Gnostics, the creation of Yetzirah and Assiah, the two lower worlds of the Zohar, the Formative and Material respectively, known also as Microprosopus and His Bride.

We also note the distinction between the "Sun visible to sense" as Philo terms it, and the hidden Sun which is "the centre of the Triple World." In a sense this Sun is Microprosopus, through Whom, as we have previously indicated, the Divine Influx descends, so that He is "the Channel of the Higher Fire."

And if we might enlarge yet a little farther, we would say that in these and the preceding sections a distinction is made between the Mind in its more potential aspect, and the Mind in operation, which is the Formative Mind. These are the "Hidden" and "Manifested" Fires of Simon Magus, mentioned in The Great Announcement, where he says:

"The hidden aspects of the Fire are concealed in the manifest, and the manifest produced in the hidden. . . . And the manifested side of the Fire has all things in itself which a man can perceive of things visible, or which he unconsciously fails to perceive; whereas the hidden side is every thing which one can conceive as intelligible, or which a man fails to conceive." It is therefore called the Ever-living or Holy Fire, and was taken to be both intelligible and immaterial as well as sensible and material, according to its plane of operation.

And lest any should doubt that a Second Father is intended, let him hear what follows:

"The Father hath hastily withdrawn Himself; but hath not shut up His own Fire in His Intellectual Power. All things are sprung from that one Fire. For all things did the Father of all perfect, and delivered them over to the Second Mind, Whom all Races of Men call First. The Mind of the Father, riding on subtile guiders, which glitter with the tracings of inflexible and relentless Fire. The Soul of the All, being a brilliant Fire, by the power of the Father remaineth Immortal, and is Mistress of Life and filleth up the many recesses of the Bosom of the World. The Channels being intermixed therein. She performeth the Works of Incorruptible Fire."

Here we have the Second Mind, which is Chokmah, Wisdom, otherwise called Ab, the Father, the Second Sephira, to which is attributed the Element of Fire; and Binah, Understanding, Who is called Aima, the Mother, the Great Productive Mother, the Mistress of Life, previously alluded to as Hecate. And in the Channels, which are so frequently mentioned, may we not see an analogy with the Paths of the Tree of Life of the Qabalah, which, with the Sephirorh themselves, are thirty-two in number?

Appropriately enough the Oracle continues:

"But these are Mysteries which I evolve in the profound Abyss of the Mind. Such a Fire existeth, extending through the rushings of Air, or even a Fire Formless, whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud. Also there is the Vision of the fire-flashing Courser of Light, or also a child borne aloft on the shoulders of the celestial steed, fiery, or clothed with Gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the Horse. But if thy meditation prolongeth itself thou shalt unite all these Symbols in the form of the Lion."

In the above we make acquaintance with the supreme mystery of the Theurgist, his Formless Fire, which is the ultimate secretum secretorum, wherein is the Voice that is

not a Voice, but is the very Word of the Self-transcending Self, whose Apocalyptic Image is Aries, the Lamb of God. Balancing this we have the other two signs of the fiery triplicity, Sagittarius and Leo. We learn more about this Theurgic Epopeteia in what follows.

"Then when no longer are visible unto thee the Vault of the Heavens, the Mass of the Earth ; when to thee the Stars have lost their Light, and the Lamp of the Moon is veiled; when the Earth abideth not, and around thee is the Lightning Flame; then call not before thyself the Visible Image of the Soul of Nature! For thou must not behold it ere thy soul be purged by the Sacred Rites. Since ever dragging down the Soul, and leading it from Sacred Things, from the confines of Matter arise the terrestrial dog-faced demons, never showing a true image unto mortal gaze.

"So therefore, first the Priest who governeth the Works of Fire, must sprinkle with the Water of the loud-resounding Sea. And when, after all the Phantoms, thou shalt see that Holy and Formless Fire; that Fire that darts and flashes through the hidden depths of the Universe: Hear thou the Voice of Fire."

Here the allusion is to the Sacred Trance, the Mantic state, when, after the Alchemical Solution, the Soul or Spirit, withdrawing from the lower vehicles, penetrates into the hidden worlds. Therefore the warning not to attempt to draw the Veil of Isis until the necessary purgations have been successfully performed, for She is not lightly to be profaned. Nor must the soul be led away by the delusive and phantasmal appearances which beset it on its passage through the Astral World "wherein continually lieth a faithless Depth, delighting in unintelligible Images."

In view of the nature of our further inquiry, it would be inappropriate if we did not revert to the idea of the Three Supernals, that Sacred Triad which is almost everywhere to be encountered in the Religions of the world. The Oracle deals with them at some length as follows:

"Where the Paternal Monad is, the Monad is enlarged and generateth Two. And beside Him is seated the Duad, and glittereth with Intellectual Sections; also to govern all things and to Order everything not Ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

"For the Mind of the Father said that all things should be cut into Three. Whose Will assented, and then all things were so divided. For the Mind of the Eternal Father said into Three, governing all things by Mind. And there appeared in IT, in the Triad, Virtue, Wisdom and Multiscient Truth. Thus floweth forth the Form of the Triad, being pre-existent. Not the First Essence, but that whereby
all things are measured.

"For thou shalt know that all things bow before the Supernals. The first course is sacred; but in the midst thereof another, the Third, Aerial, which cherisheth Earth in Fire. And the Fountain of Fountains and of all Fountains. The Matrix containing all.

Thence abundantly springeth forth the Generation of Multifarious Matter."

Examining these sayings in the light of what we have previously put forward, the Three Supernals are the first three Sephiroth, Kether, Chokmah and Binah, of which the first is the Vast Countenance, the Father of All, Himself emerging from the Triadic Veils of the Negative existence. This is the Paternal Monad, for Kether is the number One. The Duad referred to would seem to imply the next two Sephiroth, Wisdom and Understanding, for they are the Intellectual Sections or parts, the Elohim governing and ordering, under the power of the Supreme, throughout the Universe. These, then, represent Virtue, Wisdom and Multiscient Truth, which latter is the Understanding. From these "abundantly springeth forth the Generation of Multifarious Matter."

Before leaving the subject of the Oracles, we would venture to instance two more sayings bearing on the Theurgic side, and consequently upon our main theme. They are as follows:

"If thou extendest the Fiery Mind to the work of Piety, thou wilt preserve the flexible body.

"The Telestic life, through a Divine Fire, removeth all the stains, together with every foreign and irrational nature which the Spirit of the Soul attracteth from generation."

The Fiery Mind is that quality in Man which is the counterpart of the Divine Understanding, Binah; that which, according to the Qabalistic division of the Soul is termed Neshamah; while the flexible body would appear to be what is more commonly called the Subtle Body. Telestic, as we have elsewhere indicated, means perfecting, and was applied to the Theurgical practices. Such a life, we learn, removes "all stains, together with every foreign and irrational nature." Compare this with that saying of St. Thomas Aquinas: "The Stone is One, the Medicine is One, to which we add nothing, only in the preparation removing superfluities."

Much more might be said about this remarkable and inspiring poem, but it would not fall properly within the limits of the inquiry we have proposed for ourselves, and we must pass on to other and more immediate correspondences, remarking only, in passing, that the passages we have selected, are those which actually bear closely upon our main theme; and that the very scanty notes we have supplied, are designed particularly to draw the attention of the reader to those ideas to which we shall have occasion subsequently to refer.

CHAPTER III

We will now turn our attention to the Purificatory Fire, with its subsidiary correlative the Sacrificial Fire, the prime object of which latter, except in certain cases of a propitiatory nature, usually wrongly conceived, was as a rule connected with the purging and cleansing of the spiritual nature, symbolising the destruction of the impurities and

defilements of the soul.

Porphry, in his letter to Anebo (Iamblichos, *De Mysteriis*), says that he is in doubt in regard to the sacrifices, what utility or power they possess in the world and with the Gods, and for what reason they are performed, appropriate for the beings thus honoured, and advantageously for the persons who present the gifts. He also adds that the Gods require that the interpreters of the oracles observe strict abstinence from animal substances, in order that they may not be made impure by the fumes from the bodies ; yet they themselves are allured most of all by the fumes of the sacrifices of animals.

Such questions cannot but appear essentially reasonable, but Abammon the Teacher, in his reply, makes it perfectly clear that they are founded on a misconception, and proceeds to deal with the problem raised at considerable length, going into elaborate detail about the various types of sacrifices and the objects for which they were celebrated. It will suffice if we bring out some of the main points briefly, for with many of them we are not here concerned.

In the first place he points out that the higher Divinities are not in any way affected by such exhalations, and adds that their purpose "is by no means to offer them for the sake of honour along in the same way that we honour benefactors; nor for the sake of grateful acknowledgment of benefits which the Gods have bestowed upon us; nor yet as a first-fruit or gift by way of recompense for older gifts which the Gods have made to us," going so far as to state that "the offering of anything belonging to the realm of matter is alien and repugnant to the Divinities of the supra-material world." With this we may well compare (Isa., i, 11-14): "To what purpose is the multitude of your sacrifices unto me saith the Lord? I delight not in the blood of bullocks or of lambs or of goats. Who hath required this at your hand? Bring no more vain oblations; incense is an abomination unto me; your appointed feasts my soul hateth." And (Amos v, 22): "Yea, though ye offer me your burnt offerings and meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts." Also (Jer. vi, 20); "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Lastly (ibid. vii, 22): "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices."

Abammon points out that the true sacrificial fire is a type illustrating the process—or one of the processes—which inducts the soul towards the higher, for as fire transforms all hard and refractory materials to luminant and tenuous bodies, so the characteristics in us become like the Gods. We are therefore led up by the sacrificial Fire to the Fire of the Gods in the same way that Fire rises to Fire, by leading and drawing upward those qualities which drag downward and are opposed to the divine and celestial essences.

Marsilio Picino, the Italian Platonist, says, according to Wilder, that the Fire which is kindled by us is more like heaven than what is left behind. It is made participant of light, which is something incorporeal, the most powerful of all things, and, as if alive,

perpetually moving, dividing everything, yet not itself divisible; absorbing all things into itself, yet evading every alien mixture; and suddenly, when it is fully set free, flying back to the celestial fire which is latent everywhere.

"As the Gods cut the matter away with the electric fire, and separate from it whatsoever things are non-material in their essence, but yet are firmly held and fettered by it," says Abammon, "and as they likewise evolve impassive natures from the impassible—so also that fire that is with us, imitating the operation of the divine fire . . . releases us from the bonds of generated existence, makes us like the Gods, and likewise renders us fit for their friendship, and our material nature near to the non-material essence."

This is why, speaking of the kind of sacrifices most proper, he says : "The human being is everywhere sacred." This never meant originally that human sacrifices were to be offered, although when religions became debased such practices were instituted, owing to the ignorant or evil-minded mistaking the symbol for the fact. But it signified that the most acceptable sacrifice to the Superior Divinities is everywhere the human or material part of man; his desires, lusts, passions and so forth. As it is written (Ps. li, 17) : "The sacrifices of God are a broken spirit: a broken and contrite heart O God, thou wilt not despise."

This is what Plotinus means (Ennead iii., 6, sect. 5) when he says: "To purify the soul is to isolate her, preventing her from attaching herself to other things ... in raising her from the things here below to intelligible entities; also to wean her from the body; for in that case she is no longer sufficiently attached to it to be enslaved to it, resembling a light which is not absorbed in the whirlwind (of matter).... To purify the soul is to ... hinder her from inclining towards lower things, or from representing their images to herself; it means annihilating the things from which she is thus separated, so that she is no longer choked."

The Sacrificial Fire, then, we may conclude, was in essence a Purificatory Fire, at least in the higher Theurgical sense that we are considering, and therefore a Spagyric or Separating Fire, truly Telestic or Perfecting in its nature, and we have therefore to turn our attention to the mystery of the Baptismal Fire, concerning which, as a matter of fact, we have comparatively little data.

It is obvious that in the New Testament two forms of Baptism are indicated, namely those of Water and of Fire, for John the Baptist says (Matt. iii, ii): "I indeed baptise you with water unto repentance, but He that cometh after me is mightier than I. ... He shall baptise you with the Holy Ghost and with Fire." This prophecy is taken by many to have been fulfilled when the Holy Spirit descended upon the Disciples at Pentecost in the form of Tongues of Fire (Acts ii, 3). It is, however, only fair to say that the Church Father Origen does not subscribe to this view, for in Horn. xxiv in Luke he says: "The apostles were baptised with the Holy Ghost after the ascension (of Jesus); but where and when they were baptised with Fire, the scripture does not say." This, naturally enough, raises the point of whether there may not be three Baptisms intended, but for the moment we

will restrict our attention to two, namely Water and Fire.

And the Holy Hierotheos, dealing with this point says (The Book of the Holy Hierotheos, Discourse iii, 4): "Now concerning Holy Baptism, my son, for my part I say that no man can be saved if he be not accounted worthy of Holy Baptism; but it is easy for us to learn from our Lord that there is a Second Baptism; for when he wished to teach the band of the Apostles the secret of this Baptism, he spoke thus, 'For I have a Baptism to be baptised with which ye know not.' "

We must here advise the reader that Hierotheos indicates that this Baptism, which is of Fire, took place with the majority of mankind after they had left the physical body, there being but few who, in life, could attain to the degree of separation necessary to receive this Sacrament. The quotation from the sayings of Jesus will not be found in the Gospels, unless, as Mr. Marsh, the translator of the book, suggests, it is a combination of Luke xii, 50 with John iv, 52. It may, however, come from some other collection.

Hierotheos continues: "Now if there were no other Baptism than Baptism with water, would not the Apostles have said, ' We ourselves. Lord, saw thee baptised ' ? So it is evident that He spoke of the Second Baptism of which Divine Minds are accounted worthy in the regions which are above the heavens; for therein Minds are accounted worthy to be baptised with Spirit and with Fire and not with water. ... It is evident to us, therefore, O my son, that the Baptism with water is the Baptism of the body, and that it is only the symbol and type of the glorious and real Baptism, of which all divine Minds are accounted worthy in the place that is above the heavens. And let us, therefore, hope to be baptised in the heavens, inasmuch as it is known to us that this, verily and holily, is the great and divine Baptism. Now the former (Baptism) gives repentance, but that which is above unites (us) with the Good."

Now John baptised in Jordan, but there is also a heavenly Jordan, which is one with that River of Life proceeding from the Throne of God and of the Lamb. And this, as we have elsewhere shown, is the same as the Qabalistical River Nahar, flowing forth from Binah, the Great Supernal Mother. This is the River of Spirit, Ruach, whose symbol is Fire. And we would remind the reader again that the letter Sh (Shin), which is one of the three Mother Letters of the Hebrew alphabet, and is referred to the element of fire, is, among the letters, the symbol of Ruach Elohim, the Spirit of the Elohim, the Spirit of God, as it is translated in Gen. i, 2, or the Holy Ghost, RVCh ALHIM and Sh being numerically equivalent; and that these agree in their least numeration with NHR, Nahar, the River.

The preceding paragraphs should be compared with what Origen has to say regarding the Baptism by Fire (ed. Lommatzsch, v, p. 179 ff.); " Even as John was waiting at the shore of the Jordan for those that came to be baptised . . . even so the Lord will stand in the River of Fire beside the Flaming Sword, and will baptise in this River everyone . . . who is still in need of purgation." Now the Flaming Sword is a

familiar symbol of the Tree of Life of the Qabalah, for it is usually portrayed in the form of a flash of forked lightning, and thus traces out the ten Sephiroth (which form the Tree) in their natural order. Compare also (the Zohar II fol. 247a): "The Soul is thereupon led to the ' River of Fire,' through which all souls must pass to be purified. ... If the soul is worthy and comes up out of the river, it is again clad in its garment and brought to the High Priest, Michael, who offers it as a burnt offering to the Ancient of Days, before Whom it remains eternally." Concerning this river the Midrash tells us that "if even the angels bathe in this stream of fire to renew themselves, how much more should the children of man long after this purification."

We do not find any actual account of the Baptism of Fire in the Book of the Holy Hierotheos, but in the Pistis Sophia, Book III, chap. 114, we read: "Now, therefore, he who shall receive the mysteries of the baptism, then the mystery of them becometh a great fire, exceedingly fierce and wise, which burneth up the sins and entereth into the soul secretly and consumeth all the sins which the counterfeiting spirit hath implanted in it. And when it hath finished purifying all the sins which the counterfeiting spirit hath implanted in the soul, it entereth into the body secretly and pursueth all the pursuers secretly and separateth them off on the side of the body. For it pursueth the counterfeiting spirit and the destiny and separateth them off from the power and from the soul, and putteth them on the side of the body, so that it separateth off the counterfeiting spirit and the destiny of the body into one portion; the soul and the power, on the other hand, it separateth into another. The mystery of the baptism on the contrary, remaineth in the midst of the two, continually separating them from one another, so that it maketh them clean and purifieth them, in order that they may not be stained with matter."

This Fire, we learn later on (in the Fifth Book), is the Fire which He came to cast on the earth (Luke xii, 49), and the Living Water—vide supra concerning the River of Life—that the Samaritan woman should have asked for (John iv, 10 and 14); also the Cup of Wine of the Eucharist.

According to Hierotheos, this Baptism takes place after the second Ascent, and after it there is nothing at all to prevent the Mind from becoming in everything like Christ, for which reason it puts away the designation of ' Mind ' and is called ' Christ,' and is considered worthy, divinely and holily, to effect unification with the Good. Now this unification is not the highest stage, as we have explained in our Theurgy, for beyond it is what is termed ' Commingling.' We need, therefore, not be surprised to learn that Christ is nothing else than the Mind that is purified, and that at the unification Christ is no longer worshipped, "but those Minds are worshipped which are accounted worthy of Unification; and Christ is no longer their Head, because Christ is ' the Head of them that sleep,' but of those that have been awakened Christ is no longer the Head."

At first sight, indeed, such statements may, to some, appear rather startling, but it must be remembered that they are taken out of their context, which it is naturally impossible to give here at any length. We would therefore explain that Christ, as the Son, is Microprosopus, the Lesser Countenance, and is to be regarded as the

Perfection of Being in each of the four Worlds; that is to say, the perfect Microcosm in each. It is therefore a different aspect of a Universal Spirit that is described in the different stages of this remarkable book, and this is the key to its apparent lack of sequence, and to many of its seeming contradictions.

At the epoch in its evolutionary history which is under consideration, the Soul, having transcended the world of Assiah, the material world, and having passed through the various stages of the Yetziratic World, or world of formation, stands on the threshold of the Briatic World "and sets out to pass beyond the place of Sacraments," says Hierotheos, "being divinely and highly exalted to see the Essences that are above these; and perhaps it also sees Christ preparing the way before it"—by which is meant the Christ of Briah, the formless and creative world of the Elohim—"and other Essences also, which say to it, ' come up on high and take thy seat.' . . . With wondrous pomp, then, the divine Mind is exalted as far as (the place) where it finds ' appearance ' "—that is to say form—" no more; and it also says, ' There is no appearance before my eyes ' " (Job iv, 16—LXX and Pesh.) "and it burns holily and divinely, in spiritual contemplation, to come to the Tree of Life, and to be united with it. These things it does with divine comprehension and mystical understanding of the significance of its journey; and so in glory (most) glorified, it arrives at the Essence which is called ' Universal.' "

We must here point out that the Universal Essence is not the Supreme, nor would we expect it to be so if this were the World of Briah as we have asserted. But Hierotheos tells us that this Essence exists after separation from One (which is Kether) and before the distinctions of Form (Yetzirah). We note also the coincidence—if it be nothing more—of the words used, comprehension and understanding, which are so similar to Wisdom and Understanding, namely Chokmah and Binah, the Sephiroth comprising this world of Briah, and further the desire of the Soul to be united to the Tree of Life, which, in Revelation (xxii, 2) grew on either side of the River.

We will now revert to the question previously raised concerning a triple Baptism. This, though not named as such, is hinted at by the Holy Hierotheos in the Commingling, which is above Unification. But here, as in the Pistis Sophia (Book V, chap. 143), the order is Water, Fire and then Spirit, so that Origen would appear to have been mistaken in his statement previously quoted by us at the beginning of this chapter. Again, in The Book of the Great Logos, otherwise described on its first page as The Book of the Gnosés (pl.) of the Invisible God, we are given descriptions of the three Baptisms in this order. The Baptism of the Spirit is, of course, that of the "Pneuma" or "Ruach," both of which mean Wind, Breath, or Air, and the third Baptism is alluded to in such terms in various allegories and accounts of the Mysteries. For example, in the Sixth Book of the Aeneid Souls are described as being purified by being exposed to the winds; and to this passage the learned commentator Servius adds: " Every purgation is effected either by water or by fire or by air; therefore in all the Mysteries you find these three methods of cleansing; they either wash you with water or disinfect you with sulphur (burning) or ventilate you with wind; the latter is done in the Dionysiac Mysteries."

Now a little earlier we have pointed out that Fire and the letter Shin are symbols of the Ruach or Spirit, and it may be thought that we are here contradicting ourselves by separating the two Baptisms. But we are not guilty of any such carelessness, for as the First Baptism, that of Water, is, by its cleansing nature, symbolic of the further purgation by Fire, so is the Second Baptism, that of Fire, the type and symbol of the Third Baptism, that of the Pneuma, Ruach, Spirit or Air, the last stage in the apotheosis of Man. But with this last we are not immediately concerned and we must leave this subject, despite its extraordinary interest, and proceed to consider our next point.

CHAPTER IV

We come now to the stage where we must consider the Solar aspects of fire, for it is but natural that among those who regarded fire in the way we have attempted to indicate in the earlier chapters, the Sun should be regarded as a very special symbol of the ideas they held. And this we find to be the case in very many instances, and especially among the Egyptians and Persians, to whom, principally, we will confine our attention.

Ra, and the personification of his various forms, together are the greatest of all the Gods of the Egyptians, and it is he who must be regarded truly as the Father of the Gods. Solar worship in Egypt is of extreme antiquity, and appears to have been universally practised, and at a very early period the adoration of Ra was connected with the cult of Heru, the Hawk-God, who personified the height of heaven, and seems to have been a symbol and type of the Sun. Strictly speaking his worship is probably the oldest in Egypt, older even than that of Ra himself, but from all practical points of view the latter was the oldest of all the Gods of Egypt, for the first act of creation was the appearance of his disk above the abyss of the waters of creation.

This idea is, of course, almost identical with the Qabalistic doctrine of the appearance of the Vast Countenance, the "Head desired by all desires" of the Siphra Dtzenioutha or Book of Concealed Mystery, which Head is, as it were, the first limitation of the boundless Light, although the Sun is more usually typified by the sixth Sephira, Tiphareth or Beauty, which represents Microprosopus, the Lesser Countenance. On the other hand, the analogy is quite reasonable, for the Vast Countenance emerged, as it were, above the Chaos or Ocean, the Waters of Creation, the Tohu Ve-Bohu of Gen. i, 2, for this was the fragments of those prior worlds which were unable to subsist until the Head, which is Kether, or the ten Sephiroth of the World of Atziluth, was fully conformed.

In any event Ra was much more Macroprosopus than Microprosopus, for he was regarded as the maker and creator of everything including heaven and the Gods. He was One, self-begotten, self-created and self-produced. He was the God of the unborn, the living and the dead. He had existed for ever, and would exist for all eternity. From him flowed forth all life and light, and he was right, truth and goodness personified.

On the walls of royal tombs of the nineteenth and twentieth Dynasties at Thebes are to be found inscribed the Seventy-Five Praises of Ra, which are really quite remarkable. It would be inappropriate to quote them here at length, but excerpts from one or two may prove interesting.

Ra is described as the "Creative Force, who spreadest out thy wings. . . The World-Soul that resteth on his high place. Thou art he who protecteth thy hidden spirits, and they have form in thee. . . . Thou dost give breath to the souls in their places, and they receive it. ... Thou raisest thy head and thou makest bold thy brow, thou ram. . . . Praise be to thee, O Ra, exalted Sekhem (Power); thou art the Soul exalted in the double hidden place. . . . Thou art the Soul who movest onwards. . . . Thou, O Ra, hast created the things which exist, and the things which do not exist, the dead and the Gods and the Spirits. . . . Thou art the doubly hidden and secret God, and the souls go where thou leadest them, and those who follow thee thou makest to enter in. ... Thou art the Aged One. . . . Thou art the Soul on high. . . . Thou sendest forth the light, and thou lookest upon the hidden places. . . . Thou art the Lord of Souls who art in the House of thy Obelisk. . . . Thou art indeed the Lord of Souls. . . . Thou art the Lord of Light, and declarest the things which are hidden, and thou art the Soul that speaketh with the Gods."

And in the legend of Ra and Isis, which is to be found in the Turin Papyrus, the title reads: "The Chapter of the God Divine, self-produced, the maker of heaven and earth and the breath of life, of fire, of gods, of men, of beasts, of cattle, of reptiles and creeping things, of the fowl of the air and of fishes, the king of men and of gods, in form One, to whom one hundred and twenty years are but a year; his names are many and unknown, yea, even the gods know them not."

In the foregoing quotations we would lay stress on the aspect of Ra as the World Soul, the source of souls, giving breath, which is Pneuma, Ruach or Spirit, to souls. Even when he is described as the Ram, the Egyptian word is Ba, which also means Soul. We would also note that the Ram is Aries, the Exaltation of the Sun, which is in harmony with the description given, " Thou raisest thy head and thou makest bold thy brow."

But when we come to "the double hidden place," "the Soul who movest onwards," " who art in the house of thine obelisk," we are irresistibly reminded of the theories of Mr. Marsham Adams regarding the connection between the so-called "Book of the Dead" and the Great Pyramid. And here we touch upon the telestic side of our subject once more, for according to Mr. Adams the Pyramid was used as a Temple of Initiation, and the Grand Gallery corresponded to the Hall of the Two Truths. What is this but " the double hidden place," and what is the Initiate but "the Soul who movest onwards" ; and is not " the House of thine Obelisk " the Pyramid itself?

On the other hand, the "doubly hidden and secret God" suggests the Qabalistic " Concealed of Concealed," while the " Aged One" resembles the " Ancient of Days." Further parallels, we have no doubt, will also occur to the thoughtful and observant

student, but we must pass on to other considerations.

We are naturally attracted to the Magian or Magusasan tradition, and the Mysteries of Mithra. Unfortunately, the information we possess is very meagre, although at one time this cult was most widely spread throughout the Roman Empire. This is primarily because the secrets of these Mysteries were most jealously guarded, so that not even the most enterprising of Church Fathers was able to get possession of their carefully concealed rites and doctrines with a view to denouncing them publicly, and thus, all unconsciously, preserving something of their wisdom for posterity.

It may, however, be helpful to remember that Simon, who is said to have been the earliest Gnostic Heretic, was called Magus, or the Magian, and that, as Mr. G. R. S. Mead suggests, there may be some connection between the Aeons and the Amshaspands in the Avestas. Then, too, the Zoroastrian or Chaldean Oracles have come down to us in some part at least, and we know that these were highly esteemed by Porphyry, who, like most of the philosophers of the Later Platonic School, was an initiate of the Mithraic Mysteries, wherein alone, it was claimed, was to be discovered the Arcanum Arcanorum.

Apart from this, it is generally held by most students of the Zend and Pahlavi books, that the Avestan tradition is in the main stream of Mazdaean descent, and it has been suggested by Darmsteter that Avestan Mazdaism is a development and an attempted systematisation of the cult of the Zoroastrian Magi.

Mithra, even in the Zend books, is placed almost on an equality with the Supreme, and in the earliest days was regarded as the God of Light and Lord of the Heavenly Light. He is not the Sun, but the Sun is his Chariot or Charioteer. He is also Heat and Life, and corresponds in some cases to the Orphic Eros. He is Agathodaimon, the Good Spirit, and not merely does he bestow material benefits, but spiritual. Mithraism was thus a Mystery of Spiritual Regeneration and Rebirth, and from the one Ritual which is preserved to us, we can see that it was a Magical Religion, using Theurgic Practices as its basis, all else being but subordinate.

Zozimus, one of the earliest of the Alchemistic writers, in a treatise On Asbestos says: "And if thou dry it in the sun thou shalt possess the mystery that no man can impart, in which no one of all the wisdom-lovers hath ventured to initiate in words; but only by the sanction of their own divinity have they imparted its initiation. For this they have called in the scriptures the chief of all mysteries ; the Stone that is no Stone, the unknowable unto all, the that which hath no honour yet is of greatest honour, the that which none can give but God alone, the one thing in all our operations which is superior to all that is material. This is the remedy which doth contain all power—the Mithraic Mystery."

Here we have a direct allusion to our Secret Fire, our Incombustible Sulphur, for it has been said by Porphyry that "a dry soul is best," implying that the lust of generation moistens the soul, making it watery, while the Fire dries and lightens it. This is the

Sacred Living Fire, to be adored and tended in the shrine of the innermost nature. As Proclus says, apparently basing himself upon the Oracles : "Let us then offer this praise-giving to God— the becoming like unto Him. Let us leave the Flowing Essence and draw nigh to the true End ; let us get to know the Master, let all our love be poured forth to the Father. When he calls us, let us be obedient; let us haste to the Hot and flee the Cold ; let us be Fire ; let us ' fare on our Way through Fire. 'We have an' agile Way' for our Return. 'Our Father is our Guide,' who ' openeth the Ways of Fire,' lest in forgetfulness we let ourselves flow in a downward stream."

It is probably needless to point out that the "Flowing Essence " is the River of Generation, the same as is the "downward stream," the divine creative powers turned earthwards.

The Symbol of this force is, of course, the Serpent, with which we shall have to deal in rather more detail a little later on. For the moment we will merely point out that the Good Serpent, which is Fiery and even Solar, reappears in Alchemy as the Lion, for the two are one, though the stages they represent are different. As we said in our Theurgy (chapter iv, page 57): "In Astrology the sign Leo is the Kerubic Emblem of Fire, while the form of the sign is the glyph of a serpent, and the Hebrew Letter Teth, to which it is referred in the Sepher Yet'irah or Book of Formation (probably the oldest book of the Qabalah), means a serpent and is also a glyph of one. . . . Leo is also the Astrological House of the Sun."

Now one of the Grades of the Mithraic Initiation was called the Leontica or Lion Grade, and in this was celebrated a honey-rite. It will be remembered that in the story of Samson (Judges xiv, 8), "There was a swarm of bees and honey in the carcase of the Lion." The letter Teth, to which, as we have said, the Sign of Leo is referred, is stated to be the Foundation of Taste, which is alleged to have some connection with Samson's saying (ibid. 14): "Out of the strong came forth sweetness." We may also remark that in the highest grade, that of the Fathers, the Initiates were called Eagles or Hawks, which is reminiscent of the forms of Ra and Horus.

Limits of space prevent any detailed description of the Mithra Ritual, but the curious reader can refer to the complete translation published in the Echoes from the Gnosis Series, by G. R. S. Mead. We will merely give two short extracts from the invocations and pass on. They are taken from the first and third invocatory utterances respectively.

"O Primal Origin of my origination ; Thou Primal Substance of my substance ; First Breath of breath that is in me; First Fire, God-given for the Blending of the blendings in me, of fire in me. ... Translate me now ... by virtue of the Deathless Spirit ... in order that I may become reborn in Mind. . . . Initiate, and that the Holy Breath may breathe in me ; in order that I may admire the Holy Fire."

"Hear me ... O Lord, Who with Thy Breath hast closed the Fiery Bars of Heaven; Twin-bodied; Ruler of the Fire; Creator of the Light; O Holder of the Keys; In-breather of the Fire; Fire-hearted One, Whose Breath gives Light; Thou Who dost joy in Fire;

Beauteous of Light; O Lord of Light, Whose Body is of Fire; Light-giver, Fire-sower ; Fire-loosener, Whose Life is in the Light; Fire-whirler, Who sett'st the Light in motion; Thou Thunder-rouser; O Thou Light Glory, Light-increaser; Controller of the Light Empyrean; O Thou Star-tamer!"

Now one of the most extraordinary and awe-inspiring of the sculptured symbolical figures that we find in the ruins of the Mithraea, is that which Mr. Mead has described as "the mysterious Aeon, transcending Gods and men. He is the Ever-living One, the Lord of Life and Light—the Autozoon, He that gives life to himself, and is the Source and Ender of all lives. He is Zervan Akarana, Boundless Time, and also Infinite Space, the Ingenerable and Ineffable, the Pantheos."

It must be remembered that this account of the statue is conjectural, and that, therefore, its signification may have been somewhat different; but before discussing any other possible meanings it may have had, it will be as well to describe the general form in which it is found.

The body, which is that of a lion-headed man (the head being thickly maned) is frequently engraved all over with the signs of the Zodiac, and bears a bolt or solar emblem on its breast. The feet vary in form, being sometimes human and sometimes animal. From the shoulders spring two pairs of wings, the one pair pointing upwards, while the other pair hang down. A great serpent is coiled round the body, usually in seven coils, and the head of the serpent lies on, or overhangs the head of the image—in one case bending round into the mouth. In either hand is a key, and in the right hand there is also frequently a rod or sceptre.

This should be compared with the remarkable Orphic Cult-Image in the Royal Museum at Modena, which is said to represent the birth of the God Phanes-Dionysos from the World-Egg. This sculpture was later used as a Mithraic Symbol, where, of course, it is supposed to have represented the birth of Mithra.

Here the whole figure is human, and is surmounted by a globe. Only one pair of wings are portrayed, and the Zodiacal signs form an oval surround. The Serpent coils about the image, as in the previous case, and the bolt, or solar emblem is on the breast. The left hand holds a long staff, while the right is furnished with a torch. The feet are those of an ox, and are standing in fire, while the globe surmounting the head rests in a nest of fire.

Now while the sculptures may quite well have represented the Aeon or the birth of Phanes-Dionysos or Mithra from the World-Egg, it is quite conceivable that they were rather types of the Initiate, the awakened man, and in particular the lion head suggests this when we remember that one of the highest grades was the Leontica. Furthermore the Zodiacal symbols, and the emblem of the Sun on the breast suggests the deathless Solar Body, while the serpent may well be a representation of the Speirema or Serpent Coil, now fully aroused, the wings pointing out the spiritual and volatile nature. The keys, of course, would be those of knowledge, and in the other figure are symbolised by

the torch. The staff, rod or sceptre, naturally enough, represents power.

This, again, is conjectural, but in any event the re-born man is the true Microcosm, the image of the Creator. On the other hand, the serpent suggests—especially when in conjunction with the Solar and Zodiacal symbols present in both examples—a number of considerations which we must now proceed to discuss.

Continued in Part 2 (Chapters V-XI)

[\[Part 2\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 2 of 2 (Chapters V-XI) [\[Part 1\]](#)

This is a continuation of Part 1 of The Secret Fire (Chapters I-IV)

The SECRET FIRE

An Alchemical Study:
BY

By E. J. LANGFORD GARSTIN

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CHAPTER V

At the point in our investigation at which we have now arrived, we shall have to make some inquiry into that mysterious force said to be resident in man, which is so often called the Serpent Power. This is the Paraklete of the New Testament, the Speirema of the Greeks and the Sanskrit Kundalini. But before we can deal with this question we must remind ourselves that man is to be regarded as multiplex and not simple, as possessing—at least—three bodies, and not one.

These three correspond to the three divisions of the Soul according to both the

Platonists, the Qabalists and others. In accordance with the lines we have laid down for ourselves we will deal only with the two systems we have named. Here we find that the three parts are the Nous, the Phren and the Epithumia, which correspond with the Neshamah, Ruach and Nephesch. These are, roughly speaking, the Higher Mind, the Reasoning Mind and the Animal Mind, including the passional nature, and in chapters I and II we have already shown how the Higher Mind was regarded by the ancient philosophers. In the Qabalah they correspond to the three lower Qabalistic Worlds, which we have mentioned in chapter II, the Worlds of Briah, Yetzirah and Assiah, which are, respectively, the Creative, Formative and Material Worlds, and in extension of this we will merely add that Neshamah itself is subject to a triple division, so that its three parts correspond to the Three Supernals.

The three bodies mentioned in the New Testament, corresponding to these three principles, are the spiritual body, the psychic body and the physical body, soma pneumatikon, soma psychikon and soma or sarx, which, in the Upanishads, are called the Causal, Subtile and Gross Bodies. Of these the first is called a body for want of a better term to describe it, for it belongs properly to the Archetypal World, and is, therefore, virtually beyond form. It may, however, be said to engender the others and is alleged to be visible to the highly developed seer as an oviform luminosity, corresponding thus to the egg.

Within this, in a more or less semi-latent state, is that portion of the Creative Lux, or Light of the Logos, which is the regenerative force in man, the Paraklete, the good serpent within the egg. This is the Speirema, or serpent-coil, otherwise Kundalini or the annular or ring-form force. According to certain schools of thought this, during the telestic work, prepares the ideal, archetypal form contained in the ovum, which is called the solar body, because it is self-luminous, with a golden radiance of its own like the sun.

Unfortunately, although we know that the Speirema played some part in the Theurgical Rites of the Mystery Schools of antiquity, we have virtually no data upon which to build, and as it is no part of our design to be unnecessarily speculative in our investigation, we shall get a better idea of the supposed workings of this force if we devote ourselves for the time being to the Eastern Schools, where Kundalini plays an important part down to our own days. It is, in fact, one of the few forms under which the Secret Fire is more or less openly spoken of, and if the suggestion put forward in the previous paragraph is approximately correct, it is at least an example of the volatilising of the fixed and the fixing of the volatile, which is the function of the Hidden Sulphur of the Alchemistical Adepts. And as this latter is to be the subject of our consideration at a later stage, the present inquiry would seem to be appropriate.

At the same time we would point out that the question is really so vast, that to do it justice in the short space at our disposal is impossible, and that we venture to deal with the matter at all simply because so much appalling rubbish has been written about it that we do not, ourselves, wish to be misunderstood. For a detailed and scholarly exposition of the subject, we would refer our readers to Shakti and Shakta and to The

Serpent Power, both by Sir John Woodroffe (Arthur Avalon).

As a beginning we may ask ourselves what is Kundalini Shakti and why is it said to be coiled like a serpent? What is the nature of this power and what are the Chakras? Why is this force in the Muladhara, and why, when awakened, should it go upwards? What is the effect of its going to Sahasrara?

In the first place it seems to be generally imagined that there are many Shaktis, for this word means Power, and that Kundalini is, therefore, but one among several others which go to make up the Universe. This is an erroneous idea, for Shakti, who is Herself Chidrupini, or pure, blissful Consciousness, is also the Mother of Nature, and is, in fact, Nature itself, born of her own creative Thought. She is thus one with all the other forms of the Great Mother to be found in the different religions, the Divine Understanding, Binah or Aima Elohim of the Qabalah; Isis, Hathor or Tef of Egypt; Aphrodite of the Greeks; Ashtoreth and Astarte; Babylonian Mylitta, Roman Juno and so forth.

Philosophically, this energy may be regarded as polarised in two forms, namely as static or potential, which is Kundalini, and dynamic, which is Prana, the latter, in the body, being the working forces. But man is the Microcosm, and whatever exists in the external universe exists also in him, so that we may consider the processes of universal and human evolution as being the same for all practical purposes. These processes begin with the creation of mind, after which follows the creation of matter, which may be regarded as including the four elements of the Ancients, Air, Fire, Water and Earth, representing an increasing density until the solid form is reached. In their total analysis these stages correspond to the six days of creation, after which there is nothing further for Shakti to do, and She is again at rest as She was prior to the commencement of all generation. That is to say. She is represented as a coiled and sleeping serpent, and in man Kundalini represents, as it were, the Shakti left over after the creation, yet still to be regarded as a whole and not a part.

First of all, then, we have this tremendous energy, the Great Kundali (Mahakundali) at rest as Chidrupini Shakti in the Sahasrara Chakra, or Point of Absolute Rest, where it represents the Nature of the Great Mother in Man, and is analogous to the Neshamah of the Qabalah, whereas in the body proper there is Kundalini, the residual Shakti, in a state of relative rest, coiled in the Muladhara Chakra, where it is the static pole in relation to the whole of the bodily forces, which form the dynamic pole. They are also Shakti, be it remembered, moving around this centre of relative rest, the difference between them and Kundalini Shakti being that they are differentiated and specific forms in movement, while she is undifferentiated, residual Shakti at rest. Thus in the body we find the phenomena of the dual polarity of the magnet.

Having mentioned the two Chakras at either end of the scale, it would be as well if we now dealt briefly with the series. In the first place the body may be considered as divided into two main portions, namely the head and trunk together, and the legs. The centre between them is at the base of the spine, and running throughout the whole trunk is this spinal cord, the axis of the body as Mount Meru is that of the earth.

In the trunk are the seven Lokas or regions to which the seven Chakras, Centres or Lotus correspond. These, working from the base up, are Muladhara, Svadisthana, Manipura, Anahata, Vishuddha and Ajna, the highest being Sahasrara. This latter is the highest centre of the manifestation of consciousness in the body, and is thus the abode of the supreme Shiva-Shakti. Working downwards again, these correspond to the seven Tattvas, Brahma, Avyakta, Akasha, Vayu (Air), Tejas or Agni (Fire), Apas (Water), and Prithivi (Earth), the latter thus corresponding to Muladhara, which is why Kundalini, or the residual Shakti, is said to lie coiled there.

These seven principal Chakras correspond also with the seven principal ganglia of the body, though they are not these ganglia. Working upwards from Muladhara these ganglia are respectively the Sacral, Prostatic, Epigastric, Cardiac, Pharyngeal and Cavernous, while Sahasrara corresponds to the Conarium. These, as we have indicated, are not all the Chakras, of which there are said to be fifty, reminding us of the Fifty Gates of Wisdom of the Qabalah.

In Svadisthana is the junction of the three principal Nadis (pipes or tubes), Sushumna, Ida and Pingala, of which the first corresponds to the spinal cord, while the other two are the left and right sympathetic chains respectively. These latter cross the spinal column from one side to the other, making with Sushumna and the two-lobed Ajna, the figure of the Caduceus of Hermes, which is itself another form of the Tree of Life of the Qabalah, with which latter all that we have said is in harmony, though it would involve too technical a discussion fully to explain the correspondence, though we must touch on it briefly towards the end of the chapter.

Now the object of Kundalini Yoga is to awaken this coiled and sleeping force by Pranayama and other Yogic practices, so that it shall become dynamic. She is thereupon immediately drawn upwards to that other static centre in Sahasrara, the Thousand-petalled Lotus, which is, in fact, Herself, but in union with the Shiva-consciousness, or the consciousness of ecstasy beyond the world of forms. When she sleeps man is awake in the material world, but when she awakens the Yogi loses all consciousness of the world and enters his causal body, passing thus to formless consciousness.

This process of arousing Kundalini has to be repeated constantly, so that the act becomes thoroughly natural, when at length she returns only at the will of the Yogi. And this constant repetition finds its parallel in the various stages of the Alchemical processes, not merely in the purificatory, but in the multiplication.

This is, in brief, the theory underlying this particular practice as far as it may be gathered from books. But although there are many treatises among the works on Tantrik Yoga which deal with the arousing of Kundalini, it would appear that, as one would naturally expect, they are written with considerable reservations, and the art cannot be mastered without an instructor.

Nevertheless, there are those among the Western peoples, who claim to have made use of this force successfully, and to have achieved to a state of Manteia, the sacred Mantic Trance of the Mysteries, where, however, complete self-consciousness and self-command are retained. There is, therefore, some difference in the result attained, and, as far as can be judged from a comparison of their writings with those of the East, there is also a difference in the method employed.

This, however, does not concern us in our present investigation, for we are not dealing with the actual *modus operandi* of such practices. We would merely warn the student not to dabble in them unaided, for they are extremely dangerous unless carried out under skilled supervision. It also follows from this that in the selection of a teacher the utmost care should be exercised, for not all who profess knowledge are really in possession of it.

One need hardly add that a careful preliminary training of a purificatory nature is also a pre-requisite, and that the unpurified man who attempts contacts, such as those indicated, runs a risk that we do not care to contemplate.

Now we were led to the consideration of this Serpent Power by the Orphic and Mithraic sculptures portraying the reborn man with the serpent coiled around him. And when we remember that in many instances it is coiled in seven coils, we must admit that the similarity to Kundalini is marked, which confirms our introductory statement at the beginning of this chapter, that She is the same as the *Speirema* of the Greeks.

In addition to this, in certain Sanskrit works the seven planets correspond to the Chakras, and there is, therefore, a correspondence with the Signs also, which, as we saw, were placed either around the image, or engraved upon it. And as the Planets are allotted to the Chakras in an order beginning with Saturn and *Muladhara*, the starting-point of Kundalini, it has been suggested that there is here at least a parallel with the Black Saturn of the Adepts so familiar in Alchemical literature.

Without wishing to enter upon any complicated or technical Qabalistic explanations, we cannot leave this particular branch of our inquiry without pointing out that this Good Serpent has its analogue in the Qabalah in the Serpent *Nogah*, the Serpent of Wisdom, which is that serpent which Moses was ordered to set upon a pole that the people might be healed.

Now the ten Sephiroth are arranged in three Columns, right, left and central, which is in a manner analogous to the Nadis, *Ida*, *Pingala* and *Sushumna* ; and while Kundalini, when awakened, passes along the latter, which is the central nadi, the serpent of Moses was twined about the Central Column of the Sephiroth. Again, while Kundalini Shakti is a form of the Great Mother, the Aphrodite of the Greeks, *Nogah* is the name of the Sphere of the Planet Venus, which is another name for the same Goddess.

Mr. J. M. Pryse, in a most interesting book entitled *The Apocalypse Unsealed*, has

drawn many interesting parallels between this Kundalini or Speirema and the symbolism of the Revelation of St. John, demonstrating that it is a theurgical treatise of considerable importance. This work we have found particularly interesting for the reason that, basing his deductions primarily upon the doctrines of the Upanishads and the form of Yoga we have been examining, in combination with the Platonic and kindred teachings, he arrives at conclusions almost identical with those that may be obtained from purely Qabalistic considerations, a fact which is at least strikingly significant.

Finally, we feel it necessary in the interests of truth and justice to say a word regarding phallic practices and Kundalini, for so much of a misleading nature has been said on this subject. There are some who go so far as to state that the whole of Kundalini Yoga is nothing but the conversion of the body into a glorified or deified lingam; that the currents dealt with are purely sexual; and that the result is therefore Onanism on an unheard of scale. Like all such mistaken and misleading statements, there is just sufficient truth at the back of it to convince the unwary. The forces involved are creative and therefore allied to the sexual. But they are not sexual in the ordinarily accepted sense of the word, any more than it is really possible to attribute our human sex concepts to the Deity. Unfortunately there are always to be found, in connection with any cult, debased forms which have no real relationship with the pure original.

Mr. Leadbeater speaks of Schools of Black Magic which use Kundalini for the purpose of stimulating the sexual centre, and that such teachings are promulgated—often masquerading as highly spiritual—is as undeniable as it is unfortunate. This is what Mr. Pryse means when he says in his apocalypse *Unsealed*; "The mere dabbler in the pseudo-occult will only degrade his intellect with the puerilities of psychism, become the prey of the evil and phantasmal world, or ruin his soul by the foul practices of phallic sorcery."

Such statements, however true, regrettably, they may be, cannot and are not intended to be taken as condemning in any wholesale manner the theory and practice of Kundalini Yoga, and it would be unfair to judge any system by the abused and debased forms in which it is to be found. While, therefore, we unhesitatingly assert that physical sex practices in any form, and especially attempted introversions of sexual forces, such as endeavouring to draw these up the spine and into the brain, were never part of the truly sacred mysteries, and can lead but to disease, madness, death and worse, we are bound to point out that such condemnation does not, in fact, apply to Kundalini Yoga. We would, nevertheless, reiterate our warning that no student should attempt to experiment with these practices without the guidance of an experienced teacher, who has himself mastered the intricacies of the subject, both theoretically and practically. Failing this, there is no doubt that such studies will probably prove exceedingly dangerous.

CHAPTER VI

In the previous chapter we have considered certain aspects of our Secret Fire,

which associate it in our minds with the Isis of Nature, Aphrodite and Venus (and we might have added Rhea, Ceridwen, Hertha and others). Now while Aphrodite and Venus were born of the Sea, Isis was regarded as the primeval abyss of water, from which sprang all life. We have also said that these correspond to the Sephira Binah, the Great Supernal Mother, and She is called the Great Sea. There seems, also, to be little or no doubt that the various pictures and sculptures representing Isis with the child Horus in her arms have formed the foundation for the figures and paintings of the Christian Madonna and Child. Added to this, the Catholic doctrine of the Assumption of the Virgin Mary has its parallel in the Qabalistic doctrine of the exaltation of Malkuth (the Inferior Mother) into Binah, and it is quite obvious that Mary is Mare, the Sea. Also the characteristic colour of the Virgin is blue, which is almost universally attributed to the element of Water.

But where, then, is to be found the idea of Fire? We would reply that it is in the water, for just as Jacob Boehme tells us that "the watery matrix holdeth the Fire captive" (The Threefold Life of Man. Cap. vii, para. 70), so we have fire produced from water in II Maccabees i, 19-20, while the Sepher Yetzirah, i, 10, says that "from the water He formed Fire."

Furthermore, according to the one purely Alchemical treatise of the Qabalah, the Ash Mezareph, or Purifying Fire, Sulphur is referred to the Sephira Binah, and it must be remembered that Ruach Elohim, whose symbol, as we have previously explained, is Fire, is also similarly referred.

Now one of the many links with all these ideas, which we find in the writings of the Alchemists, is the use of Venus as a symbol, though naturally enough allusions are to be found to Aphrodite, Diana and Binah; and Venus is usually interpreted to mean Copper. But an interesting speculation concerning the relationship between Venus and Sulphur arises out of the considerations which we have already elaborated, and it would be advisable to examine this most carefully, for, as we know only too well, the writers on the Hermetic Art were expert in the use of such inner meanings, employing them to mislead and discourage the uninitiated.

In the first place the symbols of Sulphur and Venus are much alike, that of the former being an upright triangle above a cross, while that of the latter is a circle above a cross. But the upright triangle is the symbol of fire, while the circle is the symbol of the Sun, which is another type of fire.'

But this may be regarded as somewhat superficial, and we must therefore see whether there is not corroborative evidence to be obtained from the actual alchemical writings. As a suitable starting-point we may as well take the oldest known Latin treatise on the subject, which incidentally appears to be far older than its Latin version. This is the Turba Philosophorum or "Assembly of the Sages," and in the fifty-first Dictum we find that Horfolcos (or Morfoleus, according to the second recension) says of the Flower of Copper, that it has also been called "the water of our Copper, a fiery venom . . . which further they have termed Ethelia." Later on in the same Dictum he says : "For

whatsoever words ye shall find in any man's book signify quicksilver, which we call water of sulphur, which also we sometimes say is lead and copper and copulated coin."

In the fifty-second Dictum Ixumdrus, continuing with the regimen of copper, adds that "this Ethelia, which you have previously mentioned and notified, which also the envious have called by many names, doth whiten, and tinge when it is whitened; then truly the Philosophers have called it the Flower of Gold." And a little further on in his discourse he says that "this quicksilver, when it is whitened, becomes a sulphur which contains sulphur, and is a venom that has a brilliance like marble; this the envious called Ethelia, orpiment and sandarac, out of which a tincture and pure spirit ascends with a mild fire, and the whole pure flower is sublimated."

We observe from these remarks that both the copper and the sulphur are at least approximately identified with one another through Ethelia and quicksilver and venom, while they also agree in their watery nature. This, of course, refers us back to Binah, the Great Sea, to which Sephira, as we have previously indicated, Sulphur is referred.

It may be pointed out to us that both Sulphur and the Copper are said to be Mercury or quicksilver, and this is indeed obvious; but, as we shall hope to establish later on, when we come to consider the matter of the Stone, it is because Copper may be regarded as Sulphur that it can with any degree of accuracy be called Mercury. And in case we are told that Orpiment and Sandarac are similarly said to be our Mercury, it should be noted that the latter is Realgar, and that both Orpiment and Realgar are akin, the former being Arsenic Tri-sulphide, while the latter is a sulphuret of Arsenic, containing about seventy per cent. of arsenic and thirty per cent. of sulphur. In either case the nature partakes both of sulphur and what may aptly be described as "venom." We may therefore assume that the object in naming these particular substances was to indicate to the reader a certain sulphurous venom, and at a later stage it will be part of our inquiry to deal with this "theriac" as it is elsewhere called.

But to resume our evidence, Synesius, in his True Book concerning the Philosopher's Stone, tells us that the calcinations and whitenings one and all signify the decocting of nature until such time as she be perfected ; and he adds that "to extract the soul or the spirit ... is nothing else than the aforesaid calcinations (or whitenings) in regard they signify the operation of Venus. It is through the fire of the extraction . . . that the spirit comes forth gently." This is in agreement with the Turba, where Arisleus in the tenth Dictum says : "Cook it, therefore, until it be deprived of blackness, and the whiteness appear." And Lucas, more tersely, in the sixty-seventh Dictum begins : " I signify that to whiten is to burn." Solomon Trismosin also, in his Splendor Solis (Fourth Treatise, sect. 2), indicates the same thing, quoting Senior to the effect that "heat turns every black thing white." And if we may quote a more modern authority, Mrs. Atwood, in her Suggestive Inquiry, commenting on the statement in the Hermetic Triumph that "the Stone of the Philosophers ... is a pure petrification of the Spirit . . . prepared by those who trace nature with the assistance of the Lunar Vulcan," points out that this is also called Diana, and the secret, natural, interior Fire of Adepts. Nor, we suppose, will the reader be surprised to find that in the Turba this Fire or Whitening Agent is frequently

plainly alluded to as Sulphur.

Now the fact that Venus is frequently to be regarded as identical with Sulphur, together with the allocation of the latter to Binah, is of extreme importance in the development of our main thesis. Therefore, as a part at least of our argument rests on the assertion that Sulphur is referred to Binah in Ash Mezareph, it will be as well, before we proceed further, to see what other reasons can be adduced for such an attribution.

We may begin by restating the fact that Binah, in the Soul, is Neshamah, the highest of the three main divisions of the Soul, corresponding to the Nous in the Platonic system. Now "Sulphurs are Souls," says Dardaris in the forty-third Dictum of the Turbo, which suggests that our correspondence holds good. And if we are reminded that the Nephesch, which corresponds to Malkuth, is also the soul, we are able to reply that while this is indeed so, nevertheless we are here principally concerned with the higher aspect, and that in any event the alchemists are unanimous in asserting that there are two Sulphurs, the one combustible and impure, the other incombustible and pure, which latter alone can be described as their Hidden Sulphur or Secret Fire.

Again, in the other form of the Alchemical attributions of the Tree of Life, we find that Tin is referred to Binah. We would, therefore, expect, if these are correct, to find that tin is of a sulphurous nature, and in point of fact we do find it so described in Ash Mezareph (cap. iv.). This, however, is hardly to be regarded as a reason for allocating Sulphur to Binah, and we mention it chiefly to show that the symmetry of the two forms alluded to is carefully maintained. On the other hand Qabalistic reasons, supported by outside evidence, are not far to seek.

For example, since Sulphur is Fire, it is properly referred to the left side, which is the side of Binah, to which, also, Gold is referred; and ChRVTz, Charutz, one of the ten orders of this metal, is also allocated to the same Sephira, and agrees in its lowest number, 7, with GVPRIThA, Gophritha, Sulphur. This type of Gold has to be dug out we are told, and the same is said of Sulphur, for "it is to be dugged out of the Water, that you may have Fire obtained from Water" as in II Mace. i, 19-22, and the Sepher Yetzirah, i, 10, which is in keeping with the nature of Binah as the Great Sea.

We also recall the fact that with this Sephira is connected Ruach Elohim, whose symbol is Fire, and would refer the reader to the Hermetic injunction "Include, therefore, and conserve in that Sea the Fire," which occurs in the 'Tractatus Aureus or Golden Treatise of Hermes Trismegistus. Eirenasus, too, speaks of "the sulphur of thy water," while Basil Valentine alludes to "the Fiery bath of Love." And Eudoxus, to mention another authority, describes somewhat pointedly the stage when "your Water shall be animated with this Fiery Essence, which works all the wonders of our Art," referring later to that Sulphur which is "their Chaste Diana, who washes herself in the bath." But Senior is the plainest of all, for he says bluntly : "Our Fire is a Water."

Other examples of a similar nature could be adduced in plenty, but it would be but tedious to multiply them, and it is unlikely that they would serve to convince any who are

so far reluctant to accept such evidence as we have already brought forward. We will therefore endeavour on somewhat different grounds, to strengthen the thesis already put forward, which is, ultimately, that our Sulphur or Secret Fire is connected with Neshamah or the Nous in the part that it plays in the Telestic Work. We would also warn the reader, in order to avoid needless repetition, to remember that Venus is not merely to be regarded as Copper, but frequently as a synonym for our hidden principle. As Jacob Boehme expresses it in his Clavis, "The fire of love ... is the true soul of man, namely the true spirit which God breathed into man for a creaturely life." For when it is said (Gen. ii, 7): "And breathed into his nostrils the breath of life, and man became a living soul," the word used for breath is Neshamath, while those used for living soul are Nephesch Chiah.

CHAPTER VII

"fire", says Thomas Vaughan in his "Lumen de Lumine," notwithstanding the diversities of it in this sub-lunary kitchen of the elements, is but one thing from one root . . . (and) our Secret Fire is at the root and about the root—I mean, about the centre—of all things both visible and invisible. It is in water, earth and air ; it is in minerals, herbs and beasts ; it is in men, stars and angels. But originally it is in God Himself, for He is the Fountain of heat and fire. . . . The Magicians afford us but two notions whereby we may know their fire. It is—as they describe it—moist and invisible." This, he explains, is the philosophical Vesta, the magical agent, in which the moisture and warmth are equal and balance one another. It is a humid, tepid fire, which the philosophers call their bath, because of its moist nature. "But in very truth," he adds, " It is no kind of bath—neither of the sea nor of dew, but a most subtle fire and purely natural; but the excitation of it is artificial."

It is thus to be recognised as a Divine Fire, and Vaughan tells us that it is that which the Jews call Lumen Vestimenti, the Light of the Vestment, the very first receptacle of the influences and derivations of the supernatural world.

This is, of course, the Sephira Chokmah, Wisdom, the second Sephira, and the first receptacle of the influences from Kether or the World of Atziluth, the supreme world. To it is attributed, indeed, the element of fire, balancing the element of water in Binah. This Lumen Vestimenti is also, according to the Zohar, the Robe of Glory which awaits the Neshamah in its higher state. It is Chiah, the living principle, which links Neshamah with Yechidah, the highest principle of all, the Divine Soul or Self, corresponding to the first Sephira, Kether, the Crown.

Compare this with the " Hymn of the Robe of Glory," by the great Gnostic poet Bardesanes, in which the descent of the soul into the realms of matter, and its ultimate re-ascent, is most beautifully described. This is available for the student in G. R. S. Mead's Fragments of a Faith Forgotten and in Vol. X of his Echoes from Gnosis Series,

and contains much highly suggestive symbolism. It is too long for us to deal with in any detail, and contains matter that is irrelevant to our present inquiry, but one or two comments may not be inappropriate, seeing that they confirm, or are at least based upon ideas similar to those we have been considering.

The few lines on which our remarks will be made are as follows :

" From the East our home,

My parents having equipped me sent me forth
And they took off from me the bright robe,
Which in their love they had wrought for me,
And my purple toga,

Which was measured and woven to my stature.
And they made compact with me,
' If thou goest down into Egypt,
And bringest the one pearl,
Which is in the midst of the Sea
Hard by the loud-breathing serpent,
(Then) shalt thou put on thy bright robe
And thy toga, which is laid over it,
Thou shalt be heir in our kingdom.'
I went down into Egypt,
I forgot that I was a son of kings,
And I forgot the pearl,

I lay in a deep sleep.
My parents perceived and were grieved for me;

And they wrote me a letter,

Which the King sealed with his right hand.

It flew in the likeness of an eagle,

The king of all birds;

It flew and alighted beside me

And became all speech.

I remembered that I was a son of kings,

And my free soul longed for its natural state.
I remembered the pearl,
And I began to charm him,
The terrible loud-breathing serpent,
And I snatched away the pearl,
And I took my way straight to come
To the light of our home, the East.
And my bright robe, which I had stripped off,
And the toga wherein it was wrapped,
My parents sent thither.
On a sudden, as I faced it,
The garment seemed to me like a mirror of myself.
I saw in it my whole self.
Again I saw that all over it
The motions of knowledge were stirring.
And as if to speak
I saw it also making itself ready.
I heard the sound of its tones,
And I perceived also in myself
That my stature was growing according to his labours.
It was spreading itself out towards me,
It hastened that I might take it on.
And I stretched forth and received it,

With the beauty of its colours I adorned myself.

And my toga of brilliant colours.

I cast around me, in its whole breadth.

I clothed myself therewith, and ascended

To the Majesty of my Father who had sent it to me.

And I was with him in his kingdom.

And he promised me also that to the gate

Of the King of Kings I should speed with him,

And bringing my gift and my pearl

I should appear with him before our King."

This is not, of course, a continuous portion of the poem, but it is an epitome of it, the different parts of it being taken from the beginning, middle and end of the whole.

In the opening, then, we see the soul about to descend from the Supernal World, described as the East, reminding us of the forty-first of the Conchisiones 'Philosophical, Cabalisticce et Theologies of Picus de Mirandula, " Every good soul is a new soul coming from the East," which is based on the fact that Chokmah, the second Sephira, is called the Supernal East. This Sephira, as we have repeatedly stated, is the Father, and with the third Sephira, Binah, the Mother, we have here the parents of our quotation.

Now the Robe, as we have seen, is the Lumen Vestimenti, Chiah, the second highest of the three parts of Neshamah, the Higher Soul, corresponding to Chokmah in the self, while the Purple Toga is Neshamah itself, or Binah, the idea of Purple being Qabalistically the feminine aspect, alluded to in I Mace. iv, 25, as " Purple of the Sea," this Sephira being, of course, the Great Sea. These are two of the vestures of the true self, of which there are three in all corresponding to the three divisions we have enumerated previously.

It will be observed that the Robe is described later as being wrapped in the Toga, the higher vehicle being naturally sheathed in the lower. Further that it is a mirror of the self, containing all knowledge, which it communicates to the re-ascending soul, which thereupon grows in stature.

Egypt, whither the soul descends, is, as usual, the material world, the pearl being the Gnosis, which is of such a nature that it can only be obtained through incarnate experience and the overcoming of the serpent, which represents the passional nature.

The letter in the form of an eagle is the volatile, spiritual nature in man, the link between the higher self and the lower, the Neshamah and the Nephesch. It is therefore the Ruach, by virtue of which it is possible to arouse the soul to remembrance of its true nature and sonship, whereupon is born that longing for its true state which prompts it to the overcoming of the serpent and the attainment of the pearl.

The ultimate promise at the end of the poem, that the soul is to pass beyond the Father, recalls the ideas expressed by the Holy Hierotheos, and the distinction between the First and Second Mind in the Chaldean Oracles.

Now lest it should be imagined that we have been getting very far away from our Fire, we must revert to the purple colour of the toga, for this is a very important symbol in some of the alchemical works, as we may learn from the *Tractatus Aureus*, sect. 3, where we read: "The king comes forth from the fire and rejoices in the espousal; the occult treasures will be laid open and the virgin's milk whitened. The son, already vivified, is become a warrior in the fire and over the tincture super-eminent. For this son is himself the treasury, even himself bearing the Philosophic Matter. Approach, ye sons of Wisdom, and rejoice: let us now rejoice together ; for the reign of death is finished and the son doth rule, and now he is invested with the red garment, and the purple is put on."

Here two degrees of this mystical colour are mentioned, and, as we shall learn, there is a third, namely black, these three corresponding to the three worlds, material, formative and creative. And this colour, which in its various stages is described as most precious, is produced, according

to Acsubofen in the fourteenth Dictum of the Turbo, from Sulphur, and prepared -with Water of the Sea. In other words the secret lies in our moist fire, whence the use of purple, which is a blend of red and blue, which are almost universally used as the symbolic colours of fire and water. The use of red and black as alternative forms is more difficult to understand, but the tenth Sephira, Malkuth, the Material World, is, in the Zohar, and the Ash Mezareph, called the Red Sea. On the other hand, when we are told, with an apparently naive simplicity, that speaking of purple "they have called it black, because it has been extracted from our sea," the allusion is to the dark womb of the Great Supernal Mother, whence issued all manifested creation, the warm humidity of which is a fitting type of our Hidden Fire.

Vaughan also tells us of "a certain black Sulphur," which is one of the great arcana of the Art; and this is manifestly connected with the "blackest of the Black " of Hermes. It is described as a mineral nature, and so reminds us of the description in the Zohar (Ha Idra Rabba Qadlsba, xxxi, 652-4) of the "Stone which goeth forth . . . into the Great Sea . . . and is so great a blackness that beside it all other blacknesses are as nought . . . because all the other paths are hidden and enshrouded by it." The allusion here is unmistakably to Binah, both as the Great Sea and because she contains the other Paths, a term commonly used for Sephiroth—as well as connecting Paths.

It would seem, therefore, that although there may be other fires and other sulphurs, the true reference of our Secret Fire and Hidden Sulphur is to the Neshamah or Nous ; the Mind in its highest aspect; the Higher Soul of man, by virtue of which alone he may aspire to the Mystical Marriage of the Philosophers, and to unity with his Divine Self, the Commingling as it is termed by the Holy Hierotheos. And for this reason does Jacob Boehme tell us in his Incarnation, Part I, cap. iv, 46, that "the soul is out of the eternal magic fire," which statement should be compared with his Forty Questions, xxxvii, 7: "The Soul is the centre of nature, the original of life and mobility, namely God's Fire," and his Mysterium Magnum, cap. xxvi, 7: "The fire-soul is a root proceeded from the Divine omnipotence."

And having thus, at some length, and at the risk of seeming tedious, explained the grounds of our further inquiry, we are free to devote our attention to an examination of the more important and enlightening statements of the Alchemists regarding the constitution of their Stone.

CHAPTER VII

At first sight, and without that clue to the solution of the problem, which we have obtained from our previous considerations, we might well be appalled by the apparent magnitude of the task that now confronts us, especially when Sages like Hermes, Barsenus, Rhasis, Rosinus and others affirm that, failing an ocular demonstration, it is only by Divine inspiration that the student can understand the directions of his teachers.

While this is in a great measure true, nevertheless it seems to be the almost unanimous opinion of the Philosophers that such inspiration frequently, if not invariably, comes about through study, application and prayer. And it should be noted that the second of these does not mean merely assiduity, for as Theophilus says, in the twenty-second Dictum of the Turba, no one will fully apprehend the meaning of the Wise, as narrated in their books, without constant experiment as well as reading. Geber also, in the Epilogue to the Investigation of Perfection, writes: "Therefore let the Sapient Artificer studiously peruse Our Books, collecting Our dispersed Intention, which We have described in diverse places, that We might not expose it to Malignant and Ignorant Men ; and let him prove his Collection even unto Knowledge, Studying and Experimenting with the Instance of Ingenious Labour."

Nor are we to understand that their instructions are merely scattered through their works, for such an artifice would be too transparent, and would not long resist the ingenuity of the curious, despite the opinion expressed by Norton in his Ordinall, cap. iv. :

" If you consider how the partes of the Werkes
Be out of Order set by the old Clerkes,
As I said before, the Masters of this Arte,

Every each of them disclosed but a parte :

Wherefore though ye perceived them as ye woulde,
Yet ye cannot order and joyne them as ye shulde."

On the Contrary, as Artephius asks: "Is not our Art cabalistic and full of mysteries? And you, fool, believe we teach the secret of secrets openly, and understand our words according to the letter; be assured we are not envious, but he that takes the philosopher's sayings according to the outward sense and signification has already lost the clue of Ariadne, and wanders up and down the labyrinth, and it would be of the same benefit to him as if he had thrown his money into the sea." While Sendivogius, in the Preface to the Twelve Treatises, says: "I would have the candid reader be admonished that he understand my words as from the possibility of nature; let him consider that this Art is for the Wise, not for the ignorant; and that the sense of philosophers is of another nature than to be understood by vapouring Thrasces, or letter-learned scoffers, or vicious, against their own consciences ; or ignorant mountebanks, who, most unworthily defaming the most commendable art of Alchemy, have with their Whites and Reds deceived almost the whole world."

It is not, therefore, surprising to find that Morien and others assert that we must not limit ourselves to the alchemical writings in order to understand them, but warn us that a knowledge of other branches of learning is necessary; and it is with this saying in mind that we have sought for indications of their meanings elsewhere than in purely alchemical literature.

As for the last part of our three causes of inspiration, prayer, Kirchringius, in his commentary on Basil Valentine's Triumphal Chariot of Antimony, tells us, regarding enigmatical writings, such as these Hermetic treatises may well be called, that " if you burn with a great desire of knowing them, that is prayer." And while this need not be taken as a complete definition, it would seem that the reader who has persevered thus far with us has, in some measure at least, fulfilled all three conditions.

One of the greatest difficulties that confronts us is the apparent disagreement of those who have professed to exercise the Art, both as to their terminology and as to the methods which they claim to have proved to be successful. As Peter Bonus of Ferrara puts it: "The expressions used by the different Masters often appear to be in open contradiction one to another; moreover, they are so obscurely worded that of ten readers each one would understand them in a different sense. Only the most ingenious and clearsighted men have a chance of finding their way through this pathless thicket of contradictions and obscure metaphors."

He is himself, however, among some of the least envious of alchemical authors in many ways, and warns us that the Sages vary deliberately in naming the substance from which the Stone is elaborated in order to mislead the ignorant and foolish. "In reality," he adds, "there is only one substance of our Stone; nothing else upon earth contains it; it is that which is most like gold, and from which gold itself is generated,

namely pure quicksilver, that is not mixed with anything else. . . . The Substance of Alchemy—though called by a variety of names—is the substance of Nature. . . . Were it otherwise, it would be impossible for Art to imitate Nature."

It must, however, be remembered that substance is not everything, for as no matter forms or perfects itself, but is developed and moulded by its own proper agent, there is also, necessarily, an active principle which supplies it with the needful form. And this, we learn, is properly described as an intelligent influence, which is called Sulphur, and by it the quicksilver is digested, developed and moulded in Nature as in Art. By the inherent virtue of this Sulphur the quicksilver is coagulated, but, as we shall see later, there are two principal sulphurs, an external and an internal, of which the latter is our mysterious indwelling, natural agent, by which, and by which alone, the whole work from beginning to end is really brought about.

In a sense, of course, although we have emphasised that our agent is natural, the Magistery may be regarded as an artificial process, without the aid of which the action of Nature either could not proceed at all, or else would not be accomplished so rapidly. But the moving principle and our Vulcan, which stirs up the motion, are undoubtedly natural, and it is only the excitation of the one by the other that could be described as anything else.

It should now be clear why it is that, although nothing can be achieved without Sulphur, the Stone is said by some to be made from Mercury alone. And we observe that, although Geber says that all is made of Mercury, and Aquinas that it is Mercury alone which perfects in our Work, and Arnold that you shall have all your desire from our Argent Vive, nevertheless one and all indicate the function of the Sulphur in one way or another.

For example, Geber continues by telling us that by manifest and open proof we conclude that our Stone is no other than a Foetus (or fruitful) Spirit and Living Water, which we have termed dry Water. Aquinas rather more plainly states that in the Mercury we find all we have need of, so that working with Mercury and his sister we are adding nothing different from Mercury. Arnold is, perhaps, more subtle or he employs the "word " from " ; nevertheless, in his Rosary, he tells us that all is generated from Quicksilver and Sulphur. Ripley, however, is quite understandable, for in his *Medulla Alchimia* he speaks of the elements of Mercury, which are to be separated and again commixed, making the elixir complete. But Sendivogius is certainly the most outspoken of all on this point, for, speaking of the pure and clear Mercury he says that he who knows the red Sulphur which it contains, has within his power the whole foundation.

But it is more puzzling to understand why we are almost universally told that no nature is perfect and complete from which the sulphur has not been removed; that this sulphur is one of the great occasions of corruptibility and so forth ; and that the process of transmutation, therefore, consists in the elimination of this sulphur.

The solution lies, however, in the existence of an impure, combustible sulphur,

which is foreign to the substance of our Stone and is not to be confused with our Ferment or Vulcan. This is not native to the body, and has access to it only accidentally, through contact with unclean, not rightly inspissate nor fixed earth.

It is thus plain that our earth is sulphur in an impure state; not physical earth, of course, but our Nephesh or Malkuth, awaiting transmutation. This is the cause of the blackening which is apparent in the earlier stages of the work, but when the regimen of the fire is continued it is whitened; for, as we have seen, to burn is to whiten. Finally, it is reddened and itself becomes the tincture or ferment, the true philosophical earth wherewith the water or mercury is tinged.

It should now be apparent why Mercury is so often called Water of Sulphur, or a Sulphur containing Sulphur, the Igneous. It is naturally also the Thick Water from which Fire is taken, while because of the coagulating effect of the Sulphur it is Permanent Water, which both Mundus, in the Turba, and Zozimus identify as Gum, while Zimon adds that it is a spirit concealed in the body.

We refrain here from multiplying the names of this Essence Royal, but we cannot ignore Magnesia. For we have previously stated that Mercury can be coagulated by Sulphur alone, whereas certain authorities have plainly stated that this can be brought about by Magnesia.

This term, it should be observed, is frequently used either as a general expression for the First Matter of the Stone, or to describe that substance during the Putrefaction. Both White and Red Magnesia are described, which are different stages of the Sophie Sulphur. Zozimus also understands by it Molybdochalchos, which is Black Lead, implying, therefore, yet a different stage. This explains an instruction quoted in the Turba, to take Lead and Quicksilver, which is explained to mean Copper and Permanent Water.

According to the school of Democritus Magnesia is Cinnabar, which is, of course, a Sulphuret of Mercury, and is more popularly known as Vermilion. It is interesting, therefore, to note that in an unassigned fragment in the Byzantine collection, the following reference to the fixation of Mercury is given:

"Mercury is obtained in like manner with artificial cinnabar, a rare substance, that is one met with rarely. I refer to cinnabar obtained by the dry way and a suitable roasting. It is that above all which is termed dried and easily volatilised, employed in the treating of souls. Having become an etherised spirit, it darts towards the upper hemispheres; it descends and ascends, avoiding the action of the fire, until, quitting its role of fugitive, it reaches a state of wisdom. Until it has attained this condition, it is difficult to retain, and is mortal."

Compare this with Hermes: "Take the flying volatile and drown it flying, and divide

and separate it from its rust, which yet holds it in death; draw it forth and repel it from itself, that it may live and answer thee, not by flying away into the regions above, but by truly forbearing to fly. For if thou shalt deliver it out of its straitness, after this imprisonment, and in the days known to thee shalt by reason have ruled it, then will it become a suitable companion unto thee, and by it wilt thou become to be a conquering lord, with it adorned."

Or, again, with our Byzantine fragment: "Unless bodies lose their corporeal state, and unless bodies again assume their corporeal state, that which is desired will not be attained."

And Olympiodorus, quoting Maria, in almost the exact words of Menabdis in the Turba, says: "Except you convert corporeal substances into incorporeal and incorporeal into corporeal, and unless you make two bodies into one body, no desired result will be achieved." While Geber asserts that "imperfect bodies are not reducible to Sanity and Perfection unless the contrary be operated in them; that is the Manifest be made Occult, and the Occult be made Manifest; which operation or Contrariation, is made by Preparation, therefore they must be prepared. Superfluities in them removed, and what is wanting supplied; and so the known Perfection inserted in them. . . . (Even) Perfect Bodies need . . . such Preparation, as that by which their Parts may be more Subtiliated, and they reduced from their Corporeality to a fixed Spirituality. The intention of which is, of them to make a Spiritual Fixed Body, that is, much more attenuated and subtiliated than it was before."

All of which is, of course, none other than our old and familiar maxim, "Volatilise the Fixed and Fix the Volatile," amplified and with greater detail, so as to give us an admirable, if subtle, description of what may and must be done, namely the purification of the Ruach and its separation from the passional nature, so that it becomes ready and willing to abdicate its own seeming omnipotence, the power of the self-will, and allow the influx from Neshamah to pass over.

This Magnesia, then, is the same as our Sulphur, and we must return again for a moment to the question of an Internal and an External Sulphur, for the latter, though not entering into the composition of the Stone, is not identical with the impure sulphur we have recently considered.

It is necessary to understand the difference between our two Sulphurs, for otherwise much will appear incomprehensible and contradictory that is, in fact, quite logical and sequential. In the first place we have found it unanimously agreed that quicksilver and sulphur are our two first principles, the former being developed by the latter, which, we are also told, is the coagulating agent. Furthermore, it is the Sulphur that tinges and colours the Mercury.

After all this, it seems rather strange to find it equally emphatically asserted that if the Sulphur be not separated from the Mercury, but remains mixed with it, an imperfect form results; and that both Art and Nature proceeds similarly by imparting to the

quicksilver in an instant the form of gold, leaving the sulphur separated off.

The accuracy of this statement lies, however, in the fact that the coagulation is produced by the actual presence in the Mercury of its own perfecting agent, which is our Internal Sulphur and the Hidden Gold or Fire of the Philosophers, incombustible and normally inseparable from it.

This, nevertheless, cannot be active without some outward impulse, which is provided by the External Sulphur, which stirs it into action, causing it to inform, colour, coagulate and fix the quicksilver into the Stone of the Philosophers. In this process the whole of the generative force of the Outward Sulphur is absorbed by its counterpart within the Mercury, after which it is that the former, being no longer needed, is purged away. We have thus the secret of the two Vulcans and Fires, which have given rise to so much confusion. The same name is quite aptly applied to both, for they are of the same nature, if not quite of the same essence, as otherwise the one could not truly inform the other in this spiritual generation, any more than it could in a physical generation. This fact has enabled many of the philosophers to baffle the unwary, while remaining clear to the initiated; for when once the distinction is grasped, it is quite simple to appreciate which is being spoken about.

At the same time many of them used, as we have already seen, a variety of terms in lieu of sulphur, in order further to disguise their meaning, of which, perhaps, the following, in addition to these already mentioned, are the most common. Seed, Sperm, Ferment, Theriac, Male, Shadow of Gold, Flower of Gold, Key of the Sages, Vinegar of the Sages, Acetum, Vitrolem, Golden Tree, Body, Quintessence. Some of these were, of course, used to signify other things as well, but the context is usually sufficient to allow the intelligent reader to discriminate, and we give them here as an approximate guide.

The reason why the terms Venom, Theriac and Poison are used to express our Seed, Sperm or Ferment, is because the quicksilver, by common consent, is to be joined to its body and mortified. It has to be killed by its body, which is therefore in a second, or even proper sense, a poison. But as the death tends to healing and a glorious restoration or rebirth, it is also called Theriac for its medicinal virtues.

We must, however, trespass yet a little longer upon the patience of the reader, to detain him still with the intricacies of our two principal sulphurs; for as he will be aware from the general trend of our earlier Chapters, we are all the time dealing with the mysteries of Rebirth, though we are, of necessity, during this part of our inquiry, confined to the apparently chemical terminology of the Hermetists.

We hope, therefore, that we will be pardoned for devoting our attention for a short time to the idea of the Seed, Sperm or Ferment, which is, naturally, of considerable importance in such a context.

These are all, as we have said, our sulphurs; and we must confess that they are

used for both the Internal and the External. This, however, should not occasion surprise, for it is essentially logical that it should be so, seeing that our Hidden Sulphur is that which impregnates and coagulates the Mercury, fixing and tingeing it into most pure Gold.

Yet, as we have pointed out, it requires itself to be stirred into action by its own Exter-nal Vulcan before this result can be achieved, so that it is Male with regard to the Mercury, but Female in the relationship which it bears to its own activator. It is thus at once the Serpent and the Egg, the Active and the Passive, the fixed and the volatile.

Therefore, although it may be truly termed a Ferment, after the analogy of leaven and dough, yet it too must receive a new quality which it did not possess before. For just as ordinary leaven cannot ferment its dough save through the digestive virtue of heat, so also our inward, philosophical ferment requires the stimulus of an applied fire or sulphur.

CHAPTER IX

At this stage, then, we are presumably prepared for the statements of Hali, Morien and Albertus Magnus, that the place is the principle also of the supernatural generation, which Hermes likewise affirms saying, *vas philosophorum est aqua corum*, the vessel of the philosophers is their water. For this, allowing for the interchange of terms, which we have seen to be of such frequent occurrence, agrees with Vaughan, who alludes to this thing which they call their vessel and sometimes their fire.

And when he tells us that in it lies the whole secret, he is but echoing Maria, who says that Philosophers have spoken sufficiently of all that is necessary concerning the work, with the exception of the vessel; which is a divine secret, hidden from idolaters, and that without this knowledge no one can attain to the Magistry.

"Fire begins every motion and motion begins every generation," says Vaughan, while Basil Valentine asserts that the fire is, as it were, the key which opens, adding that Vulcan is the Master and Revealer of all Arcana, though despised by the wise of this world because, through their own carelessness and stupidity, they have learned nothing of him.

It is, in fact, the Sophie Salt itself, for we read in the introduction to the *Fama et Confessio* of the Fraternity R :. C :. that "this salt is the true grain, the seed not only of this world, but of the next; and it is the mystery that God hath made. It is a living water, wherein there dwells a Divine Fire, and this Fire binds the parts thereof to himself, coagulates them and stops their flux. And salt is the water that wets not the hand. This fire is the life, and therefore it hinders death. Nay, it is such a preservative against it that the very gross body of salt prevents corruption wheresoever it comes. But if any man fully know the power of this fire, let him wisely and effectually dislodge him."

All this is in strict agreement with what we have already ascertained, but Pontanus in his *Epistola de Lapide Philosophico* takes us yet more intimately into the very nature of our essence. "Our fire"—he says—"is mineral, equal, continual; it vapours not, unless the heat be too great; it participates of sulphur; it dissolves, calcines and congeals all; it is artificial to find and not chargeable; and it is taken elsewhere than from the matter. . . . This fire is not altered or transmuted with the matter."

Here we have, indeed, much that confirms our previous conclusions, but also, which is more important at the moment, much that will be of interest when we come to consider the regimen or operation of the fire, which study awaits us at a subsequent stage. For in the Telestic Work that saying of Democritus holds good: "Lapis noster, hie est ignis, ex igne creatus, et in ignem vertitur, et anima ejus in igne moratur." Our Stone is fire, created out of fire and converted into fire, and his soul dwells in the fire; which should be compared with the Chaldean Oracles quoted in Chapter II.

We are not now furnishing the reader with abstracts taken at random from the works of the Sages, but are choosing such as will be of assistance in our further inquiries; and with this object in view we cannot do better than use the admirably worded dissertation on fire given us by Sendivogius in his *New Eight of Alchemy*, which leads us on easily towards the practice. He says that "Fire is the purest and most worthy of all the elements, and its substance the finest of all; for this was first of all elevated in the creation with the throne of Divine Majesty. This nature is of all the most quiet and like unto a chariot, when it is drawn it runs; when it is not drawn it stands still. It is also in all things indiscernibly. In it are the reasons of life and understanding, which are distributed in the first infusion of man's life, and these are called the rational soul, by which alone man differs from other creatures and is like God.

"This soul was of that most pure fire, infused by God into the vital spirit, by reason of which man, after the creation of all things, was created into a particular world or microcosm. In this subject. God, the Creator of all things, put His seal and majesty, as in the purest and quietest subject, which is governed by the will and infinite wisdom of God alone. Wherefore God abhors all impurity; nothing that is filthy or compounded or blemished may come near Him, therefore no mortal man can see God or come to Him naturally. For that Fire which is in the circumference of the Divinity, in which is carried the seal and majesty of the Most High, is so intense, that no eye can penetrate it; for Fire will not suffer anything that is compounded to come near to it; but is the death and separation of everything
that is compounded.

"We have said that it is the most quiet subject; so it is, or else it would follow that God could not rest; but it is of a most quiet silence in itself more than any man's mind can imagine. Thou hast an example of this in the flint, in which there is fire, and yet is not perceived, neither doth appear until it is stirred up by motion, and kindled in it that it may appear. So the Fire in which is placed the sacred majesty of our Creator, is not moved unless it be stirred up by the proper will of the Most High, and so is carried where

His Holy will is.

"There is made by the will of the Supreme Maker of things a most vehement and terrible motion. Thou hast an example of this when any monarch of this world sits in state; what a quietness there is about him, what a silence, and although some one of his court doth move, the motion is only of some one or other particular man, in an order which is not regarded. But when the Lord Himself moves, there is a universal stir and motion, then all that attend on him move with him. What then, when that Supreme Monarch, the King of Kings and Maker of all things (after whose example the princes of this world are established) doth move in his own majesty? What a stir! What a trembling, when the whole guard of this heavenly army moves about Him! But some one may ask, how do we know these things, since heavenly things are hid from man's understanding? To whom we answer, that they are manifest to philosophers into whom the incomprehensible Deity has inspired His own Wisdom."

The reader will probably at once recognise that here we have much Qabalistic symbolism. The Throne of God, under which imagery our Fire is presented to us, is the Briatic World. And this is composed of the Sephiroth Chokmah and Binah, the Father and Mother, Wisdom and Understanding, Chiah and Neshamah, the positive and negative aspects of the Divine Mind of the fully initiated and regenerated man, which form, as it were, the Mercava or Chariot of Yechidah, their synthesis and the Divine Self.

Of these, Chiah as we have pointed out, is, as it were, the living vital principle, so that they correspond almost word for word with our quotation "life and understanding." They form the soul of man in his higher aspect, as Sendivogius tells us, whereby man is distinguished from other creatures and resembles his Creator; and its fiery nature is indicated in that Ruach Elohim, whose symbol is the letter Shin, the Mother Letter of the element of Fire.

And noting that man is the Microcosm, may we not see in the paragraphs that follow, an indication as to the nature of our Vulcan, our stirrer-up of motion, and realise that latent within ourselves, as the spark in the flint, is not merely the essence that is so vainly sought without, but also the means of bringing it from potency into action?

"Non igitur externus solis coelestis calor est, it is not the external heat of the Celestial Sun which makes hot the depths of the earth," says Van Nuysement, "but rather the internal heat of the terrestrial Sun; for heat is two-fold, one of reverberation, which is external, the other of influx and penetration which is internal, concerning which I speak, the nature of which is to vivify, augment, conserve, by the sustaining power of the radical humidity contained in this fire." Concerning which interior and self-perfect and, at the same time, perfecting fountain of energy, Vaughan says that "the Almighty God placed in the heart of the world, namely in the earth—as He did in the heart of every other creature—a fire life, which Paracelsus calls the Archæus and Sendivogius the Central Sun."

So singularly striking is the unanimity of these authors, so much in harmony their expressions when, almost without disguise, they deal with this primary secret of their Art, that we are tempted to illustrate it yet further, and trust that the reader will bear with us yet a little while, for in the *Anthroposophia Theomagica* we find an extract from an author who is, apparently, elsewhere unknown, one Georgius Venetus, who, in his book *De Harmonia Mundi*, says: "Whatsoever liveth doth subsist by virtue of its inward heat. Thence that substance of heat, indifferently distributed through the world, is held to contain within itself a vital strength. Yea, Zoroaster witnesseth that all things were made from a single fire, from that fire, namely, which God, the dweller in the fiery essence—as Plato hath it—did ordain to appear in the substance of heaven and earth, at that time created rude and formless, that it might assume life and form. Hereupon the Fabricator did straightway give forth the *Sit Lux*, for which a mendacious rendering hath substituted *Fiat Lux*. For the Light is in no wise made, but is communicated and admitted to things heretofore obscure, that they may be brightened and glorified in their forms."

Here is portrayed the *Ruach Elohim*, which, according to Genesis, vibrated upon the face of the waters, coming forth as Light and the true fermental principle. Now according to the *Zohar*, *Chokmah* and *Binah*, the eternally conjoined Father and Mother, are, together, *Elohim*, that plural noun compounded of two genders, *Briah*, the fiery and luminous throne of the Ancient of Days, Nor is Venetus alone in the use of Light as a symbol, for Eirenæus, in his *Marrow of Alchemy*, says:

"Nor can one be so stupid as to think
That water of its own accord should cause
Within itself so great a change, and link
Sulphur and Mercury with so firm laws,
 Its own dimensions to penetrate
 So many times a metal to create.
No, there must be an inward agent granted,
Else would a thing unchanged still remain;

This agent is the form the matter wanted,
While it its proper nature did retain:

This Form is Light, the source of central heat,
Which clothed with matter doth a seed beget.

This seed no sooner is produced, but soon
Essays to bring the matter to a change,
On it it stamps its character, which done,
The matter lives, and that which may seem strange,
Co-worketh with the Form t'attain the end
To which the seed implanted doth intend."

But we must leave these more general descriptions of our Secret Fire, and lead up to the operation or practice, and it will therefore be well to note the different functions

that the fire performs in the Work. It has not idly been said that the gold must be tried seven times in the fire, nor are we to imagine that the Solutions, Dissolutions, Putrefactions, Calcinations, Sublimations, Decensions and Coagulations mentioned, are but reiterations of an identical process. Exact details of them are, as we know only too well, not

anywhere given; nevertheless, it is possible to glean from different sources the various functions of the fire, and this should at least serve us as a guide.

Firstly there is required a heat powerful enough to soften and dissolve, loosening, as it were, the thick, caked and hard earth, opening it up to receive the influences that it is proposed to administer. Then heat is necessary to remove the blackness attendant upon the earlier process, giving the light access and driving away the initial darkness. For fire is said to whiten all things black and redden all things white, by which we are to understand giving them life.

Then the heat, having opened up the substance, and animated its hitherto atrophied nature, causes the material parts to be penetrated by a Spiritual Essence. This, itself, is of a fiery nature, and although it may appear to be different under its different forms, it is none the less one and one only. As Hierotheos says, "The Essence of Fire is one and the same everywhere ; but if thou distribute it in (many) materials, and kindle it (in many flames) it may seem to thee, perhaps, to be as many different (fires) as it has

undergone divisions : and if it is divided, the division lies (only) in the materials and not in the Essence; for the number of the flames is (exactly) as great as (that of) the divisions of the materials, but in all the divisions thou canst see the self-same Fire." And this penetration or spiritualising is that oft-mentioned volatilising of the Fixed.

"Separate the subtle from the gross," says Hermes, echoed by the other Sages. This is the cleansing from impurities by purging them away, burning off the impure, combustible sulphurs, which is manifestly a proper function of our fire.

Then, after the subtiliation of the matter, there follows its elevation or sublimation, the spiritual parts being raised up by the action of heat, which also acts upon the fæces or caput mortuum, those dregs that we are told not to despise, but carefully to preserve, rendering them more subtle than before, penetrating them and preparing them to receive back the volatile, spiritual part at a later stage.

Lastly, as we are already aware, it is our fire which is the ferment or coagulating agent in the final perfection of the work, imparting the pure form of our Philosophic Gold, which is the Summun Bonum of our Magistry.

Much of the above is applicable to the following quotation from Eirenæus' Ripley Revived, which should serve us as an excellent introduction to the actual practice. He says: "Our fire is the true sulphur of Gold, which in the hard, dry body is imprisoned, but by the mediation of the water is let loose, by rotting the moles of the body under which it is detained; and after separation of the elements (of the same body) it appears visibly in our Third Menstrual. But the means to discover this is not a light work, it requires a

profound meditation: for this is the seed of Gold, involved in many links, and held prisoner, as it were, in a deep dungeon; he that knows not our two first menstruals is altogether shut out from attaining to the sight of this Third and last: yet he who knows how to prepare the

first water and to join it to the body in a just pondus, to shut it up in its vessel philosophically, until the infant be formed, and, what is greater than all, to govern his fire dextrously, so as to cherish internal heat with external, and can wait with patience till he see signs; he shall perceive the first water will work on the body till it hath opened the pores and extracted partly the tincture of Sol. Take counsel: be not so careful of the Athanor as of your internal Fire. Seek it in the house of Aries, and draw it from the depths of Saturn; let Mercury be the interval, and your signal the Doves of Diana."

In considering the above, it should be remembered that our Fire is a Water, and that the body indicated is the subtle body and is not to be confused with the physical. Our fire or true sulphur of Gold appears visibly, of course, where it truly belongs, and it must not be expected that it will manifest elsewhere, hence we may readily deduce the meaning of the three Menstruals. With our internal Fire we are already thoroughly familiar, and the injunction to seek it in the house of Aries is obviously a reminder that it is to be sought within, this being the first house of the heavens, the native, the alchemist himself. Saturn is the analogue of Salt and Lead; it is the Will, that powerful instrument—when purified—of the Mind, which here is Mercury. As for the Doves, we learn from Ash Mezareph that they are ministering and preparing forms of Nature, so that their association with Diana, who is Venus and, as we hope we have sufficiently established, Sulphur, is quite natural.

CHAPTER X

We have now arrived at a stage where we must consider the Operations of the Fire, which, broadly speaking, are three-fold. It is, in the first place, the mysterious solvent; next it is the agent bringing about the sublimation; lastly it is the coagulator.

Eudoxus, in his First and Second Keys, which are really only two sections of one operation, namely the Solution, and an introduction to the Sublimation, tells us that "the First Key is that which opens up the dark prisons in which the Sulphur is shut up; this it is which knows how to extract the seed out of the body, and which forms the Stone of the Philosophers by the conjunction of the spirit with the body—of sulphur with mercury. Hermes has manifestly demonstrated the operation of this First Key by these words: 'In the caverns of the metals there is hidden the Stone, which is venerable, bright in colour, a mind sublime and an open sea.' This Stone has a bright glittering: it contains a Spirit of a sublime original: it is the Sea of the Wise, in which they angle for their mysterious Fish. . . . Take heed, therefore, not to be deceived here; for it is a truth that in each work the Wise Artist ought to dissolve the body with the spirit. . . . Apply yourself, then, to know this Secret Fire, which dissolves the Stone naturally and without violence, and

makes it dissolve into Water in the great sea of the Wise by the distillation which is made by the rays of the Sun and Moon... . The Elements of the Stone cannot be dissolved but by this Nature wholly Divine; nor can a perfect dissolution be made of it, but after a proportioned digestion and putrefaction, at which the operation of the Second Key of the First Work is ended."

Compare this with the description given by Thomas Vaughan in his *Cælum Term*, where he says: "Divide the essences thereof, not by violence, but by natural putrefaction, such as may occasion a genuine dissolution of the compound. Here thou shalt find a miraculous White Water, an influence of the Moon, which is the mother of our chaos. It rules in two elements—earth and water. After this appears the sperm or influx of the Sun, which is the father of it. If is a quick, celestial fire, incorporated in a thin, oleous, aerial moisture. It is incombustible, for it is a fire itself and feeds upon fire; and the longer it stays in the fire the more glorious it grows. These are the two mineral sperms—masculine and feminine. If thou dost place them both on their crystalline basis, thou hast the philosopher's flying Fire-Drake, which at first sight of the sun breathes such a poison that nothing can stand before him."

Not less plain is Jean de Meung, who tells us that after putrefaction succeeds generation, and that because of the inward, incombustible Sulphur that heats or thickens the coldness and crudities of the Quicksilver, which suffers so much thereby that at last it is united to the Sulphur and made one body therewith. All this—namely the fire, air and water—is contained in one vessel. In their earthly vessel—that is, in their gross body or composition—I take them, he says, and then I leave them in one alembic, where I concoct, dissolve and sublime them without the help of hammer, tongs or file ; without coals, smoke, fire or bath; or the alembics of the sophisters. For I have my heavenly fire, which excites or stirs up the elemental one, according as the matter desires a becoming agreeable form.

There is but little disguise about such statements, as the reader who. has carefully digested our previous Chapters will probably admit; nevertheless we venture to give yet another quotation, which deals with certain aspects still more openly, and at the same time illustrates the use of some of the terms we have been considering.

Basil Valentine, in his *Triumphal Chariot of Antimony*, puts it thus: "Therefore we admonish all and everyone, that all venomous impurity is totally to be taken away from Antimony, before it can either be called a medicine truly or administered with safety—in other words that all arrogant self-will, sensuality, folly, avarice and variability of purpose, all but the one voluntary faith to rectify and perfect, be removed from the mind of him who is to enter into the radical dissolution of Life. For the weapons of this warfare are not carnal, as the Apostle teaches, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against: the Knowledge of God, and bringeth into captivity every thought to the obedience of Christ. And for this cause the good must be separated from the evil, the fixed from the unfixed, the medicine from the venom, with all diligence, if we hope, by the use of Antimony to obtain true honour and true utility; but Fire only can effect that, and Vulcan

is the sole and only master of all these. Whatsoever the Vulcan of the Greater Orb leaves crude and perfects not, that in the Lesser World must be amended by a certain other Vulcan, ripening the immature, and cocting the crude by heat, and separating the pure from the impure. That this is possible no man will doubt; for daily experience teaches the same, and it is very apparent in the corporeal aspect of colours which proceed from the Fire. For by Separation and Fire, which perfects its fixation, venomosity is taken away, and a change is made of the evil into the good; therefore Fire is the Separation of Venom from Medicine and of good from evil; which, however, is a thing that none can truly and fundamentally own or demonstrate, unless he who hath firmly contracted friendship with Vulcan, and instituted the Fiery Bath of Love, wherein the Bride is cleansed of all impurity and enabled to lie in the bridal bed with her chosen Spouse."

We cannot, after such statements, be left for one moment in doubt concerning the nature of this Solution, which is the same as the Separation and the volatilising of the fixed. Indeed, it has been said by some authorities that this is the Sublimation also. But though such a statement is in a sense quite accurate, it leads to confusion; for the Sublimation cannot—at least with safety—be achieved till after some measure of preparation; until such a loosening of the subtle within the gross has been arrived at that it will come forth gently. And this is a change that must be effected in the "innermost chamber" of Hermes, the "deep dungeon" of Eirenæus, the "dark prison" of Eudoxus.

The knowledge, therefore, of this Secret Fire—which is the agent in this and the subsequent stages—and how to prepare it and use it in this work includes the whole art of perfection, so that it should be no cause for surprise that we find it to have been most jealously guarded by the Philosophers, none of them having ever openly revealed it. As Eudoxus expresses it; "He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only instrument which can work this sublimation." On this account, however, we must search for our further indications by passing on to the Sublimation and thence to the Coagulation, considering finally the effects produced by these operations.

Our above-cited authority is not, as a rule, one of the easiest writers to understand, but in his Third Key, which is too long for quotation here, he has several illuminating remarks on this section of the work, which are worthy of our attention.

The separation and the purification of the principles of our Mercury, we learn, is made by a perfect dissolution and glorification of the body and by the intimate union of the soul with its body, in which conjunction the Spirit is the only operative tie. "This," he says, "is the Intention and the essential point of the Operations of this Key." After the Artist has effected the Solution and has brought forth from the Stone a spring of living water, he is to take note that this apparently homogeneous substance contains three natural principles. Salt, Sulphur and Mercury, spirit, soul and body, which, though they seem pure and perfectly united are far removed from being so. For distillation removes the water, that is the soul and spirit, leaving the body as a Caput Mortuum which is, nevertheless, not to be despised, for it also is made perfect by the subsequent action of

our Fire. This takes place in the reunion or Coagulation, for the power of the subtle is not integral, as Hermes says, until it be turned into earth.

This is the same as the saying of Trisomsin in his *Splendor Solis*, the Fifth Treatise, Part I, cap. ii, that "the next is Coagulation, which is turning the Water again into the Corpus or Matter, meaning thereby that the Sulphur, which before was dissolved by the Living Silver, absorbs the same and draws it into itself."

The sons of science, therefore, ought not to be ignorant that the Fire and the Sulphur are hidden in the centre of the Earth, and that it must be washed with its spirit so as to extract from it the Fixed Salt, which is the Blood of the Stone, this being the essential mystery of the operation.

The reader will, we trust, not have been misled here by the use of the terms Fire, Water and Earth, but will have noted that the Fire is sometimes Water, while the latter is sometimes Earth. This distinction is essential, for we are told that the contrary natures of fire and water have to be made to love one another vehemently, which they will readily do, after purification, in their earth.

With this object in view, the earth must be repeatedly moistened with its water, so as to make it fit for the generation we seek to bring about. For as Eve is the Spirit and Adam the Body, they must be joined in order to propagate.

In effect these opposites are of the same nature, but of opposite polarity as it were, and ascend naturally together, leaving but little fæces, so that at a further stage of the work they at length appear inseparably united under a more noble and more perfect form.

It should be plain from the foregoing that the sublimation effects a binding between the soul and spirit by the Theurgical processes of the Art, and that we have been brought insensibly to the stage of the coagulation or reunion, when these two must be recombined with their own earth ; when the Ruach, having contacted and been penetrated by the Neshamah, must return to the Nephesch.

Concerning this, Thomas Vaughan in [Euphrates advises: "Take therefore water of air, which is a great dissolvent, and ferment it with earth; and, on the contrary, earth with water. Or to speak more obscurely: ferment Mercury with Sulphur and Sulphur with Mercury. And know that this congealing faculty is much adjuvated by. heat, especially in such places where the sperm cannot exhale, and where the heat is temperate. But if the place be open and the heat excessive, then it dissipates. ... By earth I understand not this impure, feculent body on which we tread, but a more simple, pure element, namely the natural, central salt-nitre. This salt is fixed or permanent in the fire, and it is the sulphur of Nature, by which she retains and congeals her Mercury. When these two meet, I mean the pure earth and the water, then the earth thickens the water, and—on the contrary—the water subtiliates the earth; and from these two arises a third thing—not so thick as earth nor so thin as water—but of a mean, viscous

complexion—and this is called Mercury, which is nothing else but a composition of water and salt."

This, of course, is the perfect Mercury, the final product of Art and Nature, which we find to be very properly referred in Ash Mezaraph to the highest principle of all, Kether. And we need hardly add that these terms indicative of density are to be treated as purely relative in one sense, and metaphorical in another, seeing that we are dealing with non-physical entities. Regarded in this light they are, indeed, surprisingly accurate descriptions of a state where seemingly opposite qualities may be attributed without self-contradiction to our arcane entity.

The use of the terms Coagulum and Milk, which are frequently employed to express the secrets of the Art at this stage, while furnishing a perfectly good analogy, have often misled the student. Indeed it must be admitted that his erroneous deductions have been deliberately stimulated by the use of the word rennet.

Our attention is drawn to this fact by the rather generous Peter Bonus, who, in his New Pearl, is at pains to clear up this point. As his remarks have a distinct bearing upon our last quotation, we venture to offer the reader a part of Mr. Waite's abbreviated translation of what he has to say on this point, which runs thus: "We say that the coagulum of the Sages is that which, in the preceding Chapters, has been called the ferment or the body or the poison or the flower of gold, which is hidden in the Mercury of the Sages when it arises, and that Mercury is called the Milk. The Coagulum is that which coagulates the Mercury, and the

two are one and the same in substance, i.e. Mercury coagulates itself, and is not coagulated by any foreign substance. . . .

"Moreover, as the coagulum is made of milk alone, but receives the power of coagulation by means of a certain digestion and decoction, so this coagulum which arises in the Mercury of the Philosophers by means of a certain digestion and decoction, receives power to coagulate the Mercury in which it is; and as the coagulum changes a large quantity of milk into its own nature, so it is with the coagulum of Mercury and its substance. Mercury, thus coagulated, is no longer volatile, but has become the gold of the Sages, and their poison.

"Know that this coagulum is the Key of the Sages, because when it coagulates the spirit, it at the same time dissolves the body, the coagulation of the spirit and the solution of the body thus being the same thing, whence the philosophers have laid down that the spirits cannot be detained except with the water of their bodies. Our gum coagulates our milk, says Rhasis, and our milk dissolves our gum, after which appears the morning redness. When I saw water coagulate itself, says Senior, I was sure that all I had been told was true; this coagulated water they call the male, and they espouse it to a female, whose son he is, and also his root and coagulation. Female they call the milk which is coagulated, and male that which coagulates; for activity belongs to the male and passivity to the female. The first is the fixed part of quicksilver, and the second its liquid and volatile part—out of their mixture arises the Stone."

All that we need say further, before proceeding to investigate the results of these processes in more detail, is that they must. each be many times repeated. Only by constant repetitions of the purifications, separations, sublimations and coagulations can any effect worthy of the careful Artist be obtained. And this notion is symbolized to us by the Multiplication of our Stone, where, by oft-repeated projections—a word not inadvertently or in-advisedly used—its virtue is immeasurably augmented until it is said to be impossible to calculate its tingeing powers. No dilettante methods are, therefore, effective, but only a firm determination to persist in the face of obstacles and difficulties. For which reason, and apart from any necessity for safeguarding their secrets, the Masters of our Art have purposely veiled their meaning in envious phraseology; at least they form some sort of test of the capacity and pertinacity of the student, replacing in a small way the more rigorous and drastic tests of the older Mystery Schools, and making sure that he possess some of the necessary qualities.

CHAPTER XI

When discussing the results or spiritual implications of the various processes involved in the Great Work, the reader will remember that when the Alchemists convey to us the impression of many substances and many methods, they only mean different aspects or stages of the same thing. Therefore throughout the following sections we shall take it for granted that he has thoroughly assimilated this idea, and understand that, save for distinctions that are verbal and logical rather than real, Solution, Sublimation, Distillation, Coagulation, Calcination, Coction, Calcification, Dealbation, Attrition, Affusion and Tingeing are all phases of the regimen of Fire.

In a sense the same applies to body, soul and spirit, though in this case the distinctions made are rather more real.

Body is the name given by the Ancients to the fixed nature which resists the action of heat; furthermore, it is said to have the power of retaining the essentially incorporeal and volatile, namely the Soul, which attempts to volatilise it. The Spirit, on the other hand, constitutes the link or bond between the Soul and the Body, and can compel the former to return to the latter.

The Qabalistic system, which deals with Nephesch, Ruach and Neshamah, corresponds, therefore, far more accurately with the ideas of the Alchemists than the ordinary terminology of to-day, which, in most cases, is loose and misleading. With the Qabalists, as with the Alchemists, body, soul and spirit are regarded not as three things, but as different aspects of one thing.

Among our Sages, the spirit, in its capacity as that which unites soul and body, is said to be pre-eminent in the Magistry from start to finish; the soul is the substance for so long as it is volatile and fleeing from the fire; when, however, it is able to withstand the fire, it is known as body. This is the fixation aimed at, and is the explanation of

Hermes in the Tractatus Aureus: "Take the flying volatile and drown it flying . . . draw it forth and repel it from itself, that it may live and answer thee, not by flying away into the regions above, but by truly forbearing to fly."

The force of the body, therefore, is to be understood as prevailing over the soul, so that the latter remains with it, the spirit being joined with both in an indissoluble union which is the crown of the work.

Seeing, then, that the body, as it were, perfects and retains the soul, imparting to it and the whole operation a real being; and since, on the other hand, the soul manifests its power in the body, and that all this is brought about by the mediation of the spirit, the body and the form are spoken of as one and the same thing, while the other two are called substance.

Hence in the sublimation we are said by Peter Bonus to have the creation of a soul, through the mediation of the spirit, rising heavenward with the latter, while in the coagulation which follows they are permanently fixed.

This is brought about by the action of the Hidden Stone, which is not to be apprehended by the senses, but is known only intellectually, by revelation or inspiration. As Locusta has it in the seventh Dictum of the Turba, "it is a sublime creature, and as such, is neither seen nor felt, but is perceived by reason alone, of which reason Nature confesses that God is a partaker. . . . (This) sublime creature . . . has no need of the light of this Sun, because the Sun is beneath that creature, which is more subtle and more lucid. This light, which is more lucid than the Light of the Sun, they have taken from the light of God, which is more subtle than their light."

But this, taken in conjunction with what has gone before, should enable us to understand what they mean by body, which cannot, of course, be taken as the physical. For the Stone which we seek, concealed from the senses, but manifest to the mind, the very form and flower of gold, is, as we have already seen, the ferment. And this itself is the body which retains the soul, thus enabling it to manifest its power. It is nothing new or foreign, but the hidden, spiritual body, become manifest, the Garment of Light or Robe of Glory.

Now it is a Qabalistic maxim that no soul can operate without a garment, yet all the time it must be clear that the prime mover in these processes, the real, extrinsic, moving cause, is the soul or Intelligence of the Artist, imparting its purpose to the different elements, co-ordinating and combining, subtilizing and fixing, until its end is achieved and the work crowned with success.

There is not much more that we can say, but the reader may find himself able to derive some inspiration from the following analysis of the ideas of Plotinus regarding the soul, more especially as he is in almost complete agreement with the Qabalistic scheme with which we have been most concerned.

He points out that the indivisible part of the soul consists in reason, which is not divided in the bodies, while the part of the divisible soul in the bodies (which, though being one in herself, nevertheless divides herself in the bodies, because she sheds sentiment everywhere), must be regarded as another power of the soul ; likewise the part which fashions and produces the bodies is still another power. At the same time this plurality of powers is not to be taken as destructive of the essential unity of the soul.

Not the whole soul enters into the body. By her higher part she ever remains united to the intelligible world; as by her lower part she remains united to the sense-world. If this lower part dominates, or rather, if it be dominated by sensation and troubled, it hinders us from being conscious of what the higher part contemplates, for it is insensible to the attraction of these transitory pleasures and leads an undisturbed life.

When the soul descends here, it is by a voluntary inclination, for the purpose of developing her own power, and to adorn what is below her. Such souls descend for the perfection of the universe, and proceed with their labour by the actualisation of intelligence, which, remaining in themselves, nevertheless embellishes everything by the administration of the souls, which, being immortal, ordain everything with immortal power.

If, when on waking from slumber, we turn from external things, and concentrate on the inward self, we become conscious of an alluring beauty and an innate nobility. We live out a higher life and experience atonement with divinity. Still further fortifying ourselves within it, we arrive at an actualisation which raises us above the intelligible.

To rise to this contemplation, however, the soul must be worthy of it by nobility, must have liberated herself from error, and must have withdrawn from the objects that fascinate the glances of worldly souls, must have immersed herself in a profound meditation, and she must have succeeded in effecting the silence not only of the agitations of the body that enfolds her, and the tumult of sensations, but also of all that surrounds her.

Then, since the nature of the soul is so divine and precious, we may be assured of being able to reach the divinity through her. With her we can ascend to Him. We will not have to search for Him far from ourselves; nor will there be several intermediaries between ourselves and Him. To reach Him we take the divinest and highest part of the soul as our guide, the power from which she proceeds, and by which she impinges on the intelligible world.

He who achieves this will not doubt that he is immortal, when he sees himself in the world of intelligence. He will see his intelligence occupied, not in the observation of some sense-object that is mortal, but in thinking the eternal by an eternal faculty. He will see all the entities in the intelligible world, and he will see himself become intelligible, radiant, and illuminated by the truth emanating from the Good, which sheds the light of truth on all intelligible entities. Then he will have the right to say: "Farewell, I am now an immortal divinity." For he has ascended to divinity and has become assimilated thereto.

For this reason do the Sages, Philosophers, Prophets and Apostles continually point to man himself as being both the source and the end, the matter and the laboratory. "But the universal orb of the earth," says Alipili in his *Centrum Natura Concentratum*, "contains not so great mysteries and excellences as Man reformed by God into His image; and he that desires the primacy among the students of nature, will nowhere find a greater or better reserve to obtain his desire than in himself, who is able to draw to himself the Central Salt of nature in abundance, and in his regenerate Wisdom possesseth all things, and with this light can unlock the most hidden and recluse mysteries."

And Basil Valentine in the *Stone of Fire* is almost equally explicit. "All metals and minerals have one root from whence their descent is; he that knows rightly needs not to destroy metals in order to extract the spirit from one, the sulphur from another, or the salt from another ; for there is a nearer place yet in which these three, namely the mercury, salt and sulphur—spirit, soul and body—lie hid together in one thing, well known, and whence they may with great praise be gotten."

While St. Paul asserts quite bluntly: "It is sown in corruption. It is raised in incorruption; It is sown in dishonour, It is raised in glory; It is sown in weakness. It is raised in power; It is sown a natural body. It is raised a spiritual body. The first man is of the earth, earthy ; the second man is the Lord from Heaven."

[\[Part 1\]](#)[\[Articles\]](#)[\[Home\]](#)

Secret Fire: The Relationship Between Kundalini, Kabbalah, and
Alchemy

by Mark Stavish, M.A.

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Foreword

The following exercises are designed to assist in freeing the most potent energy known to humanity and resident in creation. They are not designed for someone with little or no esoteric experience. In general, it would be advisable to have at least one to two years of practical, daily experience with the Middle Pillar and/or Pentagram Rituals; in addition, an equal amount of time with the Hexagram Rituals. Several working of the 32nd through 24th Paths on the Tree of Life would also be desirable[1], and regular practice of once a week or so of "Rising on the Planes"[2]. Common sense, a willingness to "Make haste slowly", and a balanced lifestyle may be the best protection against any unpleasant side effects of these, or other, esoteric practices[3]. It is very important that you keep a diary of your practices and experiences with the exercises given.

The amount of time it will take to experience the Secret Fire is unknown, although preparation is the best guarantee of success. The amount of time given to each exercise should not exceed more than 15 or 20 minutes in the beginning, and then 30 or 45 minutes after the first half year or so. It is also strongly advised that anyone undertaking these exercises also maintain a regular, daily usage of spagyric tinctures for each of the planetary qualities of the day it is used. This additional, slow, and methodical cleansing of the subtle psychic channels will aid in relieving some of side-effects of esoteric work. The nightly application of "Dream Yoga" is also suggested, as this will attune the student to the qualities of the day while sleeping, aid in interior contacts, and may shed light on particular problems of the Work.[4]

While this may seem like a lot of work, it is not. Tinctures are fairly easy to make, all that is required is their regular use. This takes no more time than swallowing a vitamin. Dream yoga is done as we are falling asleep anyhow, no additional time required for this either. What it does take is regularity, commitment, and perseverance. Qualities that assure, albeit confer, adepthood. Best of luck in your practices. In the Bonds of Esotericism,

Ora et labora,

Mark Stavish

Wilkes-Barre, Pennsylvania

April 1997

Introduction

In the Western esoteric practices there is an apparent knowledge gap regarding the role of esoteric practices and their effects on the subtle, and not so subtle, bodies of practitioners. In the East, all practices, whether designated as such or not, are designed to awaken the semi-dormant energy resident in all creation, and 'living beings' in particular. This energy is known as "Kundalini", "The Serpent Fire", and the "Dragon" depending on tradition. Extreme care has been taken, despite contradictions between systems, to chart the effects of exercises on this latent energy, and how it 'flows' through the physical, emotional, and psychic body, at what stages, and in relation to which exercises. Such a detailed analysis is lacking in modern Western esotericism.

For modern kabbalists, the most common introduction to ceremonial magic is through the Lesser Ritual of the Pentagram and the Middle Pillar Exercise. The purpose of this paper is twofold: to show how this, and related exercise can stimulate the Secret Fire, and to suggest exercises for its regulation by esoteric students who are engaged in a Hermetic path, such as general studies or alchemy, who may have experienced its awakening and are in need of simple and direct exercises for its regulation.

Theoretical Background

The majority of modern esoteric students are familiar with the Middle Pillar exercise, as such, it will be the fundamental basis for much of this article. In addition, the Sepher Yetzirah, and a limited number of alchemical references will be made.

The basis of kabbalah is that through increasing levels of density, humanity came into its present state of physical incarnation and psychic evolution. Through rituals, exercises, and meditations, the energy latent in creation generally, and the body of the practitioner in particular, can be "awakened", purified, and directed. This energy can then be used for spiritual development, psychic expansion, or physical health and improvement.

Creation - "In the Beginning ..."

Creation is seen to have taken place, in Western kabbalistic and alchemical terms, in the following process.

The Divine mind of God, the Absolute, or in Hebrew the Ain Soph Aur (Limitless Light), through a series of expansions and contractions establishes the boundaries of Creation. The first world is the most subtle, and closest to the original state of non-existence, and is Atzilooth. This is called the world of Fire, because of the lively, undefined, and almost uncontrollable nature of fire. Next is Briah, or the World of Archetypes and forms as our human mind can grasp them. It is symbolized as the World of Air, and is the result as a barrier world that is formed by the creation of the next World, Yetzirah, or Water. This is the highly psychic and emotionally charged world immediately behind the veil of material existence, or Assiah. Also known as the World of Earth, because of the solid, concrete nature of material life.

The purpose of this scheme, is to show that creation occurs in increasingly dense levels of energy-matter, from the most subtle, or Fire, to the most dense, or Earth. Within this context of increasing density, there also arises a series of ten planes or levels of consciousness which combines with energy-matter, known as Sepheroth, or spheres of being. They occur in a pattern of: unity, reflection, polarity, reflection, polarity, unity, reflection, polarity, unity, and finally materialization. This basic idea of unity-polarity-and re-harmonizing, is the basis of kabbalistic and alchemical practices, and is derived from the observation of Nature.

Each World is a reflection to a denser or more subtle degree than the one before or after it. Each Sepheroth is a reflection, in part, of what proceeds or follows it. However, since each reflection is only partial, or slightly distorted, each Sphere takes on its own unique characteristics. Only the so-called “Middle Four Sphereoth” have the ability to harmonize or reflect in total all of the energies of creation, on some level.

This ‘zigzag’ of Creation is called the “Lightning Flash”. The return of energy from dense matter, back through the various stages, Sepheroth, and Worlds of Creation is known as the “Path of the Serpent” because of its reverse, or complimentary ‘zigzag’ nature back up this diagram called the Tree of Life.

For the alchemist, somewhere between the third and fourth level, or sphere of creation, energy takes on the characteristic that will allow for the formation of matter at some future state, or level ten. This energy is called Prima Materia, Chaos in the Bible, Spiritus Mundi (Spirit of the Earth), and others. Here, duality is made complete, and genuine polarity exists, as opposed to simple the potential, or idea, of polarity that had existed previously. Energy is divided into active and passive modes, with the active energy constituting the energies of life, and the passive one the energy of matter. In “The Golden Chain of Homer”, the active energy is called Niter and the passive energy is called Salt.

The energy of Life manifests in two forms, Fire and Air. While both are predominately active in nature, fire is the more active of the two, with Air being slightly

passive because of the partial Water Element in its makeup. Potential Matter manifests its energy as Water and Earth. These Elements have nothing to do with the material bodies of the same name, and as such are capitalized and called “Elemental” to distinguish them from the earth we walk on, water we drink, air we breath, and fire we cook with. They are in fact, energetic states, each with their own unique characteristics, as well as each of the previously mentioned ten levels of consciousness within them. The Elements also have preferred ways of interacting with each other, to form the Three Principles of alchemy. There are in fact, forty different ways energy-matter-consciousness can manifest in our world.

The Three Essentials are the alchemical principles of Sulphur, Mercury, and Salt. Like the “Elements” these principle concepts are to be thought of a “Philosophical” and not literally as chemical elements or compounds. The Alchemical Sulphur, or Soul, of a things predominates in the animating principles of energy (Fire) and intelligence (Air); Alchemical Salt, or the physical body of a thing, predominates in unconscious forces, psychic, and instinctual intelligence (Water) and solid matter (Earth); Alchemical Mercury, or general life force, predominates in intelligence (Air) and instinctual forces, and psychic energy (Water), as such it is the link, or bridge, between the higher forces of Sulphur and the lower body of matter.

In the mineral realm the dominant energy is that of Earth, a little Water, and very little Air or Fire. In the vegetable realm, the dominant energy is Water and Air, but little Fire and Earth. In the animal realm, the dominant force element is Fire, then Air, but little Earth. These qualities need to be understood as they have been defined for the following information to be of any use to the practicing, or aspiring, Hermeticist. For example, using the above definitions, we can say that the plant realm has an abundance of instinctual energy (Water) and intelligence, i.e. a specific function (Air), but little direct energy (Fire), as this is received passively from the sun; and little hard, physical, matter (Earth).

In the East as in the West, the idea of principle Elements and Philosophic Principles are expressed in more or less the same manner. This original undifferentiated energy from creation is often called in Indian philosophy, and modern occult, and New Age circles, as akasha, or Spirit. However, akasha, consists of two (2) aspects, one active as we have noted, Niter, and the other passive, Salt. The energies of Niter are also referred to as the force of Kundalini, or spiritual forces. In alchemy, this is the Secret Fire. To the Salt, belongs the force of Prana, or Vital Energy.

The function of the Vital energy is to maintain physical life forms and existence. It is completely instinctual and unconscious and is heavily influenced by cosmic cycles, astrological pulses, and other natural phenomena. The function of the Secret Fire is to increase in humanity, the only place where it is present, its sense of self, or “I”. At the lowest level or functioning, this is the ego, at its highest, it is Divinity incarnate, as both are two sides of the same coin. One is ‘self’ in relation to the physical world and others; the other is ‘self’ in relationship to all of Creation and as a co-creator.

In the vast majority of humanity, this Secret Fire, or liberating energy of self-consciousness, lies dormant, asleep at the base of the spine, coiled like a serpent. Only a small amount manages to escape, reaching a sepherothic level, or so-called chakra, thus creating a loci of consciousness for each person. If it reaches the top of the skull, and beyond, a spiritual awakening can occur, allowing for a descent and re-ascent of the energy, during which the psychic centers can be awakened allowing for the manifestation of psychic powers and related phenomena.

The Secret Fire ascends as a result of a temporary weakening of the Vital Energy in the physical body. This is why so many spiritual awakenings take place under great physical stress, times of illness, or near-death-experiences. When the Secret Fire will ascend through the various psychic-physical currents causing it to be enveloped in a sphere of luminous light.

The experiencing of the Secret Fire, as a result of the suppression of the physical body's Vital Energy, can create condition which manifests in various forms:

- Some perceive the bright light as an angel, their Higher Self, or "Holy Guardian Angel", others as a spiritual teacher.

- Astral projection may result, along with perception of the immediate surroundings.

- Uncontrolled physical movements may also result, typical of so-called 'kundalini phenomena': shaking, rapid breathing, swinging of the torso, uncontrolled giddiness, and sitting straight upright in the Pharonic position.

After a period of time, the energy will descend, and return to the base of the spine.

The effects of this awakening will take some time for the consciousness of the individual to adjust to, and not limited to the 'non-physical' realms. The physical body, although to a lesser degree, is also changed and improved in functioning, constituting a genuine "re-birth" on several levels. However, it is up to the mind, or sense of "I", of the individual, to cooperate with this influx of power if more permanent changes in consciousness are to be made.

As we can see, the concept of kundalini, or the Secret Fire, is linked to two polar concepts: that of the undifferentiated creative energy, and the second, as the seed of this energy locked on each cell of material creation, and focused in humanity at the base of the spine.

When this energy rises as a result of psychic experiences, and not because the physical weakness, can cause the Vital Energy of the body to be concentrated on various areas of the body, creating physical and psychic disturbances. If the energy becomes concentrated in the head, it can create the illusion of a spiritual awakening, as well as the well known "hot and cold" flashes, or currents, up and down the spine. The effects of the Secret Fire however, and not its re-distributive effects on the Vital Energy,

can create the following phenomena:

Intense pains suggestive of an illness

Crawling sensations of ants or small bugs over the skin, as well as a 'jumping' sensation of the energy

A feeling of crystal clear calmness and tranquillity, rise from center to center to the top of the head

Ascending in the famous 'zigzag' or Rising Serpent pattern

The energy can skip a center or two

The energy can reach the top of the head in a flash of light

The character attributes of both positive and negative are exaggerated and sexual power is increased.

If the energy rises to the top of the head, then it becomes possible to work directly on the Vital Energy within the body, and use it, as a means of enhancing the psychic experience and spiritual awakening.

In short, the psychic centers must first be awakened by the Secret Fire and purified, before the energy of the physical body, can be concentrated upon them.

Thus, our psychic exercises, and esoteric meditations are designed to prepare our minds, bodies, and consciousness for the liberation of the Secret Fire buried deep inside us. Through a progressive cleansing of the blood, nervous system, and endocrine glands, the 'chains' of the Vital Energy upon the Secret Fire are reduced and eliminated, allowing the ever present power and energy, a veritable pressure waiting to be released, to spring into action. Thus, the Serpent doesn't really sleep, it is we who are asleep to its presence and potential blessing.

The Secret Fire and the Sepheroth

"So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life." Genesis 3:24

The use of the "Tree of Life" has been both a blessing and a curse for modern esotericism. When understood, the "Tree" offers a complete and working model of Creation on both the microcosmic and macrocosmic scales. However, where many fail is on the personal level. The ability to apply the often very general information of the Tree to personal experiences of the initiate when they deal with physiological

phenomena is profoundly lacking in modern esoteric circles. The reasons for this are several: First, many modern esotericists simply repeat what they have learned without experiencing whether or not it is true on a personal level; second, the language of kabbalah is multi-leveled, with the same word having several meanings, thus many who are using the words don't know what they actually mean, or on what level it may be interpreted; thirdly, the diagram of the Tree is simply too neat and compartmentalized. Many kabbalists are unable to adapt to the fact that interior reality is much more flexible than the Tree allows when applied to the two dimensional page or illustration.

These problems are farther complicated by the idea of "One Tree" but "Four Worlds" making much meaningful, practical information nearly impossible to come by regarding the crises of spiritual awakening and so-called Kundalini phenomena as it relates to kabbalistic practices. When compared to the clear and explicit information available from Taoist and Tantrik sources, it is no wonder that so many Americans and Europeans prefer those systems to those more culturally and historically related.

To help resolve these problems in the transmission of knowledge, only information that has a relationship to experience of the author or others he has discussed this topic with will be included here. Theory will be stated as theory, and experience as experience. The meaning of common kabbalistic words will be defined, and redefined, to keep the communication clear and direct. An extensive use of confusing and somewhat irrelevant god-forms, references to mythology, and cosmology unconnected to the personal experience will be avoided.

Arousing the Sleeping Serpent

"Just as Moses lifted up the flaming serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in him." John 3:14-15

The Lesser Ritual of the Pentagram is often the first ritual learned by aspiring magicians. Its function is to teach the basic mechanics of solitary ritual, and to give a basic technique whereby destructive energies maybe repelled or dispersed from the sphere of influence of the operator. The symbols used in the ritual are fundamental to other rituals of a more complex nature, however, to disregard the Lesser Ritual as somehow less effective is a mistake. A ritual, no matter how simple or complex is only as effective as the skill of its operator. Repeated use of the LRP is can be more effective than incompetent or irregular use of more sophisticated rites.

In total, there are approximately six fundamental rituals used in Western occultism reflecting an influence of The Hermetic Order of the Golden Dawn: 1) the Lesser Ritual of the Pentagram 2) the Supreme Ritual of the Pentagram 3) the Lesser Ritual of the Hexagram 4) the Greater Ritual of the Hexagram and 5) the Rose+Cross Ritual. The use of The Flashing Sword appears to be irregular, however it will also be considered along with its companion exercise or, The Rising Serpent.

Within these, the use of the Middle Pillar is optional, it is however, the Middle Pillar Exercise which does the most to purify the bodily energies, or Vital Energy, and make pathways for the release of the Secret Fire.

The Middle Pillar

“I will make the victor a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Revelations 3:12

Several variations of the Middle Pillar Exercise exist, however their fundamentals remain the same. Whether or not one uses the Elements as suggested by Regardie in “True Art of Healing” or the Sepherothic/planetary correspondences as he later suggests (and is most commonly used) in his book “The Middle Pillar” is irrelevant. The methods used by the Arum Solis will also be considered as an alternative exercise.

The theoretical basis of the Middle Pillar is that through imagination, breath, and concentration, the psychic energy of creation, here principally Yetzirah, can be directed allowing for a purification of the Vital Energy that holds the Secret Fire in check. As our psychic centers are cleansed of emotional, moral, and materialistic residue, they better reflect the cosmic energy that works through them. Through its pre-described pattern of circulating the energy, the Middle Pillar assists in smoothing out the edges of our aura, as well as increasing the flow of energy in general directions, so that the psychic pathways, both large and small, can be purified and strengthened through an increase of Vital Energy.

The pathways described for the Middle Pillar are circular in nature. They are for the most part large, clear, and bright, with a reflective quality too them. Regardie says that the psychic spheres should be imagined like large, clear, brilliant diamonds if no other color is known. Although, in the end, the entire sphere, or extended aura, of the practitioner should be imagined as a brilliant diamond radiating heat and light.

The beauty of the Middle Pillar is that it, like many esoteric practices, is really a layered exercise. Containing an almost infinite amount of flexibility and growth potential. As the practitioner develops in skill and manipulation of the imagery, the amount of new possibilities increases.

One of central movements of the Middle Pillar is the “Fountain of Light”. Here, the practitioner imagines a brilliant force of energy forcing its way up through the soles of their feet and out the top of their head, spraying along the edges of their aura, making it strong and clear of any roughness, and gathering again at their feet. This cyclic imagery is repeated several times. This key part of the exercise, is the central part that prepares the central pathways for the eventual release of the Secret Fire. It is also similar to Eastern practices as seen in Chinese Chi Kung, Indian Tantra, and Tibetan Vajrayana

yoga.

This being said, it is also clear that some differences exist between Eastern and Western methods of releasing the Secret Fire. The methods of direct work on the psychic centers, and an upward climbing of the spinal column is more traumatic than the more general work of the Middle Pillar. It is for this reason, that the techniques of yoga, save a few, that are aimed straight away at releasing the Secret Fire, require supervision of a guru. Being that they so restrict the activities of the practitioner, and require close supervision, they are also systems that are impractical for day to day life in American and European culture.

While similarities exist, and will be examined, the major differences appear to be the following:

1) Indian yoga is aimed principally at liberation from the physical realm in as quick a method as possible. Western esoteric practices are aimed at the perfection of matter and the psyche within the material world, and not an abandonment of it.

2) Chinese yoga, or Chi Kung, is more akin to Western practices, in that it is aimed at perfection of the material world, and even the spiritualizing of the body into a "Body of Light". It however, is more akin to Indian yoga, in that it starts at level of the etheric body (nadis or acupuncture points) and proceeds from there. This "from the bottom up, and inside out" approach is different from the Middle Pillars "top down, outside in" method. Because the etheric body is directly effected early on, the effects are more dramatic, as well as potentially traumatic for the unprepared. In the Middle Pillar, the etheric body is often the last thing effected. This is because the symbolism used, as well as the need to develop skills in concentration, visualization, and meditation effect primarily the mental outlook of the practitioner for a long period of time. Only after considerable practice, of a year or more, on a daily basis, do the effects of the Middle Pillar begin to sink into the astral body, and eventually filter into the etheric and physical bodies of the practitioner. It is stated in one source, that it takes a minimum of three years for even the most advanced yoga practitioner to release the Kundalini through special exercises. A 'release' which we have stated, is not a release per say, but the removal of obstacles to its natural expression. This is a critical point, since it is often said that to experience kundalini will often take twenty years of practice of esoteric exercises, or even Hatha Yoga, the same amount of time it took Nicholas Flamel to confect The Philosopher's Stone. During a recent workshop, Jean Dubuis stated that it may be possible to complete the extremely dangerous Flamel Method in three years. It may be that for the alchemist, the interior creation of the Philosopher's Stone is nothing short of the kundalini experience, and the exterior creation of the Stone is the ability to direct this Cosmic creative energy at will.

3) Tibetan systems run somewhere between the Chinese and Indian, in that they are concerned with liberation, but also with the creation of an etherial body made from their bodily essences. This Diamond Body, or Rainbow Body, is pure light and can materialize at the will of the adept. Like the Chinese and Indian systems, the Tibetan

use a rituals for the purification of the mind and emotions of the practitioners, as well as the visual images in both anthropomorphic deities and abstract geometric forms. The Rituals of the Pentagram and Hexagram fulfill this function when performing the Middle Pillar.

Thus, we can see, the major differences in Eastern and Western practices can be summarized in function and reference point of origin. The East seeks liberation through progressive untying of the knots of ignorance that bind humanity to incarnation. The West seeks to perfect the material world making material reality a reflection of spiritual reality. One accomplished, the adept can then proceed to dis-incarnate at will. The Western approach seeks to be more active in the world and to transform it, while the Eastern approach is to see the world as an illusion that is impermanent, and as such, is more passive. Such philosophies, like all beliefs and cultures, reflect the physical environment of their earliest origin. In tropical and sub-tropical zones the concern with time is less important than in the Northern hemisphere where a winter without food stores means death for the community. The cold, harsh realities of arctic zones produce a different theory and technique, and as such, different ideal (gods) than agricultural areas. Whether one is a hunter nomad or an established agrarian society is reflective of the physical landscape they live in, and as such effects values, needs, and spiritual philosophy and technique.

This is of critical concern whenever one is considering adopting the esoteric practices on another land or culture. Why did it arise, and under what circumstances? Are those same conditions applicable today, and in the life of the potential practitioner? In view of current conditions, are the practices being considered progressive or regressive in nature? That is, are they forward moving, or simply an idealization of a mythical past 'golden age'?

Salt, Saturn, Sexual Ecstasy, and Spiritual Bliss

"The heart girt with a serpent is my Name!" Chaldean Oracles

Salt is a symbol of wisdom and learning. Saturn, is associated with Ouroboros, the Great Serpent biting its tail, symbolic of limitation. As such it is closely allied with the earth, but also all of material creation, and those things which border on non-being, or Eternity. In one 15th century manuscript, the serpent is made of two colors, red and green. Red is outside and green is inside. Green, the color of Nature and of Venus, is the beginning of the Work. Red, the color of the Stone, and Mars, is the end of the Work.

"Sapiens dominabitur astris." The wise shall exercise dominion over the stars. As we correct the astrological imbalances (i.e psychic centers or chakras) within ourselves, astrological conditions outside have less of a negative effect on us. We gain dominion over the 'stellar' forces and can "make the sun shine in our oratory when we will it so."

The seventeenth century pupil of Jakob Boehme, Gichtel placed the cosmic spiral, or "Wheel of Nature" within the human body. J.G. Gichtel's *Theosophica Practica*, 1898. Saturn is the crown, Jupiter the brow, Mars the throat, Sun with a serpent around it, the heart, Venus liver, Mercury the spleen, and Moon the sexual organs, or in straight theosophic descent down the Tree. It is the Heart with a serpent that attracts our attention. Here he also places the Element of Fire.

Egyptian initiates were also called scarabs because they pushed along the egg of their regeneration.

Mysteria Magica, vol 3 *The Magical Philosophy*: The brow included in the Middle Pillar (called: *Clavis Rei* [1st Formula] *The Rousing of the Citadels*) and the color scale varies with each center. An additional use of the rising twin serpents of the Caduceus are included at the end. The brow is attributed to Saturn, and is said to balance out the Yesod center, as well as add power to the remaining centers in the Middle Pillar as the Golden Dawn and *Aurem Solis* present it.

Alchemically, Salt is derived from the union of Elemental Earth and Elemental Water (or Assiah and Yetzirah), the Secret Fire is 'hidden' in the Salt (material body) and represents the unconscious, instinctual forces that seek release. It is sometimes called "Hellfire" in that if uncontrolled, or poorly released, it can wreak havoc on the body and psyche of the student, via its purifying effects. This is illustrated by the 31st Path, or Path of Fire, sometimes mistaken for "Purgatory" or "Hell" by the un-regenerated who pass through this Path after death. This Path is also under the direction of Mercury and Shin, the symbols of spiritual guidance and evolution. For those interested in Notarikon, Shin shares the same numerical value, 300, as the Hebrew phrase, "The Spirit of the Living God."

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matthew 3:11

The letter Shin is often used in meditation as a symbol of Divine light, life, love, or presence. It is imagined above the head, just touching the crown, then inside the head proper (as it is associated with intelligence and the energy of the nervous system in the Sepher Yetzirah), descending into the heart, and finally, expanding from there to engulf the meditator in a sea of fire. Because it consists of three flaming Yods, or tongues, it is sometimes associated with the flaming tongues of Pentecost, and a variety of Trinitarian concepts.

Several possible interpretations are available to use regarding this statement: One suggests that John the Baptist was initiating repentance as well as entrance into the watery world of Yetzirah, but that Jesus, was offering a path of initiation into the fire of the Soul, or full adepthood. A second interpretation is that John was offering initiation up the 29th Path, or the Path of Water; while Jesus was offering the harder and more rigorous Path of Fire, or the 31st Path to his disciples. Neither of these is a definitive

answer, only a modern kabbalistic attempt to understand Scripture in the context of initiatic practices. The mention of the Holy Spirit is more informative however, as this phrase was adopted by the Jews during the period of the Babylonian Captivity and represents the origin of Persian and Chaldean influences on Jewish mystical beliefs.

The term Holy Spirit (Ruach Elohim) is derived from the Zend Avesta, and the phrase, Spenta Mainyu, or “Holy (Creative) Spirit”. The creative power is implied and not stated in the original, an appears to be lost in subsequent translations into modern languages via Jewish and Christian traditions. This Spenta Maiynu is a purifying and regenerating energy and intelligence with a cosmic host of six or seven intelligence’s at its command.

“It [Spenta Mainyu] is the self-realizing quality or activity of Ahura Mazda (the Good Mind); it is the self-generating energy that leads to the creation and evolution of the universe. Spenta Mainyu is dynamic and creation is an ongoing process. For Zoroaster, holiness meant also abundance, growth, and health. Spenta Mainyu represents the principle of augmentation and development in the universe.” (F. Mehr, p.29)

This power and their beings comprise the Mathrem, or Mathra, literally, ‘the sacred word of power’, which is the basis for the development of the practice of mantra in India and “Words of Power” in the Middle East and Egypt. Manthrem or Mathra is in its own right held to be the supreme mantra from which all others are derived, in the same fashion as YHWH is the origin of all Hebrew Divine Names. This is mentioned because in Persia and Babylon, the convergence of what would develop into semi-independent Eastern and Western esoteric practices is complete. In one respect, it could be said to be the original home of yoga, kabbalah, alchemy, and magic as we know them. Period art and architecture shows winged creatures familiar to Jewish and Egyptian tradition, planetary diagrams, an early version of the Tree of Life, and several variations of the intertwined serpent motif.

The Cosmic Triangle of Fire

“The successful adept must be endowed with a knowledge of the material of the Great Work; also with faith, silence, purity of heart, and prayerfulness. After passing through the gate surmounted with the hieroglyph of philosophic mercury he traverses the seven angles of the citadel, representing the chief operations of the Great Work - calcination, dissolution, purification, introduction into the sealed Vase of Hermes, transference of the Vase to the Athanor [furnace], coagulation, putrefaction, ceration, multiplication and projection. And even upon reaching the Petra Philosophalis, he finds it is held in custody by a formidable dragon.”

Amphitheatrum sapientiae aeternae, Heinrich Khunrath

Saturn is related to Mercury in alchemical text, and is given the same ambiguous sexuality, or androgyny, and named it ‘Mercurius senex’.

In Tiphareth, the geometric symbol is the interlaced triangles of water and fire, or the Star of David. When expanded to connect the planetary sepheroth of the Tree (with Saturn being attributed to Daath), the Triangle of Water connects the spheres of Mars, Jupiter, and Luna. The Triangle of Fire connects Saturn, Venus, and Mercury.

Just as Orobouros is cosmic energy (the serpent) limiting itself (Saturn), Venus is the creative cosmic force multiplying itself in life (its vegetative nature) as a prism splits the light of the sun. Mercury, like Saturn in many respects, is androgynous, and controls the fire of creation, directing it in the creation of the Philosopher's Stone. Mercury holds the Caduceus, or winged staff with two serpents intertwined around it. The Wings represent sublimation, the serpents the basic forces of creation. Their crossing over is the psychic centers, often given as seven in number, here representing the colors in the spectrum, plus white (Venus). Central to the diagram is Sol, which is the cosmic creative forces which unify, enliven, and harmonize creation, and which we can hope to contact. It is central, and directs and controls all of the other planets, psychic centers, or aspects of Cosmic energy.

By contacting the fire of the Sun, we can open the fire of the other psychic centers (via Venus), and more easily direct the restrictive and enlightening energy of Saturn, through the powers of the Mind, or Mercury.

To understand these multi-faceted aspects of the planets, particularly Venus and Mercury, it is important to have done the Pathworkings up to Tiphareth. While this is not required to perform the techniques later in this monograph, it is a help for an understanding of the theoretical part.

However, we can begin to understand the relationship of the Spheres to each other by undertaking a series of meditations based on the following idea:

Venus is the regenerating, sensual, active life force in its vegetative and unconscious manner. It responds to heat, light, and emotion. On the Path of the Decent, Venus splits the singular rays of the Sun into the many facets of the color spectrum, and as such, can lead us to a better understanding of the relationship between multiplicity and unity, the psychic centers and planets, and their unique natures. On the Path of Ascent, Venus re-unites the divergent energies, both planetary and personal (psychic centers) and harmonizes it into a singular force, although still multi-colored, until it returns to the Sun as pure light.

"This Stone rises in growing, greening things." Wherefore when the Green is reduced to its former nature, whereby things sprout and come forth in due time, it must be decocted and putrefied in the way of our secret art." Splendor solis, Trismosin

The Stone is made through the greening of nature (Netzach) and its returning to its source (Tiphareth) by putrefaction (Death card of the path connecting them).

Mercury gives form and meaning to the diverse energies made by the splitting actions of Venus, and re-unites them as fundamental forces, symbolized by the Caduceus. Mercury is Psychopomp, or Guide of the Soul, and directs the energies that Venus represents. Since both Venus and Mercury sit at the base of the Pillars of kabbalah, they access the material, astral, and mental realms, and can influence all three to some degree. On the Descent, Mercury creates form and structure, for the body, the mind, or the soul, and on the ascent, Mercury helps free us from the limitations of form, without forgetting its lessons.

The serpent is primordial force or energy, fire and water being the principle two of creation, with air and earth following them. Because it shed it's skin, it is seen as a symbol of regeneration and renewal. It is also dangerous, deadly, can be found often in 'guardian' roles near springs or water as well as deserts. When controlled or mastered, is seen as mastering a powerful and deadly, yet regenerating force, basic to creation, or possibly from which creation came.

The Secret Fire is directly linked to the sexual, (i.e. principle and most basic creative forces) in humanity. Here, the relationship between 'bliss' 'ecstasy' and the erotic impulse can be clearly seen and experienced. The development of a host of 'sexual yogas' and 'sex magic(k)' practices bear this out to some degree. However, it is the sexual desire in humanity that acts as its basic drive and evolutionary force. It is also suggests that the ability and need for mystical experiences is biologically rooted. Only by ignoring the most basic of pleasures, sex, can we ignore the drive to ecstatic union on some level. The 'little death' or petite morte, is a forerunner of the 'big death' as we let go and experience divine oblivion.

Sexual power, linked to our innate drive for mystical experiences, is also linked to human evolution, and some kind of predetermined point or state to which we are being directed.

This is a significant point, in that almost all of modern Western societies psychological illnesses are focused around sexual repression and obsession.

If the Secret Fire flows freely, or with greater strength than before, without the proper purification of the Vital Energy of the physical body, it is possible that it will result in what appears to be extreme physical, but more likely psychological illness in the form of schizophrenia and psychosis; instead of psychic gifts, genius, and either transpersonal states, or simply altered states of consciousness.

Wilhelm Reich, the father of Orgon Therapy states that the basis for all mental-emotional disturbances are anchored in the physical body, and that these anchors can be released through breathing techniques, somewhat similar to pranayamana. Since the body is the "Salt" of alchemy, and partially composed of accessible unconscious elements through its "Watery Element" all of our emotional and physical experiences become indelibly marked, associated, or stored in our physical body. If these blocks, or energy concentrations of emotional and physical trauma

(composed of Vital Energy) are not removed before the Secret Fire begins to flow more intensely, the so-called negative side effects of 'Kundalini phenomena' will appear.

Abuse of drugs, alcohol, and sexual extremes only worsen the condition in that they inadvertently release the Secret Fire by weakening the physical body and its link to the astral, thereby damaging the etheric substructure, and create energy blocks in the end rather than diminish them, when the mind and body attempt to make repairs.

A nervous system damaged by substance abuse makes a tricky vehicle for the clear, clean, and powerful expression of the Secret Fire. It is through our nervous system (under the domain of Yesod-Luna) that we engage both the physical world, as well as our interior world. It links the body (Malkooth) with the Mind-Intellect (Hod) as well as instinctual, creative, and sensual urges (Netzach). If it is damaged, our ability to relate fully, creatively, and productively to these psycho-physical-spiritual parts of our self becomes endangered. If it is damaged, then our most direct and important link to our Holy Guardian Angel, and means of releasing the Secret Fire safely (via Tiphareth) is threatened in this incarnation.

"Listen, then while I make known the Grand Arcanum of this wonder-working Stone, which at the same time is not a stone, which exists in every man, and may be found in its own place at all times.... It is called a stone, not because it is like a stone, but only because by virtue of its fixed nature, it resists the action of fire as successfully as any stone....If we say that its nature is spiritual, it would be no more than the truth; if we describe it as corporeal, the expression would be equally correct; for it is subtle, penetrative, glorified, spiritual gold. It is the noblest of all created things...it is a spirit or quintessence."

A Short Guide to the Celestial Ruby, Philethes.

Freeing the Dragon

How long it takes to un-block our psychic anatomy for a more complete and harmonious functioning of the Secret Fire is unclear. It is stated that even the most advanced yogis require a minimum of three years of special practice for this to occur. Since that kind of training takes place under specialized and supervised conditions, it can be assumed that modern Western life requires more time, as well as self-reflection and referral, since the average Western occultist, be they kabbalist, alchemist, or both, will spend the majority of their time working alone or at best in occasional small groups.

Certain schools of yoga as well as kabbalah and Sufi practices view the heart as the center of the individual universe, and the most important of all psychic centers. By opening the heart, we gain access to our Interior Master, or Holy Guardian Angel (messenger), characterized by a strong manifestation of intuition. This is the final resting place for the Serpents Tongue after its ascent over the skull, and as Boehme and Hermetic imagery have shown, the "Heart girl with a serpent" is the ideal to which

mystics aspire.

As one yogi put it, we approach the “Big King” first, and allow him to direct the activities of the serpent - language not unfamiliar to Hermeticists.

Adam Kadmon: Secret Fire and YHVH

“For our God is a consuming fire.” Hebrews 12:29

While alchemy, kabbalah, and astrology have been homogenized in modern esoteric practices to create an almost seamless synthesis, this is not true of earlier periods. Traditionally, alchemy and astrology played almost no role in Jewish kabbalah[5], and while it has been put forward that many Jews were alchemists, and some great alchemists possibly Jews[6], no manuscripts of Jewish alchemical practices seem to exist in any great number. Even the most famed Esch M'saref, or “The Refiner's Fire”, is a compilation of material, focusing mainly on gematria, and not a ‘chemical’ work in itself.

Early kabbalists imagined creation taking place in several stages, from which was generated the anthropomorphic image of the ‘primordial man’, or Adam Kadmon. This ‘first man’ was imagined as being created out of the four-letters of the Divine Name stacked one on top of the other. Yod was the head, Heh, the arms and shoulders, Vau, the spine and sexual organs, and the final Heh, the hips and legs. A host of attributes and qualities came to be associated with each letter, and as a whole, it formed its own school of kabbalistic meditation. By adding other letters, altering combinations, and substituting letters based on numerological equivalents, additional Divine Names, names of archangels, angels, and other spiritual beings were generated.

The oral tradition of Adam Kadmon is similar to that of the Egyptian god Osiris, in that Osiris was dismembered and reconstructed, while Adam “Fell” to pieces, and it is the work of the kabbalist to reconstruct the Original Adam. Each of us is said to be a piece of this original soul, and it is our purpose to find our place in Creation, via kabbalistic methods.

Saint-Germain and the Most Holy Three-Fold Wisdom

The idea of Secret Fire in initiatic psycho-alchemical texts such as The Most Holy Trisophia (Three Fold Wisdom)[7] illustrate the point of hidden fire, associated with volcanic power, and under the influence of Venus. Works such as this bear a strong resemblance to alchemical-kabbalistic texts, and either use mystical symbolism of these esoteric schools, or such symbols are used to interpret the texts meaning.

In the text, Saint-Germain reportedly recounts the details of his initiation through the twelve degrees of Cosmic Consciousness. The use of earthly fire in the form of volcanic

eruptions, lava, and seas of flame symbolize the presence of an underlying matrix of living energy that pervades material and non-material creation, uniting and constantly renewing it through what can be seen as violent activity.

La Tres Sainte Trinsophie is comprised of twelve sections, each with its own illustration. The most obvious alignment that can be seen, is between the twelve sections, the zodiac, and the stages of alchemy. It can also be suggested, for our considerations, the seven major and five minor psychic centers.

The story begins with Saint-Germain on the lava beds of Vesuvius, later he passes an alter on which is a cup, with a winged serpent intertwined around it twelve times. Saint-Germain then enters into a vast realm of fire, in the midst of which is a greenish-gold serpent with ruby eyes which he must dominate with a sword, the symbol of an enlightened will. With this act, anger, hate, and pride are cast out of his consciousness, and the senses are brought under direction.

In one of the scenes depicted, Saint-Germain is in front of a triangular alter with an elaborate candlestick. Its base is formed out of two intertwined serpents and terminates at a lotus, with the taper placed in the center. Two inscribed panels accompany the illustration. The first one reads: "To the strong is given the burden" and the second, "Kindle a fire upon the high place that the sacrifice may be borne upward to the Desired One." The final illustration shows the heavens ablaze with light and a triangle surrounded by a square and circle. The initiate, here Saint-Germain, is accompanied by Isis Revealed, the goddess of life and Nature.

The pictures described illustrate that even at the end of the Illuminist era, classical alchemical and kabbalistic symbolism was in widespread use by esotericists. However, its direction was changed from classical, or laboratory alchemy, to 'philosophic' or 'spiritual' alchemy. Just as kabbalah had undergone a radical transformation at the hands of alchemists and Christian mystics, alchemy itself had also changed. While such manuscripts may be of dubious value for practical laboratory work, fortunately, they still are of value for interior spiritual initiation - an initiation that only the Secret Fire can bring.

Exercises

The Middle Pillar

The Middle Pillar is a well known exercise to almost every student of magic. The details of the exercise are clearly outlined in Israel Regardie's book of same name, and will not be gone into here. Instead, exposition of those points relevant to the Secret Fire will be outlined. These points are:

The establishment of Malkooth.

Circulation of the Light

The Fountain of Light

Malkooth as Kether

Relationship of Tiphareth to Malkooth and Kether

Secondary considerations will be paid to:

The Ritual of the Pentagram

The Ritual of the Hexagram

Establishing Malkooth

Malkooth or 'Kingdom' is a complex sphere in that it represents several broad concepts simultaneously. It is at once, our feet when the Tree of Life is projected on the human frame (and the knees and base of spine when seated or kneeling); all solid matter, earth, and all material creation. It is our bones, and the marrow they contain is a personal aspect of the Secret Fire. It is important that we have a strong sense of foundation when we talk about Earth and Malkooth, so that in meditation we can remain grounded and secure. The stronger our sense of connection to the earth and our bodies we have, the more energy we can generate and the easier it will be to direct it. It is analogous to trying to build a skyscraper on a poured slab concrete for a foundation verses a four-story subbasement. The better the foundation, the stronger the structure.

Since the Secret Fire is hidden in the Earth, it is good to spend some time, even several years, working through the details of the Pentagram rituals. Cleansing, harmonizing, projecting, and withdrawing the energy represented there into yourself and surrounding area. The North is an especially important area for concentration, in that it is Earth of Earth, and is our hidden gateway to the Secret Fire. Buried in the solid nature of matter, is a underlying vibrant energy that is continually pulsating, giving rise to form and life, and turning energy in matter and matter into energy. This underlying nature is illustrated in , the Sign of Taurus, the zodiacal sigil given to the North. In it we see the Moon crowning a circle with a dot in the center, or the Sun. This combined lunar-solar sign for earthly nature points to the theory that all matter is simply condensed sun light, or hidden fire.

By associating the heaviness of Earth and the underlying heat it contains (the molten, volcanic core) with our feet, knees, and base of spine (and eventually our whole skeletal system), we can begin to experience the literal network creation is formed from.

This imagery is reinforced by the statement that Malkooth and Kether are one. By imaging that an unlimited stream of energy is pulsating into and out of creation from the Ain Soph Aur at Kether, and then imaging the same for material creation as you envision it, at Malkooth. All too often the spheres are imagined as being static beings or states, when nothing is farther from the truth. They are alive, dynamic, and constantly interacting with each other and the energy-matter matrix. This interaction is most clearly seen on the Middle Pillar and the central spheres.

Kether-Tiphareth-Malkooth Triad

In Western and some Eastern esoteric practices, all exercises begin with a drawing down of energy from the Crown, or Kether. This is done because Kether, is on the edge of “non-existence” draws energy into and out of being. This energy is then regulated, until it becomes manageable by our human consciousness, said to be somewhere around Chesed, on the Cosmic scale of things.

On the personal level, Kether, or our personal Crown, regulates the flow of energy into and out of our bodies. We then direct this energy through our brain and nervous system, until it becomes manageable by our consciousness. Just as Kether is the bridge between Being and Non-Being on the Cosmic Scale, our personal Kether is the bridge between energy and matter. In our personal being, this is the pineal gland.

Malkooth is the final condensing of these Cosmic forces, and on the Cosmic Scale is all of material creation. On our personal level, it our physical bodies, and as an intermediary, the environment we live and move in with others. Since Malkooth is a World, that of Assiah, as well as a Sphere, it has its own “Kether aspect” or ability to create matter that goes from the most dense to most subtle. These subtler forms of matter border on their own realm of “Non-Being” or that which crosses over from the purely material to the psychic. In our bodies this would be the prostate and sexual glands, perineum, and base of the spine.

The meeting place for these two polar aspects of our being and creation, is in the Heart Center, or Tiphareth. Here, all of creation is harmonized and brought into a state of dynamic tension and vitality around an intelligent center. This intelligence directs the other aspect of creation so that they work in harmony with one another for the good of all. This is our heart pumping blood to all of our organs, our pituitary gland, or “Master Gland” giving directions to all of our endocrine system, our Solar Plexus, regulating nerve energy in general; and the nucleus of each atom, cell, or the Sun in our solar system.

In its role of chief mediator of forces, Tiphareth is constantly sending vital energy to all areas of creation, and transmitting energy from the Crown, or highest abstract realms, to Malkooth, or the densest levels of matter. It in many ways, is the regulator of this energy to such a degree, that it can be said that matter itself is actually made by

Tiphareth. In physical terms this means that all matter is nothing but condensed light energy. In personal terms, it means that our bodies and environment are the creation of our deepest held thoughts.

To help develop a more conscious and functional relationship between these three centers of energy-matter-consciousness exchange, the following exercise is suggested:

Imagine a brilliant sphere of Light with a binding, almost point black center, just above or touching the top of your head. Inhale, drawing down a shaft of this sphere into your Heart. Exhale, sending the shaft of light through your body and legs out the soles of your feet, into the molten center of the Earth. Inhale again, visualizing the fiery energy of this Center of the Earth moving up in a golden reddish stream to your Heart. Hold it, energizing the heart in brilliant light. Exhale, seeing the light expand in heat, light, life energy, and power.

It is important at this point, that the energy not only be coordinated with the inhalation, but be 'breathed up' from the earth and not forced. This can be done by imagining a strong, flexible, hollow tube or canal running from the center of the earth, or feet, to the heart center. The energy can also be imagined running up the feet, as a pulse, entering the spinal column, and focusing energizing the heart area.

Imagine after a period of time, that it is in the heart of the universe, and the adept, that matter and energy meet and are created.

Just as our 'heart felt' feelings direct the limitless energy of Kether into manifestation, so do they direct manifestation back to Kether, or elsewhere, if we desire.

It is very important that the heart not be overheated, and that the energy once accumulated be circulated or discharged in some fashion. This can be into a talisman, a healing treatment, or into a glass of cold water which is then consumed. It can also be discharged out the solar plexus as a general circulation to the rest of the aura.

In addition, the vowel sounds associated with the Rose+Cross ritual, or A.I.O. may be intoned after competency in the basic techniques have been acquired. First, practice intoning the sounds as a single breath, resonating from the center of your heart. After a while, begin splitting the sounds so that A resonates with the head; I with the heart; and O with the Solar plexus. After a period of time, move the O sound down to the perineum where it will have a stranger affect on the 'Malkooth' sphere(s). [8]

Substantial resonating of the sounds in the perineum will open up 12 different channels that link the spine to the legs, knees, and feet, uniting these various 'functional' Malkooths. It also effects the prostate gland in men.

Yesod- Link Between the Selves

Yesod sits astride the gateway to the invisible, and is the repository for all that ascends and descends into manifestation. It represents several key elements of our being, including our nervous system and brain; psychic centers; unconscious yearnings and desires; and locus of memory. Through its sometimes dark and troubling, but always powerful waters, we can come into direct contact with our Holy Guardian Angel in Tiphareth. By imagining Yesod as a gateway that reflects up as well as down, we can learn to direct our psychic energies in either direction. This way, Yesod is more than just a doorway which we knock at and hope something is thrown out to us, but instead is a portal we can move through and exist consciously. While much of this early expansion will take place in dream states, such as lucid dreaming, and spontaneous astral projection, eventually a greater degree of control will emerge, in which consciousness is projected willfully and returns with full memory of its experiences.

This state can be quicken though, by reinforcing Yesod's link to Malkuth (for memory) and Tiphareth (willed consciousness). The following exercises are designed with these two goals in mind.

After performing the Middle Pillar, focus your attention on Yesod. Imagine it as a large sphere extending to the edges of your expanded aura, violet in color. Shrink it back to normal size and then imagine all of your physical energy, in Malkuth, and through out your body, is moving up toward Yesod. This is your ability to move, manifest, and create in the material world. Imagine the spheres merge and become harmonious. Now, pull it up even further to Tiphareth, and bath the combined material and psychic-sexual energy of Yesod in the golden light of Tiphareth, and feel the three merge into one. After several minutes project them back to their original positions.

Imagine the light of Yesod as being simultaneously dual in nature, reflecting up toward Tiphareth and down toward Malkuth.

Move to Tiphareth and do the same, imagine its light reflecting down toward Yesod, and up toward Kether, the source of all energy.

Imagine the Elements as pure and perfect ideas, emanating from Tiphareth through a clear field of Yesod, and condensing into matter. Imagine your thoughts as pure and perfect ideas, being projected from your heart, with the combined sexual-creative energy of Yesod, into manifestation in Malkuth.

Imagine the pure light and energy of Kether above your head, becoming accessible in Tiphareth, your heart, and manifesting as pure creations in Malkuth, beneath your feet. Feel the energy reverse this process, going from hard, cold, dense matter, to abstract energy forms, to pure, undifferentiated energy. In addition, the Clavis Rea Formula can be an effective illustrator of this point.

Circulation of the Light, after the establishment of the spheres should be vivid, clear, and deep in the body as well as extended out from it. This can be done in phases, with

the first phases working gently on the outside, forming broad bands of light, and increasing in density and power as they begin to reach deep below the surface of the tissue, to the bones themselves. This helps to anchor the power in the body, while expanding and clearing the aura. At all times, the energy should be palpable.

The Fountain of Light should move through the spinal column slowly at first, and with greater intensity and speed as experience progresses. The burst should be lively and bright, with a clear fluid like flame coursing around the edges of the expanded aura, at a radius of three to four feet on all sides. Lose your self in the flow of energy, as it passes through your body, out your head, into your feet, up your legs, purifying and energizing as it goes.

At the conclusion of the exercise, you may withdraw the energy into the sub-epidermal layer of your body, feeling it strengthen and energize the tissue, sinking into the bones and purifying the marrow, an essential element in long life and strong bones. This should also be done along the spinal cord, imagining that the soft tissue between the vertebrae are packed with energy and the nerve connections are strong and vital.

The Rituals of the Pentagram and Hexagram

The rituals of the Pentagram are used for directing the principle Elements of the material world (Assiah), matter-energy matrix closest to our consciousness, and the outer-materially directed personality of this incarnation. It is through directing and purifying to some degree these Elements, that we can begin to turn our attention inward and have the Vision of our Higher Self, or Holy Guardian Angel, that exists in Kether, communicated with in Tiphareth, and reflected to us in the subconscious of Yesod.

The ego, or self-created image of self in relation to the material world is completely dominated by these rituals, and through them, we can adjust our sense of self, so that we may direct our energies toward Self. When this is done, we not only can converse with our Holy Guardian Angel, but realize that we and it are one and the same.

The pentagram rituals can also be used in this same respect for creating material conditions that are to our advantage, as well as spiritual advancement. They can be used to create an inner material environment for the sustaining of planetary forces as well. In this aspect, the several rituals are often combined.

The planetary rituals of the Hexagram represent the manipulation of inner and outer planetary forces through our own psychic centers. They can result in direct physical manifestations of body or environment, or in interior experiences of an initiatic nature. Such initiations signify an expansion of consciousness, and increased activation of the psychic centers involved, and possible generalization of the effects to other centers. For example: a solar ritual will bring increased activity to the psychic 'heart' center, but also

to the pineal gland in the brain as it is solar in nature. A lunar ritual will bring increased memory and mental clarity, but also will stimulate the nervous system, and psychic centers generally, as well as cyclic sexual impulses. A Venus ritual will stimulate the kidneys, sexual impulses, and increase ones sense of beauty, harmony, and artistic expression. It will also add power to all of the psychic centers as a result of Venus' 'prism effect' on psychic energy if directed properly, and increase the flow of love to the heart.

Thus, each planet has its specific and general effects, as well as manifestations on the mental, emotional, and material planes. As we increase in awareness, and contact more consciously the various planetary spheres within us, they will appear to take on an almost objective existence. In these semi-objective states, we can contact others of a similar vibration, or communicate with the various 'beings' of the invisible world. These worlds also have degrees of density, hence the use of Elemental attributes in the vertical mode of expression. The densest world is Malkooth/Assiah, with each of the planets having a 'home' in the Quarters, and Yetzirah is more subtle and given the attribute of Water, with its own special relationship to the Planets. Next, there is Briah, with its Airy, expansive nature, and peculiar relationship to the planets, and finally, Atziluths fiery nature, from with the previous worlds are but denser and more stable expressions. Just as our consciousness shifts in its relationship to things when it moves to the astral from the material, it shifts again when it moves from the lunar astral to the solar astral, or mental worlds; and again when the move is from the Mental to the Spiritual.

These shifts can best be explained as going from object relationships (material), to subject relationships (I-Thou), to direct relationships, and finally identity relationships. On earth we view things as objects separate from us. In the lunar astral we experience them as objects, but with a relationship to them. In the Solar astral, we experience a thing directly, that is we know it. In the Spiritual realm, we are it.

This helps to explain some of the statements made about kundalini experiences in yoga, as well as the mystical experiences of other esotericists. In kundalini, or Secret Fire experiences, the aspirant often talks of being 'one with creation', or having the ability to look inside the nature of things. This would indicate that the energetic impulses being released are expanding awareness to the level of Briah. When the final level is reached, Atziluth, we become like the Biblical Enoch "who walked with God and was no more".

This framework also helps explain why many magicians succeed or fail at magic. The identity of 'another' doing the work for us, is a very materialistic approach to magic. Later on, after experiencing the reality and illusions of the astral worlds, the direct, or personal relationship is built, in which the magician sees the powers being directed as aspects of his or her self, and not exterior to their being. This form of expression is more akin to the level of the adept, but also the mystic, and practitioner of yoga who visualized the chakras as inside their body and not exterior worlds, as in Western Pathworking. At some point however, all of these various viewpoints merge, and

systems become blended in the experiences and evolving psyche of the disciple. The difference is more as a point of origin, not as a final destination.

Note of Caution!! It is very important that all of the following exercises are preceded by a period of prayer and devotion to the Cosmic and that their fruits be offered as gifts to the Creator. They must also be started by invoking the energy from above in some fashion, be it the Qabalistic Cross, the Middle Pillar, the Clavis Rei, or simply as a beam of light coming from above, entering at the Crown, and terminating at the base of the spine or feet depending on your posture. This is critical of any negative side effects are to be avoided or minimized, as only energy radiating from Kether can be contacted with out creating an imbalance in our system. Here, we seek to use this energy to repair imbalances, not forget it, and inadvertently create new ones. Also, at the end of each meditation, return the energy to the Cosmic either imaginatively, or by offering the fruits of your spiritual labor to God.

Triangle of Fire

The Triangle of Fire represents a specific aspect of Tiphareth and should be considered in relationship to the Middle Pillar, although it can be performed independent of it, or as we will see, as an adjunct exercise to intensify the effects of both exercises.

After establishing your working space, focus your attention on your heart. Imagine the great intertwined Star or Shield of David, in gold, associated with this sphere. Feel the upper triangle radiating a pulsing heat, and the lower one, a running coolness. Imagine them turn into a combined fiery triangle of Fire, and glistening triangle of Water. In the center is a brilliant dot, Yod, or Shin, as you decide.

The lower triangle of Water is our relationship of consciousness to the psychic and material worlds. The Upper triangle of Fire, is our relationship to the spheres of adepthood, spiritual illumination, and interior revelation.

Imagine yourself as the center point, between these two living triangles. Turn your attention to the Fire Triangle. Let the Water Triangle fade from consciousness. Feel yourself in the center of a small pyramid of Fire. If you were to stand up, you could touch the apex. Seated or kneeling, you sense the great fire all around you. Surrounding the base of the pyramid is a giant serpent with its tail in its mouth. Close your eyes and feel with each breath, and heart beat, the fire pulse in unison and grow more intense. The fire radiates both outward from the pyramid, as well as inward to its center, where you are. Loose yourself in the pulsing, living, flame. Intone the Divine Name IAO, resonating it outward from the center of your heart to the edges of the universe. Feel the fire grow bright with each vibration and the serpent stir.

At some point you may feel, or imagine the serpent rising, and reaching a point of extension. Go with it, and view through its eyes. Return when you are done, by

imagining the serpent coil back, placing its tail back in its mouth, the fire regulating, and the triangle merging with the triangle of water, both turning gold, and exiting to consciousness.

Saturn and the Secret Fire

This is special series of exercises relating to Saturn and its relationship to other planets, and the as manifestor of Creation. This exercise is directly related to the previous one, or The Triangle of Fire. When placed on the Tree of Life, the Hexagram connects the spheres of Yetzirah and Briah, giving a gateway to Atzilooth, with Saturn where Daath is placed.

The Triangle of Fire is composed of Saturn at the apex, and Mercury and Venus at the base corners, with the Sun in the center. By meditating on the qualities of these planets, and their relationship to each other via this diagram, we can see that Saturn is the secret sphere, that offers us access to the energy-matter-consciousness continuum. Imagine yourself in the center of the Triangle of Fire again, pacing the Astrological signs, or godforms of Saturn, above, or above and before your, Mercury at your right, and Venus at your left. See them as living and vital, with a thin strand of fire, light, and love, connecting them.

Remember, Saturn is often given as the sign for matter, and Venus inverted as the sign for Antimony, or the Earth. Continue this meditation for several weeks, or once a week, for several months. Fifteen to twenty minutes is all that is needed.

YHVH

The following method of meditation is based upon the fundamental associations known to every student of kabbalah. It can be performed by experienced or novice students alike, although novices should spend more time on the fundamentals to insure success later on, without having to go back and repeat the basics.

This series of exercises relates to the stages and Elements of Creation and the nature of the Primordial or archetypal expressions of consciousness. Those who have experience working with Hebrew and/or the Elements as outlined in basic magical practices will be able to move more quickly through this exercise. Those who have little or no experience in magic will find it a suitable and powerful introduction to these concepts on a very personal level.

The Hebrew doctrine of Creation sets forth the idea that the Primordial Man, or Adam was composed of the four lettered name of God stacked in vertical form to appear as sort of stick figure being. In addition, all of creation could be found to have its origin in this sacred name, and its pronunciation was closely guarded, so much so, that it is now lost. The discovery of its proper intonation is said to bring power over everything, so much so, that there are schools of kabbalah that only work with the various

manipulations of this Name as their form of meditation.

For us, the Tetragrammaton will be used as a visual and mnemonic guide for our meditations and exercises designed to release the Secret Fire in Creation.

The standard Elemental applications will be applied: Yod (Head, endocrine system) is associated with Fire; Heh (shoulders/chest, and cardiopulmonary system) with Air; Vau (Spine/Nervous system, including sense organs) with Water; and the Final Heh with the dot (the hips, legs and feet, and skeletal system) with Earth.

The dot in the final Heh symbolizes the secret, hidden point of light, life, and love in all of creation, and hidden in matter. It is this secret force that when liberated brings us to the heights of divine bliss and consciousness in the original Fire of Yod.

As with all exercises, begin by drawing energy, in some fashion, down from Kether to the Earth. This can be through the Kabbalistic Cross, the Middle Pillar, or the Psychic Pump as previously described. Once a calm center is established, and a sacred space to contain the energy, either through the Pentagram Ritual, or imagining a vast and empty dome sphere around you (about six to nine feet in diameter), you may proceed.

Imagine the Primordial Man in front of you, vast and towering. Merge with the image, growing in size as you do. See the flaming Yod as your head, and imagine that it, or a ray from it, projects itself downward through the Airy world. Forming the first Heh, and continues into the Watery world, gaining density and weight, forming the Vau, and finally, into the world of solid matter, forming it, along with the Final Heh. There, the flame grows small, flickering brightly, but only as a small spark, compared to its vast and brilliant place of origin, and to the dark, cold, solid world of matter in which it now appears trapped.

Identify with the solid earth. Feel your feet rooted to it. Imagine that they, your legs, knees, and hips, are all heavy, solid, and firm, immovable and dense. Feel and imagine the great strength and stability that this offers you and appreciate it, as it is the foundation of your being. Continue with this imagery, and sense a point of dense, brilliant, heat and light in the center of this dark, solid matter. See it grow brighter and stronger, as though it were the center of the Earth itself. Continue with this heat and light, and let a strand of it move up from the center of the earth, through the layers of solid matter and rock to your feet, forming a sphere of great heat and light.

After several days, pull the energy up to your knees. After several more days, pull it up to your hips. After about a month of practice, pull it up and focus it at the base of your spine.

Extend the solid earth imagery to include your skeletal structure as well. Breathe the fire up from the center of the earth, feel it focus around your spine, and move up to the top of your head. Imagine that your head is an empty sphere, waiting to receive the energy from below. Feel the energy course throughout your body, focusing on the

bones. Breathe it into them, cleansing them of any weakness or disease. See the marrow inside grow, and fill them with its bright red power. Extend it across the skull, jaw, and teeth. As before, when you are done with the meditation, absorb as much energy as you can, and send the rest to the center of the earth, closing off the contact.

After a month or two of this exercise, move on to the Vau. See the energy move through your feet, to the spine, and move up and through its narrow center column to the brain. Imagine that as it enters the spinal column, with each breath, the fluid contained therein, course up and across your brain, nurturing the tissue, and descending back down. Imagine your senses becoming stronger and more acute. Visualize the vast fiery energy coming from the center of the earth as increasing your psychic sensitivity and psychic centers. This can be imagined simply as the nervous system becoming bright and healthy.

Then, move on to the next, or First Heh. Here sense the energy as having moved up your feet, into the spine, and when it reaches the upper body and back of the head, it also fills the lungs with greater power and expansion. Feel yourself lifted up and expanded, as though your vision was made clearer, and sense of purpose, and destiny more definite. Imagine the lungs being charged with bright, warm healing energy, vitalizing the breath and blood.

After a few days, imagine the vital power moving from the middle of the shoulders, down the arms, and to the hands.

During this period experiment with projecting, circulating, and receiving energy through your hands. In general, the right hand should project positive, expansive, electrical energy; and the left should project magnetic, passive, and receptive energy. By holding the hands together, in the classic prayer position, in front of the chest with the back of your thumbs just touching the sternum, the heart center can be energized. In addition, the energy circulated creates a psychic 'belt' or 'dome' around the upper portions of the head and shoulders. Practice pulling energy down from the sun, moon, planets, and Cosmic through the left hand and into the earth or a talisman with the right.

Use the classic Sign of the Philosophus, or hands raised above the head with thumb and forefingers touching to form a triangle, to pull energy down into both palms and out through your feet. Try storing it in your solar plexus (you may want to use the Sign of Practicus for this) and projecting it as previously described.[9]

Then, move to the Yod. Here after the energy has moved up to the brain, see the head grow bright and luminous. Feel it absorb the fire from below and rejoicing its return. Sense the center of your head growing powerful, warm, and bright. Focus on this single point of brightness, and then send it back down to the earth, while reaching out to the universe with it. Feel yourself lost in a fiery world of primordial power, wisdom, and love. Feel as though you are of vast stature, towering immensely through out the solar system. Feel as though the planets themselves are your psychic centers, and the sun is your heart, the Earth your footstool and the original point of creation your crown. When

you are done, shrink yourself back, and shut down the meditation.

This energy once experienced has tremendous healing potential. By freeing our negative and destructive thoughts into the center of the earth for purification and renewal, we open ourselves to a more energy and expanded consciousness through the removal of psychological blocks. Through drawing up the fiery healing energy of the earth, and packing it slowly, smoothly, and methodically deep into our cells, form the bones and its marrow upward and outward, we can increase our psychic sensitivity to telluric currents, weather patterns, and magnetic conditions. In addition, we add strength, energy, and vitality to our physical bodies.[10]

The Flashing Sword and the Rising Serpent Yesod, Hod, and Netzach in the Secret Fire

This section examines the relationship between the sepheroth of the Tree of Life to the Secret Fire, and the impact of two spheres in particular that govern the nervous system, early psychic awakening, and sexual power.

The rising of psychic power from Malkooth, effects not only the feet and perineum, but also triggers a response in the adrenals atop the kidneys. This is often accompanied by a surge of energy, as these glands are the seat of our 'fight or flight' response. They are also secondary sexual organs, and as the energy drops down, to enter into the base of the spine (also a Malkooth center) before rising up the spinal cord and energizing the entire body, it stimulates those nerves and psychic clusters associated with Yesod and Netzach. It is from this stimulation that images, fantasies, sexual potency and aggressiveness, and psychic awareness, sometimes bordering on schizophrenia and psychosis, are experienced. Intense heat and a sense of purging may also be experienced as a result.

When the energy reaches the area of Hod, or Mercury, usually prior to Netzach, but not always, it is said to be following the Path of the Serpent. This Path is illustrated by a Serpent climbing the Tree of Life, reversing the direction of the descent of the Lightning Flash. Here, the Secret Fire awakens the mind to magical possibilities and structures, but without power. It may energize the brain and speedup patterns of thought, insight, and association, but often this may be vented through excessive talking and verbalization, or routing it through the throat center.

If the energy is not spent, but directed in its upward Path of Return, or ascent, then the very real problem of having to direct the will and consciousness in a singular fashion toward creating a pathway for the energy to flow is encountered. These pathways are the mental and astral constructs, or symbols, used in magical, religious, and esoteric rites.

The principle pathway, or map used to direct the Secret Fire is the caduceus of Mercury. Here, the twin serpents intertwine themselves around the central pillar, and

themselves form two side or supporting pillars, leading to a winged apex, or crown, shaped like a pine cone, or the pineal gland.

When it reaches this point, then Crown, it bestows illumination, Cosmic Consciousness, and can be directed further towards greater spiritual activity, or toward material or psychic manifestation. This energy, or light, is like the rays of the sun (Tiphareth) being split into the many rays of the spectrum (Netzach) by the use of optical filters (Hod).

In Hod we not only create, but also clean any existing mental filter, so that the energy rising back towards its source may be properly identified and experienced for what it is, prior to its being harmonized into a single ray of light by Netzach. Even after harmonization however, the energy may not have to be returned to the Tiphareth. If left to its own devices, it probably will, as that is its natural inclination. The sudden influx of power and energy may create a strengthening of the recently vivified astral worlds, of which Netzach is the symbolic apex.

The Death card which rules the Path between Netzach and Tiphareth signifies the task of the initiate at this stage of the journey, and of the sacrifice that lies ahead. Only by losing their individuality, or through 'death', can the separate forces under the direction of Netzach combine to lead the initiate toward adepthood. The reverse of this is also true in one sense, in that by leaving the collective behind, the individual is born, the true individual of Tiphareth. This suggests, that genuine initiation can only take place when we are no longer dependent upon the collective power of an egregore for our sense of protection, purpose, and illumination. The watery astral womb of Yetzirah must be left, for either the dry air of Malkuth's material life, or Tiphareth's spiritual renewal.

Along with the intertwined serpents of the caduceus, we find implied in the symbolism the chakras, or psychic centers, upon which the Secret Fire acts in its journey. These centers express modes of consciousness, loci of physical and psychic power, and are related in various ways to the nervous and endocrine systems as we have seen.

In Western esotericism, several methods of expressing these psychic centers exist. There is the use of the planetary names, or mundane chakras as they are called, for the sepheroth. Here, the planets follow the descent of mezzala, or Divine Energy, down the Tree of Life and are placed at corresponding locations on the human body. Kether, Hockman, and Binah are in the head; Chesed, Geburah, and Tiphareth are in the upper chest and shoulders; Netzach, Hod, and Yesod in the hips and sexual organs; with Malkuth located at the feet. This works well as a mnemonic device and for the exercise known as the Flashing Sword and Rising Serpent, but is not very useful when it comes to attributing planetary powers to specific organs, as in alchemy.

Another set of attributes is to simply take the Middle Pillar and apply either its Elemental correspondences as given by Regardie *The True Art of Healing*, or the more

well known planetary correspondences as he gives in his book *The Middle Pillar*. Along the same lines, it is not uncommon to apply the ascending set of Hindu tattwas, or Elemental signs in an ascending manner at each of the cross-bars and spheres on the central column of the Tree of Life.

While none of the above sets of designating centers of psychic force is perfect, each works in its own particular area, and as such, it might be better to simply accept the symbols given for each exercise without trying to create 'a grand synthesis' that will sound good, but be cumbersome or useless for practical purposes.

Looking at the ascent of energy from a more Western viewpoint, it is possible to view the psychic centers not as singular and specific organs, but in many instances as clusters of organs working in concert. Students of Eastern esoteric practices will recognize that the New Age system of seven chakras neatly arranged with an ascending chromatic scale is not easily found in yoga or tantra.

Instead, what is found, is just as much contradiction and confusion as in modern synthetic Western esoteric systems. Whether one uses a system of five, six, or seven psychic centers depends on which system is being practiced. The addition or subtraction of a particular center matters only in relations to the details of that particular practice and its aims. Thus, when viewing the psychic centers as objective realities, we enter into a realm fraught with danger. Instead, we need to look at the centers in terms of function and relationship to each other. If in an exercise we notice that a center's activities are not limited to the feet, chest, sexual organs, or head, then we have entered into a deeper understanding of that locus of energy. If we find that other organs are being stimulated as well, then we will find that we have begun moving from a strictly symbolic and mental relationship to the psychic centers to a personal and experiential one. This transition to personal experience is what development is all about, and not simply neat and comfortable packages of occult lore and information as is given in endless tables of correspondences.

In one recent Golden Dawn publication[11] a set of correspondences was given for four of the major psychic centers using kerubic attributions. The root center was attributed to the Calf of Revelations; the sexual center to the Angel; the Solar Plexus to the Lion; and the Eagle to the heart. No Correspondences were given for the remaining centers. Using this as a basis for discussion and experimentation, I would instead suggest the following listing as a more effective alternative:

- 1st Bull or Saturn[12] or Moon[13] with Fire in the Heart
- 2nd Eagle or Jupiter or Mercury Water in the liver
- 3rd Lion or Mars or Venus Earth in the lungs
- 4th Angel or Venus or Sun Air in the bladder
- 5th Spirit or Mercury or Mars
- 6th Luna or Moon or Jupiter
- 7th Sol or Sun or Saturn

This suggests that the order of the planets in the spheres is very relative to ones state of consciousness, and that the correspondences at the time of our descent into material consciousness may be different from the order during our re-ascent into Eternity.

If we consider what the alchemists say about Saturn, that it is the beginning and end of the Work, then this re-arrangement of the centers may be true.

In an article entitled, "From The Restored New Testament"[14], the basic idea of four centers of the genitals, navel, heart, and head is used along with titles taken from The Book of Revelations of St. John.

Genitals 1st and 2nd centers The False Seer
Navel 3rd center The Red Dragon
Heart 4th center The Beast
Head 5th, 6th, and 7th centers The Cross, The Lamb, The Spiritually Wise, and Illumination The Conqueror

In an accompanying chart, the order of the planets is given from Saturn at the base, to Luna at the Crown, in straight kabbalistic fashion, with a slightly different color scale than usual: Yellow and sliver-white (Saturn), pale blue (Jupiter), red (Mars), green (Sun), dark blue/indigo (Venus), orange-yellow (Mercury), violet, silvery opalescent (Moon). Each center is also associated with a zodiacal sign, a seal on the great scroll, and one of the Four Horsemen of the Apocalypse. The remaining five signs of the zodiac are attributed to the Elements and Spirit.

The problem presented by the Book of Revelations, is that if it represents a pattern of progressive interior initiation linked to the ultimate experience of the Secret Fire, it is written in a highly symbolic format. Many of the keys to these symbols may be very local and period specific in origin, requiring extensive research into 1st century era Gnostic, Christian, Merkavah, and Greco-Roman initiatic practices.

This is not to imply that this is an impossible nut to crack, only that it is one wherein we must weigh the reward against the effort. To assist those who answer this in the affirmative, the above keys have been given. For this manuscript however, it raises more questions than horns on "The Beasts" head, to which the answers are not immediately forthcoming. The answers may be in some of the older and less accessible schools of Christian kabbalah found in Eastern Orthodoxy, more so than in those Christian kabbalists of Rome, as they are more focuses on the Gospel of John, and have not completely rooted out their mystical wing, or use of symbols for Illumination.

Exercise

After preparing your oratory, or place of working, imagine that your spine is the central pillar of the Caduceus. Establish it well, with a round bottom, wings at level of the throat, solar disk, and a pine cone or brilliant knob at the top. Visualize it in white or

reddish-gold, with the left serpent in blue or black; and the right serpent in red. Their tails should meet or cross-over at the base of your spine and continue to overlap five more times with their heads facing toward each other, tongues extended, at the level of the throat accompanied by an extended pair of wings. The image should be mounted by a solar disk at the level of the head, surmounted by a pine cone.

After a period of several weeks with the above imagery, additional symbols can be added. In the center of each circle formed should be imagined in progressive order, the kerubic animals listed above. At the level of the throat should be akasha, or Spirit; and the Lunar qualities should dominate the back of the head, with Solar dominating the front. Both universal aspects are imagined as unified at the top, and entering and existing through the brilliant sphere or pine cone (pineal gland).

If possible, the left serpent should be imagined to have lunar, watery, passive, magnetic qualities. The right serpent, solar, electric, fiery, expansive qualities. The central column mediates, balances, and contains both simultaneously.

After the above images are successfully imagined and maintained, the symbols can be progressively meditated upon. It is important to go in strict order from top to bottom or bottom to top. If a psychic blockage is encountered don't force it. Simply smooth it away gently as you progressively move through the set of symbols. Don't spend more than seven or ten days on any one symbol. Remember, that it is best to start new esoteric periods on a Saturday when the psychic power is at its height for the week. This means that it will take a minimum of seven weeks to move through the seven principle symbols on the central column, and an additional three weeks for the basic diagram and two serpents.

This is a strong exercise, so don't force it. If anything unpleasant is experienced, shorten the periods of meditation. Initially, no more than 15 minutes should be spent on this exercise.

The Serpent of Fire and the Spear [15]

Of all the exercises in this work, the following are the easiest to perform regardless of the level of experience of the operator. Their basic concepts will already be familiar to many students, and are useful as guides in a fundamental understanding of the Secret Fire that exists in the West.

Visualize a vast point of brilliant light above your head, so intense that it appears black. Move it down to the top of your head, feel it sinking into your body and psyche, permeating your consciousness. Feel it move out, extending to form a sphere of golden light and fire around you to a diameter of four to six feet on all sides. Let this sphere of light grow in intensity and power, and know that it is a strong container for the Cosmic forces you are about to invoke.

Imagine a shaft of fire, like a spear, blaze down from the point of light above you, penetrate your skull, and move through your body and into the center of the earth. Feel the earth reverberate with its impact, and imagine a stream of living fire, like a golden-red serpent, move in the reverse direction of the shaft, up your spine, and into the hallow of your skull. It is important that you imagine your skull as a hollow and vast receptacle of this creative and transforming energy. After several repetitions of this cycle, focus your attention on your heart, and imagine there, a chalice, stone, or other receptive symbol for your highest Self. Wait for a response, and then let everything merge into a vast sea of living golden light, fire, and love. At the conclusion of the exercise, draw the energy into yourself, and offer it as a gift to the Cosmic.

Basic exercises for its regulation

Solar Plexus as chief regulator of energy in the body

If after an exercise there is too much energy in your heart or head area, move it down to the solar plexus and imagine it being circulated out and around your body through that center. This will work after a few minutes, and is especially good for circulating energy that arises from sexual stimulation after these exercises.

Grounding out

It is important to establish firm points of Kether and Malkooth in these exercises. If Malkooth is insufficiently established, the risk of flightiness and disconnectedness from everyday life is possible. More importantly, if a strong sense of connectedness is not established at Malkooth, much of the energy will have no where to go, and will be wasted. If it appears that too much energy has been generated and is causing problems that simply circulating it out the Solar Plexus will not solve, then consider the following:

1. Imagine the energy streaming out of your hands and feet into the earth.
2. Place your hands in a bowl of cold water and imagine the energy pouring into it.
3. Walk on the grass or earth with your feet in direct contact.
4. Drink a cold glass of water.

These suggestions are for the discharge of energy accumulations that may be unpleasant. Consider them a sort of psychic first aid. The nature of these exercises generally, is to increase the amount of energy we can handle, and to direct it wisely and slowly for the purification of our psyche and body. Discharging it repeatedly will slow

that process, however, maintaining a state of irritation, frustration, and perterbability as a result of esoteric practices is also a drawback.

Circulating the Light

Simply put, always circulate the energy when you are done with an exercise. The suggestions of the Middle Pillar, or out the Solar Plexus and around the edges of the extended aura work well.

####

Additional Notes for Consideration

Crowley states that the 24th Path is attributed to the Goddess Kundalini in 777. Knight has the caduceus with the sign of Scorpio at the bottom. Scorpio is the sign of the 24th Path.

Square breathing is to be done with the exercises whenever possible. On the inhale, pull the energy down from the crown; hold in the feet, earth, and/or base of spine; exhale to head; hold on the exhale. Repeat. This adds a great deal of energy to the exercises and limits the amount of time they can be done in any one sitting.

Each sphere has its own Tiphareth, i.e. Great Star, uniting the smaller “spheres within a sphere” on the Tree of that particular level. Thus, when we direct our attention to the harmonizing influence of Tiphareth we effect all of the planets it touches. When we direct our attention to the Triangle of Fire of Tiphareth, we effect the Fire aspect of all of the Spheres connected to Tiphareth. However, Saturn, Mercury, and Venus, may have a greater response. This of course means, karma (Saturn), creative energy (Venus), and intellect/energy conduits (Mercury).

As such, it then is easier to regulate planetary energy with the hexagram than the septagram. The hexagram regulates energy via Tiphareth, the septegram via Netzach.

In alchemy, Fire and Air are the matrix of Energy; Water and Earth are the matrix of Matter. Earth ‘energy’ is essential for sustaining health; Water for sustaining initiation; and Fire for initiation itself; Air makes Fire accessible.

Salt is the lower yetzirah and assiah; Mercury is Higher Yetzirah and Lower Bria; Sulphur is Higher Bria and Lower Atziluth.

Salt is prone to lunar impulses. Mercury is prone to solar impulses. Sulphur is prone to zodiacal and Cosmic impulses.

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[1] See: Magical States of Consciousness by Dennings and Philips; Inner Landscapes by Dolores Ashcroft-Nowicki; or The Philosophers of Nature, Qabalah Lessons 35 through 44.

[2] *Mysteria Magica*, vol. 3 of *The Magical Philosophy* by Melita Denning and Osborne Phillips. Llewellyn Pub., St. Paul, MN. P. 57-59, and 69-73; or, *The Philosophers of Nature*, Qabalah Lesson 62.

[3] See: *Problems on the Path of Return: Pathology in Kabbalistic and Alchemical Practices* by Mark Stavish, M.A. *The Stone -The Journal of The Philosophers of Nature*. Issue 19, March-April 1997. Included as an appendix to this article.

[4] See: *A Kabbalistic Approach to Lucid Dreaming and Astral Projection* by Mark Stavish, M.A. *The Stone - The Journal of the Philosophers of Nature*. Issue 20, May-June 1997. Included as an appendix to this article.

[5] *Kabbalah* by Gershom Scholem. New York. Meridian. 1974. P. 186.

[6] *The Jewish Alchemists* by Raphael Patai. Princeton, N.J., University Press.1994.

[7] Saint-Germain is also said to be the author of *La magie sainte revelee a Moyse* (*The Holy Magic of Moses Revealed*). No date is given.

[8] PON Qabala Lesson 63, suggests that the sounds be resonated in the heart, solar plexus, and perineum. Regardie make no attribution of the IAO sounds in *The Golden Dawn* (5th ed.), and omits them in *The One Year Manual*.

[9] For the Elemental Grade Signs of the Golden Dawn, see: Regardie, p.134-135.

[10] This will be explored further in an upcoming essay on “The Diamond Body in Western Esoteric Practices”.

[11] *The Kabbalah of the Golden Dawn* by Pat Zalewski. Llewellyn Publications, St. Paul, MN. 1993. P. 89-125.

[12] This list of planetary correspondences is taken from *The Philosophers of Nature*, Spagyric Course Year Two, Lessons 32 and 45. .

[13] Taken from a painting by Johann Georg Gichtel, a student of Boehme, of “man in his corrupt state” after the Fall from Grace, prior to any spiritual initiation.

[14] *Kundalini, Evolution, and Enlightenment*, ed. by John White. Anchor Press. Garden City, New York. 1979. Article by James Morgan Pryse, pgs. 418-440. See: *The Apocalypse Unsealed*.

[15] See: *Experience of the Inner Worlds* by Gareth Knight. Samuel Weiser,

Inc., York Beach, Maine. 1993. Pages 1-119. Or see, PON Qabala Lessons 12 through 16.

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Secret Fire: The Relationship Between Kundalini, Kabbalah, and Alchemy

by Mark Stavish, M.A.

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Foreword

The following exercises are designed to assist in freeing the most potent energy known to humanity and resident in creation. They are not designed for someone with little or no esoteric experience. In general, it would be advisable to have at least one to two years of practical, daily experience with the Middle Pillar and/or Pentagram Rituals; in addition, an equal amount of time with the Hexagram Rituals. Several working of the 32nd through 24th Paths on the Tree of Life would also be desirable[1], and regular practice of once a week or so of "Rising on the Planes"[2]. Common sense, a willingness to "Make haste slowly", and a balanced lifestyle may be the best protection

against any unpleasant side effects of these, or other, esoteric practices[3]. It is very important that you keep a diary of your practices and experiences with the exercises given.

The amount of time it will take to experience the Secret Fire is unknown, although preparation is the best guarantee of success. The amount of time given to each exercise should not exceed more than 15 or 20 minutes in the beginning, and then 30 or 45 minutes after the first half year or so. It is also strongly advised that anyone undertaking these exercises also maintain a regular, daily usage of spagyric tinctures for each of the planetary qualities of the day it is used. This additional, slow, and methodical cleansing of the subtle psychic channels will aid in relieving some of side-effects of esoteric work. The nightly application of “Dream Yoga” is also suggested, as this will attune the student to the qualities of the day while sleeping, aid in interior contacts, and may shed light on particular problems of the Work.[4]

While this may seem like a lot of work, it is not. Tinctures are fairly easy to make, all that is required is their regular use. This takes no more time than swallowing a vitamin. Dream yoga is done as we are falling asleep anyhow, no additional time required for this either. What it does take is regularity, commitment, and perseverance. Qualities that assure, albeit confer, adepthood. Best of luck in your practices. In the Bonds of Esotericism,

Ora et labora,

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Wilkes-Barre, Pennsylvania

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Introduction

In the Western esoteric practices there is an apparent knowledge gap regarding the role of esoteric practices and their effects on the subtle, and not so subtle, bodies of practitioners. In the East, all practices, whether designated as such or not, are designed to awaken the semi-dormant energy resident in all creation, and ‘living beings’ in particular. This energy is known as “Kundalini”, “The Serpent Fire”, and the “Dragon” depending on tradition. Extreme care has been taken, despite contradictions between systems, to chart the effects of exercises on this latent energy, and how it ‘flows’ through the physical, emotional, and psychic body, at what stages, and in relation to which exercises. Such a detailed analysis is lacking in modern Western esotericism.

For modern kabbalists, the most common introduction to ceremonial magic is through the Lesser Ritual of the Pentagram and the Middle Pillar Exercise. The purpose of this paper is twofold: to show how this, and related exercise can stimulate the Secret

Fire, and to suggest exercises for its regulation by esoteric students who are engaged in a Hermetic path, such as general studies or alchemy, who may have experienced its awakening and are in need of simple and direct exercises for its regulation.

Theoretical Background

The majority of modern esoteric students are familiar with the Middle Pillar exercise, as such, it will be the fundamental basis for much of this article. In addition, the Sepher Yetzirah, and a limited number of alchemical references will be made.

The basis of kabbalah is that through increasing levels of density, humanity came into its present state of physical incarnation and psychic evolution. Through rituals, exercises, and meditations, the energy latent in creation generally, and the body of the practitioner in particular, can be “awakened”, purified, and directed. This energy can then be used for spiritual development, psychic expansion, or physical health and improvement.

Creation - “In the Beginning ...”

Creation is seen to have taken place, in Western kabbalistic and alchemical terms, in the following process.

The Divine mind of God, the Absolute, or in Hebrew the Ain Soph Aur (Limitless Light), through a series of expansions and contractions establishes the boundaries of Creation. The first world is the most subtle, and closest to the original state of non-existence, and is Atzilooth. This is called the world of Fire, because of the lively, undefined, and almost uncontrollable nature of fire. Next is Briah, or the World of Archetypes and forms as our human mind can grasp them. It is symbolized as the World of Air, and is the result as a barrier world that is formed by the creation of the next World, Yetzirah, or Water. This is the highly psychic and emotionally charged world immediately behind the veil of material existence, or Assiah. Also known as the World of Earth, because of the solid, concrete nature of material life.

The purpose of this scheme, is to show that creation occurs in increasingly dense levels of energy-matter, from the most subtle, or Fire, to the most dense, or Earth. Within this context of increasing density, there also arises a series of ten planes or levels of consciousness which combines with energy-matter, known as Sephiroth, or spheres of being. They occur in a pattern of: unity, reflection, polarity, reflection, polarity, unity, reflection, polarity, unity, and finally materialization. This basic idea of unity-polarity-and re-harmonizing, is the basis of kabbalistic and alchemical practices, and is derived from the observation of Nature.

Each World is a reflection to a denser or more subtle degree than the one before or

after it. Each Sepheroth is a reflection, in part, of what proceeds or follows it. However, since each reflection is only partial, or slightly distorted, each Sphere takes on its own unique characteristics. Only the so-called “Middle Four Sphereoth” have the ability to harmonize or reflect in total all of the energies of creation, on some level.

This ‘zigzag’ of Creation is called the “Lightning Flash”. The return of energy from dense matter, back through the various stages, Sepheroth, and Worlds of Creation is known as the “Path of the Serpent” because of its reverse, or complimentary ‘zigzag’ nature back up this diagram called the Tree of Life.

For the alchemist, somewhere between the third and fourth level, or sphere of creation, energy takes on the characteristic that will allow for the formation of matter at some future state, or level ten. This energy is called Prima Materia, Chaos in the Bible, Spiritus Mundi (Spirit of the Earth), and others. Here, duality is made complete, and genuine polarity exists, as opposed to simple the potential, or idea, of polarity that had existed previously. Energy is divided into active and passive modes, with the active energy constituting the energies of life, and the passive one the energy of matter. In “The Golden Chain of Homer”, the active energy is called Niter and the passive energy is called Salt.

The energy of Life manifests in two forms, Fire and Air. While both are predominately active in nature, fire is the more active of the two, with Air being slightly passive because of the partial Water Element in its makeup. Potential Matter manifests its energy as Water and Earth. These Elements have nothing to do with the material bodies of the same name, and as such are capitalized and called “Elemental” to distinguish them from the earth we walk on, water we drink, air we breath, and fire we cook with. They are in fact, energetic states, each with their own unique characteristics, as well as each of the previously mentioned ten levels of consciousness within them. The Elements also have preferred ways of interacting with each other, to form the Three Principles of alchemy. There are in fact, forty different ways energy-matter-consciousness can manifest in our world.

The Three Essentials are the alchemical principles of Sulphur, Mercury, and Salt. Like the “Elements” these principle concepts are to be thought of a “Philosophical” and not literally as chemical elements or compounds. The Alchemical Sulphur, or Soul, of a things predominates in the animating principles of energy (Fire) and intelligence (Air); Alchemical Salt, or the physical body of a thing, predominates in unconscious forces, psychic, and instinctual intelligence (Water) and solid matter (Earth); Alchemical Mercury, or general life force, predominates in intelligence (Air) and instinctual forces, and psychic energy (Water), as such it is the link, or bridge, between the higher forces of Sulphur and the lower body of matter.

In the mineral realm the dominant energy is that of Earth, a little Water, and very little Air or Fire. In the vegetable realm, the dominant energy is Water and Air, but little Fire and Earth. In the animal realm, the dominant force element is Fire, then Air, but little Earth. These qualities need to be understood as they have been defined for the

following information to be of any use to the practicing, or aspiring, Hermeticist. For example, using the above definitions, we can say that the plant realm has an abundance of instinctual energy (Water) and intelligence, i.e. a specific function (Air), but little direct energy (Fire), as this is received passively from the sun; and little hard, physical, matter (Earth).

In the East as in the West, the idea of principle Elements and Philosophic Principles are expressed in more or less the same manner. This original undifferentiated energy from creation is often called in Indian philosophy, and modern occult, and New Age circles, as akasha, or Spirit. However, akasha, consists of two (2) aspects, one active as we have noted, Niter, and the other passive, Salt. The energies of Niter are also referred to as the force of Kundalini, or spiritual forces. In alchemy, this is the Secret Fire. To the Salt, belongs the force of Prana, or Vital Energy.

The function of the Vital energy is to maintain physical life forms and existence. It is completely instinctual and unconscious and is heavily influenced by cosmic cycles, astrological pulses, and other natural phenomena. The function of the Secret Fire is to increase in humanity, the only place where it is present, its sense of self, or "I". At the lowest level or functioning, this is the ego, at its highest, it is Divinity incarnate, as both are two sides of the same coin. One is 'self' in relation to the physical world and others; the other is 'self' in relationship to all of Creation and as a co-creator.

In the vast majority of humanity, this Secret Fire, or liberating energy of self-consciousness, lies dormant, asleep at the base of the spine, coiled like a serpent. Only a small amount manages to escape, reaching a sepherothic level, or so-called chakra, thus creating a loci of consciousness for each person. If it reaches the top of the skull, and beyond, a spiritual awakening can occur, allowing for a descent and re-ascent of the energy, during which the psychic centers can be awakened allowing for the manifestation of psychic powers and related phenomena.

The Secret Fire ascends as a result of a temporary weakening of the Vital Energy in the physical body. This is why so many spiritual awakenings take place under great physical stress, times of illness, or near-death-experiences. When the Secret Fire will ascend through the various psychic-physical currents causing it to be enveloped in a sphere of luminous light.

The experiencing of the Secret Fire, as a result of the suppression of the physical body's Vital Energy, can create condition which manifests in various forms:

- Some perceive the bright light as an angel, their Higher Self, or "Holy Guardian Angel", others as a spiritual teacher.

- Astral projection may result, along with perception of the immediate surroundings.

- Uncontrolled physical movements may also result, typical of so-called 'kundalini phenomena': shaking, rapid breathing, swinging of the torso, uncontrolled giddiness,

and sitting straight upright in the Pharonic position.

After a period of time, the energy will descend, and return to the base of the spine.

The effects of this awakening will take some time for the consciousness of the individual to adjust to, and not limited to the 'non-physical' realms. The physical body, although to a lesser degree, is also changed and improved in functioning, constituting a genuine "re-birth" on several levels. However, it is up to the mind, or sense of "I", of the individual, to cooperate with this influx of power if more permanent changes in consciousness are to be made.

As we can see, the concept of kundalini, or the Secret Fire, is linked to two polar concepts: that of the undifferentiated creative energy, and the second, as the seed of this energy locked on each cell of material creation, and focused in humanity at the base of the spine.

When this energy rises as a result of psychic experiences, and not because the physical weakness, can cause the Vital Energy of the body to be concentrated on various areas of the body, creating physical and psychic disturbances. If the energy becomes concentrated in the head, it can create the illusion of a spiritual awakening, as well as the well known "hot and cold" flashes, or currents, up and down the spine. The effects of the Secret Fire however, and not its re-distributive effects on the Vital Energy, can create the following phenomena:

Intense pains suggestive of an illness

Crawling sensations of ants or small bugs over the skin, as well as a 'jumping' sensation of the energy

A feeling of crystal clear calmness and tranquillity, rise from center to center to the top of the head

Ascending in the famous 'zigzag' or Rising Serpent pattern

The energy can skip a center or two

The energy can reach the top of the head in a flash of light

The character attributes of both positive and negative are exaggerated and sexual power is increased.

If the energy rises to the top of the head, then it becomes possible to work directly on the Vital Energy within the body, and use it, as a means of enhancing the psychic experience and spiritual awakening.

In short, the psychic centers must first be awakened by the Secret Fire and purified,

before the energy of the physical body, can be concentrated upon them.

Thus, our psychic exercises, and esoteric meditations are designed to prepare our minds, bodies, and consciousness for the liberation of the Secret Fire buried deep inside us. Through a progressive cleansing of the blood, nervous system, and endocrine glands, the 'chains' of the Vital Energy upon the Secret Fire are reduced and eliminated, allowing the ever present power and energy, a veritable pressure waiting to be released, to spring into action. Thus, the Serpent doesn't really sleep, it is we who are asleep to its presence and potential blessing.

The Secret Fire and the Sepheroth

"So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life." Genesis 3:24

The use of the "Tree of Life" has been both a blessing and a curse for modern esotericism. When understood, the "Tree" offers a complete and working model of Creation on both the microcosmic and macrocosmic scales. However, where many fail is on the personal level. The ability to apply the often very general information of the Tree to personal experiences of the initiate when they deal with physiological phenomena is profoundly lacking in modern esoteric circles. The reasons for this are several: First, many modern esotericists simply repeat what they have learned without experiencing whether or not it is true on a personal level; second, the language of kabbalah is multi-leveled, with the same word having several meanings, thus many who are using the words don't know what they actually mean, or on what level it may be interpreted; thirdly, the diagram of the Tree is simply too neat and compartmentalized. Many kabbalists are unable to adapt to the fact that interior reality is much more flexible than the Tree allows when applied to the two dimensional page or illustration.

These problems are farther complicated by the idea of "One Tree" but "Four Worlds" making much meaningful, practical information nearly impossible to come by regarding the crises of spiritual awakening and so-called Kundalini phenomena as it relates to kabbalistic practices. When compared to the clear and explicit information available from Taoist and Tantrik sources, it is no wonder that so many Americans and Europeans prefer those systems to those more culturally and historically related.

To help resolve these problems in the transmission of knowledge, only information that has a relationship to experience of the author or others he has discussed this topic with will be included here. Theory will be stated as theory, and experience as experience. The meaning of common kabbalistic words will be defined, and redefined, to keep the communication clear and direct. An extensive use of confusing and somewhat irrelevant god-forms, references to mythology, and cosmology unconnected to the personal experience will be avoided.

Arousing the Sleeping Serpent

“Just as Moses lifted up the flaming serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in him.” John 3:14-15

The Lesser Ritual of the Pentagram is often the first ritual learned by aspiring magicians. Its function is to teach the basic mechanics of solitary ritual, and to give a basic technique whereby destructive energies maybe repelled or dispersed from the sphere of influence of the operator. The symbols used in the ritual are fundamental to other rituals of a more complex nature, however, to disregard the Lesser Ritual as somehow less effective is a mistake. A ritual, no matter how simple or complex is only as effective as the skill of its operator. Repeated use of the LRP is can be more effective than incompetent or irregular use of more sophisticated rites.

In total, there are approximately six fundamental rituals used in Western occultism reflecting an influence of The Hermetic Order of the Golden Dawn: 1) the Lesser Ritual of the Pentagram 2) the Supreme Ritual of the Pentagram 3) the Lesser Ritual of the Hexagram 4) the Greater Ritual of the Hexagram and 5) the Rose+Cross Ritual. The use of The Flashing Sword appears to be irregular, however it will also be considered along with its companion exercise or, The Rising Serpent.

Within these, the use of the Middle Pillar is optional, it is however, the Middle Pillar Exercise which does the most to purify the bodily energies, or Vital Energy, and make pathways for the release of the Secret Fire.

The Middle Pillar

“I will make the victor a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Revelations 3:12

Several variations of the Middle Pillar Exercise exist, however their fundamentals remain the same. Whether or not one uses the Elements as suggested by Regardie in “True Art of Healing” or the Sepherothic/planetary correspondences as he later suggests (and is most commonly used) in his book “The Middle Pillar” is irrelevant. The methods used by the Arum Solis will also be considered as an alternative exercise.

The theoretical basis of the Middle Pillar is that through imagination, breath, and concentration, the psychic energy of creation, here principally Yetzirah, can be directed allowing for a purification of the Vital Energy that holds the Secret Fire in check. As our psychic centers are cleansed of emotional, moral, and materialistic residue, they better reflect the cosmic energy that works through them. Through its pre-described pattern of circulating the energy, the Middle Pillar assists in smoothing out the edges of our aura,

as well as increasing the flow of energy in general directions, so that the psychic pathways, both large and small, can be purified and strengthened through an increase of Vital Energy.

The pathways described for the Middle Pillar are circular in nature. They are for the most part large, clear, and bright, with a reflective quality too them. Regardie says that the psychic spheres should be imagined like large, clear, brilliant diamonds if no other color is known. Although, in the end, the entire sphere, or extended aura, of the practitioner should be imagined as a brilliant diamond radiating heat and light.

The beauty of the Middle Pillar is that it, like many esoteric practices, is really a layered exercise. Containing an almost infinite amount of flexibility and growth potential. As the practitioner develops in skill and manipulation of the imagery, the amount of new possibilities increases.

One of central movements of the Middle Pillar is the "Fountain of Light". Here, the practitioner imagines a brilliant force of energy forcing its way up through the soles of their feet and out the top of their head, spraying along the edges of their aura, making it strong and clear of any roughness, and gathering again at their feet. This cyclic imagery is repeated several times. This key part of the exercise, is the central part that prepares the central pathways for the eventual release of the Secret Fire. It is also similar to Eastern practices as seen in Chinese Chi Kung, Indian Tantra, and Tibetan Vajrayana yoga.

This being said, it is also clear that some differences exist between Eastern and Western methods of releasing the Secret Fire. The methods of direct work on the psychic centers, and an upward climbing of the spinal column is more traumatic than the more general work of the Middle Pillar. It is for this reason, that the techniques of yoga, save a few, that are aimed straight away at releasing the Secret Fire, require supervision of a guru. Being that they so restrict the activities of the practitioner, and require close supervision, they are also systems that are impractical for day to day life in American and European culture.

While similarities exist, and will be examined, the major differences appear to be the following:

- 1) Indian yoga is aimed principally at liberation from the physical realm in as quick a method as possible. Western esoteric practices are aimed at the perfection of matter and the psyche within the material world, and not an abandonment of it.

- 2) Chinese yoga, or Chi Kung, is more akin to Western practices, in that it is aimed at perfection of the material world, and even the spiritualizing of the body into a "Body of Light". It however, is more akin to Indian yoga, in that it starts at level of the etheric body (nadis or acupuncture points) and proceeds from there. This "from the bottom up, and inside out" approach is different from the Middle Pillars "top down, outside in" method. Because the etheric body is directly effected early on, the effects are more dramatic, as

well as potentially traumatic for the unprepared. In the Middle Pillar, the etheric body is often the last thing effected. This is because the symbolism used, as well as the need to develop skills in concentration, visualization, and meditation effect primarily the mental outlook of the practitioner for a long period of time. Only after considerable practice, of a year or more, on a daily basis, do the effects of the Middle Pillar begin to sink into the astral body, and eventually filter into the etheric and physical bodies of the practitioner. It is stated in one source, that it takes a minimum of three years for even the most advanced yoga practitioner to release the Kundalini through special exercises. A 'release' which we have stated, is not a release per say, but the removal of obstacles to its natural expression. This is a critical point, since it is often said that to experience kundalini will often take twenty years of practice of esoteric exercises, or even Hatha Yoga, the same amount of time it took Nicholas Flamel to confect The Philosopher's Stone. During a recent workshop, Jean Dubuis stated that it may be possible to complete the extremely dangerous Flamel Method in three years. It may be that for the alchemist, the interior creation of the Philosopher's Stone is nothing short of the kundalini experience, and the exterior creation of the Stone is the ability to direct this Cosmic creative energy at will.

3) Tibetan systems run somewhere between the Chinese and Indian, in that they are concerned with liberation, but also with the creation of an etherial body made from their bodily essences. This Diamond Body, or Rainbow Body, is pure light and can materialize at the will of the adept. Like the Chinese and Indian systems, the Tibetan use a rituals for the purification of the mind and emotions of the practitioners, as well as the visual images in both anthropomorphic deities and abstract geometric forms. The Rituals of the Pentagram and Hexagram fulfill this function when performing the Middle Pillar.

Thus, we can see, the major differences in Eastern and Western practices can be summarized in function and reference point of origin. The East seeks liberation through progressive untying of the knots of ignorance that bind humanity to incarnation. The West seeks to perfect the material world making material reality a reflection of spiritual reality. One accomplished, the adept can then proceed to dis-incarnate at will. The Western approach seeks to be more active in the world and to transform it, while the Eastern approach is to see the world as an illusion that is impermanent, and as such, is more passive. Such philosophies, like all beliefs and cultures, reflect the physical environment of their earliest origin. In tropical and sub-tropical zones the concern with time is less important that in the Northern hemisphere where a winter without food stores means death for the community. The cold, harsh realities of arctic zones produce a different theory and technique, and as such, different ideal (gods) than agricultural areas. Whether one is a hunter nomad or an established agrarian society is reflective of the physical landscape they live in, and as such effects values, needs, and spiritual philosophy and technique.

This is of critical concern whenever one is considering adopting the esoteric practices on another land or culture. Why did it arise, and under what circumstances? Are those same conditions applicable today, and in the life of the potential practitioner?

In view of current conditions, are the practices being considered progressive or regressive in nature? That is, are they forward moving, or simply an idealization of a mythical past 'golden age'?

Salt, Saturn, Sexual Ecstasy, and Spiritual Bliss

"The heart girt with a serpent is my Name!" Chaldean Oracles

Salt is a symbol of wisdom and learning. Saturn, is associated with Ouroboros, the Great Serpent biting its tail, symbolic of limitation. As such it is closely allied with the earth, but also all of material creation, and those things which border on non-being, or Eternity. In one 15th century manuscript, the serpent is made of two colors, red and green. Red is outside and green is inside. Green, the color of Nature and of Venus, is the beginning of the Work. Red, the color of the Stone, and Mars, is the end of the Work.

"Sapiens dominabitur astris." The wise shall exercise dominion over the stars. As we correct the astrological imbalances (i.e psychic centers or chakras) within ourselves, astrological conditions outside have less of a negative effect on us. We gain dominion over the 'stellar' forces and can "make the sun shine in our oratory when we will it so."

The seventeenth century pupil of Jakob Boehme, Gichtel placed the cosmic spiral, or "Wheel of Nature" within the human body. J.G. Gichtel's Theosophica Practica, 1898. Saturn is the crown, Jupiter the brow, Mars the throat, Sun with a serpent around it, the heart, Venus liver, Mercury the spleen, and Moon the sexual organs, or in straight theosophic descent down the Tree. It is the Heart with a serpent that attracts our attention. Here he also places the Element of Fire.

Egyptian initiates were also called scarabs because they pushed along the egg of their regeneration.

Mysteria Magica, vol 3 The Magical Philosophy: The brow included in the Middle Pillar (called: Clavis Rei [1st Formula] The Rousing of the Citadels) and the color scale varies with each center. An additional use of the rising twin serpents of the Caduceus are included at the end. The brow is attributed to Saturn, and is said to balance out the Yesod center, as well as add power to the remaining centers in the Middle Pillar as the Golden Dawn and Aurem Solis present it.

Alchemically, Salt is derived from the union of Elemental Earth and Elemental Water (or Assiah and Yetzirah), the Secret Fire is 'hidden' in the Salt (material body) and represents the unconscious, instinctual forces that seek release. It is sometimes called "Hellfire" in that if uncontrolled, or poorly released, it can wreak havoc on the body and psyche of the student, via its purifying effects. This is illustrated by the 31st Path, or Path of Fire, sometimes mistaken for "Purgatory" or "Hell" by the un-regenerated who pass through this Path after death. This Path is also under the direction of Mercury and

Shin, the symbols of spiritual guidance and evolution. For those interested in Notarikon, Shin shares the same numerical value, 300, as the Hebrew phrase, "The Spirit of the Living God."

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matthew 3:11

The letter Shin is often used in meditation as a symbol of Divine light, life, love, or presence. It is imagined above the head, just touching the crown, then inside the head proper (as it is associated with intelligence and the energy of the nervous system in the Sepher Yetzirah), descending into the heart, and finally, expanding from there to engulf the meditator in a sea of fire. Because it consists of three flaming Yods, or tongues, it is sometimes associated with the flaming tongues of Pentecost, and a variety of Trinitarian concepts.

Several possible interpretations are available to use regarding this statement: One suggests that John the Baptist was initiating repentance as well as entrance into the watery world of Yetzirah, but that Jesus, was offering a path of initiation into the fire of the Soul, or full adepthood. A second interpretation is that John was offering initiation up the 29th Path, or the Path of Water; while Jesus was offering the harder and more rigorous Path of Fire, or the 31st Path to his disciples. Neither of these is a definitive answer, only a modern kabbalistic attempt to understand Scripture in the context of initiatic practices. The mention of the Holy Spirit is more informative however, as this phrase was adopted by the Jews during the period of the Babylonian Captivity and represents the origin of Persian and Chaldean influences on Jewish mystical beliefs.

The term Holy Spirit (Ruach Elohim) is derived from the Zend Avesta, and the phrase, Spenta Mainyu, or "Holy (Creative) Spirit". The creative power is implied and not stated in the original, an appears to be lost in subsequent translations into modern languages via Jewish and Christian traditions. This Spenta Maiynu is a purifying and regenerating energy and intelligence with a cosmic host of six or seven intelligence's at its command.

"It [Spenta Mainyu] is the self-realizing quality or activity of Ahura Mazda (the Good Mind); it is the self-generating energy that leads to the creation and evolution of the universe. Spenta Mainyu is dynamic and creation is an ongoing process. For Zoroaster, holiness meant also abundance, growth, and health. Spenta Mainyu represents the principle of augmentation and development in the universe." (F. Mehr, p.29)

This power and their beings comprise the Mathrem, or Mathra, literally, 'the sacred word of power', which is the basis for the development of the practice of mantra in India and "Words of Power" in the Middle East and Egypt. Manthrem or Mathra is in its own right held to be the supreme mantra from which all others are derived, in the same fashion as YHVH is the origin of all Hebrew Divine Names. This is mentioned because in Persia and Babylon, the convergence of what would develop into semi-independent

Eastern and Western esoteric practices is complete. In one respect, it could be said to be the original home of yoga, kabbalah, alchemy, and magic as we know them. Period art and architecture shows winged creatures familiar to Jewish and Egyptian tradition, planetary diagrams, an early version of the Tree of Life, and several variations of the intertwined serpent motif.

The Cosmic Triangle of Fire

“The successful adept must be endowed with a knowledge of the material of the Great Work; also with faith, silence, purity of heart, and prayerfulness. After passing through the gate surmounted with the hieroglyph of philosophic mercury he traverses the seven angles of the citadel, representing the chief operations of the Great Work - calcination, dissolution, purification, introduction into the sealed Vase of Hermes, transference of the Vase to the Athanor [furnace], coagulation, putrefaction, ceration, multiplication and projection. And even upon reaching the Petra Philosophalis, he finds it is held in custody by a formidable dragon.”

Amphitheatrum sapientiae aeternae, Heinrich Khunrath

Saturn is related to Mercury in alchemical text, and is given the same ambiguous sexuality, or androgyny, and named it ‘Mercurius senex’.

In Tiphareth, the geometric symbol is the interlaced triangles of water and fire, or the Star of David. When expanded to connect the planetary sepheroth of the Tree (with Saturn being attributed to Daath), the Triangle of Water connects the spheres of Mars, Jupiter, and Luna. The Triangle of Fire connects Saturn, Venus, and Mercury.

Just as Orobouros is cosmic energy (the serpent) limiting itself (Saturn), Venus is the creative cosmic force multiplying itself in life (its vegetative nature) as a prism splits the light of the sun. Mercury, like Saturn in many respects, is androgynous, and controls the fire of creation, directing it in the creation of the Philosopher’s Stone. Mercury holds the Caduceus, or winged staff with two serpents intertwined around it. The Wings represent sublimation, the serpents the basic forces of creation. Their crossing over is the psychic centers, often given as seven in number, here representing the colors in the spectrum, plus white (Venus). Central to the diagram is Sol, which is the cosmic creative forces which unify, enliven, and harmonize creation, and which we can hope to contact. It is central, and directs and controls all of the other planets, psychic centers, or aspects of Cosmic energy.

By contacting the fire of the Sun, we can open the fire of the other psychic centers (via Venus), and more easily direct the restrictive and enlightening energy of Saturn, through the powers of the Mind, or Mercury.

To understand these multi-faceted aspects of the planets, particularly Venus and Mercury, it is important to have done the Pathworkings up to Tiphareth. While this is not

required to perform the techniques later in this monograph, it is a help for an understanding of the theoretical part.

However, we can begin to understand the relationship of the Spheres to each other by undertaking a series of meditations based on the following idea:

Venus is the regenerating, sensual, active life force in its vegetative and unconscious manner. It responds to heat, light, and emotion. On the Path of the Decent, Venus splits the singular rays of the Sun into the many facets of the color spectrum, and as such, can lead us to a better understanding of the relationship between multiplicity and unity, the psychic centers and planets, and their unique natures. On the Path of Ascent, Venus re-unites the divergent energies, both planetary and personal (psychic centers) and harmonizes it into a singular force, although still multi-colored, until it returns to the Sun as pure light.

“This Stone rises in growing, greening things.” Wherefore when the Green is reduced to its former nature, whereby things sprout and come forth in due time, it must be decocted and putrefied in the way of our secret art.” Splendor solis, Trismosin

The Stone is made through the greening of nature (Netzach) and it returning to its source (Tipahreth) by putrefaction (Death card of the path connecting them).

Mercury gives form and meaning to the diverse energies made by the splitting actions of Venus, and re-unites them as fundamental forces, symbolized by the Caduceus. Mercury is Psychopomp, or Guide of the Soul, and directs the energies that Venus represents. Since both Venus and Mercury sit at the base of the Pillars of kabbalah, they access the material, astral, and mental realms, and can influence all three to some degree. On the Descent, Mercury creates form and structure, for the body, the mind, or the soul, and on the ascent, Mercury helps free us from the limitations of form, without forgetting its lessons.

The serpent is primordial force or energy, fire and water being the principle two of creation, with air and earth following them. Because it shed it's skin, it is seen as a symbol of regeneration and renewal. It is also dangerous, deadly, can be found often in 'guardian' roles near springs or water as well as deserts. When controlled or mastered, is seen as mastering a powerful and deadly, yet regenerating force, basic to creation, or possibly from which creation came.

The Secret Fire is directly linked to the sexual, (i.e. principle and most basic creative forces) in humanity. Here, the relationship between 'bliss' 'ecstasy' and the erotic impulse can be clearly seen and experienced. The development of a host of 'sexual yogas' and 'sex magic(k)' practices bear this out to some degree. However, it is the sexual desire in humanity that acts as its basic drive and evolutionary force. It is also suggests that the ability and need for mystical experiences is biologically rooted. Only by ignoring the most basic of pleasures, sex, can we ignore the drive to ecstatic union on some level. The 'little death' or petite morte, is a forerunner of the 'big death' as we

let go and experience divine oblivion.

Sexual power, linked to our innate drive for mystical experiences, is also linked to human evolution, and some kind of predetermined point or state to which we are being directed.

This is a significant point, in that almost all of modern Western societies psychological illnesses are focused around sexual repression and obsession.

If the Secret Fire flows freely, or with greater strength than before, without the proper purification of the Vital Energy of the physical body, it is possible that it will result in what appears to be extreme physical, but more likely psychological illness in the form of schizophrenia and psychosis; instead of psychic gifts, genius, and either transpersonal states, or simply altered states of consciousness.

Wilhelm Reich, the father of Orgon Therapy states that the basis for all mental-emotional disturbances are anchored in the physical body, and that these anchors can be released through breathing techniques, somewhat similar to pranayamana. Since the body is the "Salt" of alchemy, and partially composed of accessible unconscious elements through its "Watery Element" all of our emotional and physical experiences become indelibly marked, associated, or stored in our physical body. If these blocks, or energy concentrations of emotional and physical trauma (composed of Vital Energy) are not removed before the Secret Fire begins to flow more intensely, the so-called negative side effects of 'Kundalini phenomena' will appear.

Abuse of drugs, alcohol, and sexual extremes only worsen the condition in that they inadvertently release the Secret Fire by weakening the physical body and its link to the astral, thereby damaging the etheric substructure, and create energy blocks in the end rather than diminish them, when the mind and body attempt to make repairs.

A nervous system damaged by substance abuse makes a tricky vehicle for the clear, clean, and powerful expression of the Secret Fire. It is through our nervous system (under the domain of Yesod-Luna) that we engage both the physical world, as well as our interior world. It links the body (Malkooth) with the Mind-Intellect (Hod) as well as instinctual, creative, and sensual urges (Netzach). If it is damaged, our ability to relate fully, creatively, and productively to these psycho-physical-spiritual parts of our self becomes endangered. If it is damaged, then our most direct and important link to our Holy Guardian Angel, and means of releasing the Secret Fire safely (via Tiphareth) is threatened in this incarnation.

"Listen, then while I make known the Grand Arcanum of this wonder-working Stone, which at the same time is not a stone, which exists in every man, and may be found in its own place at all times.... It is called a stone, not because it is like a stone, but only because by virtue of its fixed nature, it resists the action of fire as successfully as any stone....If we say that its nature is spiritual, it would be no more than the truth; if we describe it as corporeal, the expression would be equally correct; for it is subtle,

penetrative, glorified, spiritual gold. It is the noblest of all created things...it is a spirit or quintessence."

A Short Guide to the Celestial Ruby, Philethes.

Freeing the Dragon

How long it takes to un-block our psychic anatomy for a more complete and harmonious functioning of the Secret Fire is unclear. It is stated that even the most advanced yogis require a minimum of three years of special practice for this to occur. Since that kind of training takes place under specialized and supervised conditions, it can be assumed that modern Western life requires more time, as well as self-reflection and referral, since the average Western occultist, be they kabbalist, alchemist, or both, will spend the majority of their time working alone or at best in occasional small groups.

Certain schools of yoga as well as kabbalah and Sufi practices view the heart as the center of the individual universe, and the most important of all psychic centers. By opening the heart, we gain access to our Interior Master, or Holy Guardian Angel (messenger), characterized by a strong manifestation of intuition. This is the final resting place for the Serpents Tongue after its ascent over the skull, and as Boehme and Hermetic imagery have shown, the "Heart girl with a serpent" is the ideal to which mystics aspire.

As one yogi put it, we approach the "Big King" first, and allow him to direct the activities of the serpent - language not unfamiliar to Hermeticists.

Adam Kadmon: Secret Fire and YHVH

"For our God is a consuming fire." Hebrews 12:29

While alchemy, kabbalah, and astrology have been homogenized in modern esoteric practices to create an almost seamless synthesis, this is not true of earlier periods. Traditionally, alchemy and astrology played almost no role in Jewish kabbalah[5], and while it has been put forward that many Jews were alchemists, and some great alchemists possibly Jews[6], no manuscripts of Jewish alchemical practices seem to exist in any great number. Even the most famed Esch M'saref, or "The Refiner's Fire", is a compilation of material, focusing mainly on gematria, and not a 'chemical' work in itself.

Early kabbalists imagined creation taking place in several stages, from which was generated the anthropomorphic image of the 'primordial man', or Adam Kadmon. This 'first man' was imagined as being created out of the four-letters of the Divine Name stacked one on top of the other. Yod was the head, Heh, the arms and shoulders, Vau, the spine and sexual organs, and the final Heh, the hips and legs. A host of attributes

and qualities came to be associated with each letter, and as a whole, it formed its own school of kabbalistic meditation. By adding other letters, altering combinations, and substituting letters based on numerological equivalents, additional Divine Names, names of archangels, angels, and other spiritual beings were generated.

The oral tradition of Adam Kadmon is similar to that of the Egyptian god Osiris, in that Osiris was dismembered and reconstructed, while Adam “Fell” to pieces, and it is the work of the kabbalist to reconstruct the Original Adam. Each of us is said to be a piece of this original soul, and it is our purpose to find our place in Creation, via kabbalistic methods.

Saint-Germain and the Most Holy Three-Fold Wisdom

The idea of Secret Fire in initiatic psycho-alchemical texts such as *The Most Holy Trinsophia (Three Fold Wisdom)*[7] illustrate the point of hidden fire, associated with volcanic power, and under the influence of Venus. Works such as this bear a strong resemblance to alchemical-kabbalistic texts, and either use mystical symbolism of these esoteric schools, or such symbols are used to interpret the texts meaning.

In the text, Saint-Germain reportedly recounts the details of his initiation through the twelve degrees of Cosmic Consciousness. The use of earthly fire in the form of volcanic eruptions, lava, and seas of flame symbolize the presence of an underlying matrix of living energy that pervades material and non-material creation, uniting and constantly renewing it through what can be seen as violent activity.

La Tres Sainte Trinsophie is comprised of twelve sections, each with its own illustration. The most obvious alignment that can be seen, is between the twelve sections, the zodiac, and the stages of alchemy. It can also be suggested, for our considerations, the seven major and five minor psychic centers.

The story begins with Saint-Germain on the lava beds of Vesuvius, later he passes an altar on which is a cup, with a winged serpent intertwined around it twelve times. Saint-Germain then enters into a vast realm of fire, in the midst of which is a greenish-gold serpent with ruby eyes which he must dominate with a sword, the symbol of an enlightened will. With this act, anger, hate, and pride are cast out of his consciousness, and the senses are brought under direction.

In one of the scenes depicted, Saint-Germain is in front of a triangular altar with an elaborate candlestick. Its base is formed out of two intertwined serpents and terminates at a lotus, with the taper placed in the center. Two inscribed panels accompany the illustration. The first one reads: “To the strong is given the burden” and the second, “Kindle a fire upon the high place that the sacrifice may be borne upward to the Desired One.” The final illustration shows the heavens ablaze with light and a triangle surrounded by a square and circle. The initiate, here Saint-Germain, is accompanied by Isis Revealed, the goddess of life and Nature.

The pictures described illustrate that even at the end of the Illuminist era, classical alchemical and kabbalistic symbolism was in widespread use by esotericists. However, its direction was changed from classical, or laboratory alchemy, to 'philosophic' or 'spiritual' alchemy. Just as kabbalah had undergone a radical transformation at the hands of alchemists and Christian mystics, alchemy itself had also changed. While such manuscripts may be of dubious value for practical laboratory work, fortunately, they still are of value for interior spiritual initiation - an initiation that only the Secret Fire can bring.

Exercises

The Middle Pillar

The Middle Pillar is a well known exercise to almost every student of magic. The details of the exercise are clearly outlined in Israel Regardie's book of same name, and will not be gone into here. Instead, exposition of those points relevant to the Secret Fire will be outlined. These points are:

- The establishment of Malkooth.

- Circulation of the Light

- The Fountain of Light

- Malkooth as Kether

- Relationship of Tiphareth to Malkooth and Kether

Secondary considerations will be paid to:

- The Ritual of the Pentagram

- The Ritual of the Hexagram

Establishing Malkooth

Malkooth or 'Kingdom' is a complex sphere in that it represents several broad concepts simultaneously. It is at once, our feet when the Tree of Life is projected on the human frame (and the knees and base of spine when seated or kneeling); all solid matter, earth, and all material creation. It is our bones, and the marrow they contain is a

personal aspect of the Secret Fire. It is important that we have a strong sense of foundation when we talk about Earth and Malkooth, so that in meditation we can remain grounded and secure. The stronger our sense of connection to the earth and our bodies we have, the more energy we can generate and the easier it will be to direct it. It is analogous to trying to build a skyscraper on a poured slab concrete for a foundation verses a four-story subbasement. The better the foundation, the stronger the structure.

Since the Secret Fire is hidden in the Earth, it is good to spend some time, even several years, working through the details of the Pentagram rituals. Cleansing, harmonizing, projecting, and withdrawing the energy represented there into yourself and surrounding area. The North is an especially important area for concentration, in that it is Earth of Earth, and is our hidden gateway to the Secret Fire. Buried in the solid nature of matter, is a underlying vibrant energy that is continually pulsating, giving rise to form and life, and turning energy in matter and matter into energy. This underlying nature is illustrated in , the Sign of Taurus, the zodiacal sigil given to the North. In it we see the Moon crowning a circle with a dot in the center, or the Sun. This combined lunar-solar sign for earthly nature points to the theory that all matter is simply condensed sun light, or hidden fire.

By associating the heaviness of Earth and the underlying heat it contains (the molten, volcanic core) with our feet, knees, and base of spine (and eventually our whole skeletal system), we can begin to experience the literal network creation is formed from. This imagery is reinforced by the statement that Malkooth and Kether are one. By imaging that an unlimited stream of energy is pulsating into and out of creation from the Ain Soph Aur at Kether, and then imaging the same for material creation as you envision it, at Malkooth. All too often the spheres are imagined as being static beings or states, when nothing is farther from the truth. They are alive, dynamic, and constantly interacting with each other and the energy-matter matrix. This interaction is most clearly seen on the Middle Pillar and the central spheres.

Kether-Tiphareth-Malkooth Triad

In Western and some Eastern esoteric practices, all exercises begin with a drawing down of energy from the Crown, or Kether. This is done because Kether, is on the edge of “non-existence” draws energy into and out of being. This energy is then regulated, until it becomes manageable by our human consciousness, said to be somewhere around Chesed, on the Cosmic scale of things.

On the personal level, Kether, or our personal Crown, regulates the flow of energy into and out of our bodies. We then direct this energy through our brain and nervous system, until it becomes manageable by our consciousness. Just as Kether is the bridge between Being and Non-Being on the Cosmic Scale, our personal Kether is the bridge between energy and matter. In our personal being, this is the pineal gland.

Malkooth is the final condensing of these Cosmic forces, and on the Cosmic Scale is all of material creation. On our personal level, it our physical bodies, and as an intermediary, the environment we live and move in with others. Since Malkooth is a World, that of Assiah, as well as a Sphere, it has its own "Kether aspect" or ability to create matter that goes from the most dense to most subtle. These subtler forms of matter border on their own realm of "Non-Being" or that which crosses over from the purely material to the psychic. In our bodies this would be the prostate and sexual glands, perineum, and base of the spine.

The meeting place for these two polar aspects of our being and creation, is in the Heart Center, or Tiphareth. Here, all of creation is harmonized and brought into a state of dynamic tension and vitality around an intelligent center. This intelligence direct the other aspect of creation so that they work in harmony with one another for the good of all. This is our heart pumping blood to all of our organs, our pituitary gland, or "Master Gland" giving directions to all of our endocrine system, our Solar Plexus, regulating nerve energy in general; and the nucleus of each atom, cell, or the Sun in our solar system.

In its role of chief mediator of forces, Tiphareth is constantly sending vital energy to all area of creation, and transmitting energy from the Crown, or highest abstract realms, to Malkooth, or the densist levels of matter. It in many ways, is the regulator of this energy to such s degree, that it can be said that matter itself is actually made by Tiphareth. In physical terms this means that all matter is nothing but condensed light energy. In personal terms, its means that our bodies and environment are the creation of our deepest held thoughts.

To help develop a more conscious and functional relationship between these three centers of energy-matter-consciousness exchange, the following exercise is suggested:

Imagine a brilliant sphere of Light with a binding, almost point black center, just above or touching the top of your head. Inhale, drawing down a shaft of this sphere into your Heart. Exhale, sending the shaft of light through your body and legs out the soles of your feet, into the molten center of the Earth. Inhale again, visualizing the fiery energy of this Center of the Earth moving up in a golden reddish stream to your Heart. Hold it, energizing the heart in brilliant light. Exhale, seeing the light expand in heat, light, life energy, and power.

It is important at this point, that the energy not only be coordinated with the inhalation, but be 'breathed up' from the earth and not forced. This can be done by imagining a strong, flexible, hollow tube or canal running from the center of the earth, or feet, to the heart center. The energy can also be imagined running up the feet, as a pulse, entering the spinal column, and focusing energizing the heart area.

Imagine after a period of time, that it is in the heart of the universe, and the adept, that matter and energy meet and are created.

Just as our 'heart felt' feelings direct the limitless energy of Kether into manifestation, so do they direct manifestation back to Kether, or elsewhere, if we desire.

It is very important that the heart not be overheated, and that the energy once accumulated be circulated or discharged in some fashion. This can be into a talisman, a healing treatment, or into a glass of cold water which is then consumed. It can also be discharged out the solar plexus as a general circulation to the rest of the aura.

In addition, the vowel sounds associated with the Rose+Cross ritual, or A.I.O. may be intoned after competency in the basic techniques have been acquired. First, practice intoning the sounds as a single breath, resonating from the center of your heart. After a while, begin splitting the sounds so that A resonates with the head; I with the heart; and O with the Solar plexus. After a period of time, move the O sound down to the perineum where it will have a stranger affect on the 'Malkooth' sphere(s). [8]

Substantial resonating of the sounds in the perineum will open up 12 different channels that link the spine to the legs, knees, and feet, uniting these various 'functional' Malkooths. It also effects the prostate gland in men.

Yesod- Link Between the Selves

Yesod sits astride the gateway to the invisible, and is the repository for all that ascends and descends into manifestation. It represents several key elements of our being, including our nervous system and brain; psychic centers; unconscious yearnings and desires; and locus of memory. Through its sometimes dark and troubling, but always powerful waters, we can come into direct contact with our Holy Guardian Angel in Tiphareth. By imagining Yesod as a gateway that reflects up as well as down, we can learn to direct our psychic energies in either direction. This way, Yesod is more than just a doorway which we knock at and hope something is thrown out to us, but instead is a portal we can move through and exist consciously. While much of this early expansion will take place in dream states, such as lucid dreaming, and spontaneous astral projection, eventually a greater degree of control will emerge, in which consciousness is projected willfully and returns with full memory of its experiences.

This state can be quicken though, by reinforcing Yesod's link to Malkooth (for memory) and Tiphareth (willed consciousness). The following exercises are designed with these two goals in mind.

After performing the Middle Pillar, focus your attention on Yesod. Imagine it as a large sphere extending to the edges of your expanded aura, violet in color. Shrink it back to normal size and then imagine all of your physical energy, in malkooth, and through out your body, is moving up toward Yesod. This is your ability to move, manifest, and create in the material world. Imagine the spheres merge and become harmonious. Now, pull it up even further to Tiphareth, and bath the combined material

and psychic-sexual energy of Yesod in the golden light of Tiphareth, and feel the three merge into one. After several minutes project them back to their original positions.

Imagine the light of Yesod as being simultaneously dual in nature, reflecting up toward Tiphareth and down toward Malkooth.

Move to Tiphareth and do the same, imagine its light reflecting down toward Yesod, and up toward Kether, the source of all energy.

Imagine the Elements as pure and perfect ideas, emanating from Tiphareth through a clear field of Yesod, and condensing into matter. Imagine your thoughts as pure and perfect ideas, being projected from your heart, with the combined sexual-creative energy of Yesod, into manifestation in Malkooth.

Imagine the pure light and energy of Kether above your head, becoming accessible in Tiphareth, your heart, and manifesting as pure creations in Malkooth, beneath your feet. Feel the energy reverse this process, going from hard, cold, dense matter, to abstract energy forms, to pure, undifferentiated energy. In addition, the Clavis Rea Formula can be an effective illustrator of this point.

Circulation of the Light, after the establishment of the spheres should be vivid, clear, and deep in the body as well as extended out from it. This can be done in phases, with the first phases working gently on the outside, forming broad bands of light, and increasing in density and power as they begin to reach deep below the surface of the tissue, to the bones themselves. This helps to anchor the power in the body, while expanding and clearing the aura. At all times, the energy should be palpable.

The Fountain of Light should move through the spinal column slowly at first, and with greater intensity and speed as experience progresses. The burst should be lively and bright, with a clear fluid like flame coursing around the edges of the expanded aura, at a radius of three to four feet on all sides. Lose your self in the flow of energy, as it passes through your body, out your head, into your feet, up your legs, purifying and energizing as it goes.

At the conclusion of the exercise, you may withdraw the energy into the sub-epidermal layer of your body, feeling it strengthen and energize the tissue, sinking into the bones and purifying the marrow, an essential element in long life and strong bones. This should also be done along the spinal cord, imagining that the soft tissue between the vertebrae are packed with energy and the nerve connections are strong and vital.

The Rituals of the Pentagram and Hexagram

The rituals of the Pentagram are used for directing the principle Elements of the

material world (Assiah), matter-energy matrix closest to our consciousness, and the outer-materially directed personality of this incarnation. It is through directing and purifying to some degree these Elements, that we can begin to turn our attention inward and have the Vision of our Higher Self, or Holy Guardian Angel, that exists in Kether, communicated with in Tiphareth, and reflected to us in the subconscious of Yesod.

The ego, or self-created image of self in relation to the material world is completely dominated by these rituals, and through them, we can adjust our sense of self, so that we may direct our energies toward Self. When this is done, we not only can converse with our Holy Guardian Angel, but realize that we and it are one and the same.

The pentagram rituals can also be used in this same respect for creating material conditions that are to our advantage, as well as spiritual advancement. They can be used to create an inner material environment for the sustaining of planetary forces as well. In this aspect, the several rituals are often combined.

The planetary rituals of the Hexagram represent the manipulation of inner and outer planetary forces through our own psychic centers. They can result in direct physical manifestations of body or environment, or in interior experiences of an initiatic nature. Such initiations signify an expansion of consciousness, and increased activation of the psychic centers involved, and possible generalization of the effects to other centers. For example: a solar ritual will bring increased activity to the psychic 'heart' center, but also to the pineal gland in the brain as it is solar in nature. A lunar ritual will bring increased memory and mental clarity, but also will stimulate the nervous system, and psychic centers generally, as well as cyclic sexual impulses. A Venus ritual will stimulate the kidneys, sexual impulses, and increase one's sense of beauty, harmony, and artistic expression. It will also add power to all of the psychic centers as a result of Venus' 'prism effect' on psychic energy if directed properly, and increase the flow of love to the heart.

Thus, each planet has its specific and general effects, as well as manifestations on the mental, emotional, and material planes. As we increase in awareness, and contact more consciously the various planetary spheres within us, they will appear to take on an almost objective existence. In these semi-objective states, we can contact others of a similar vibration, or communicate with the various 'beings' of the invisible world. These worlds also have degrees of density, hence the use of Elemental attributes in the vertical mode of expression. The densest world is Malkuth/Assiah, with each of the planets having a 'home' in the Quarters, and Yetzirah is more subtle and given the attribute of Water, with its own special relationship to the Planets. Next, there is Briah, with its airy, expansive nature, and peculiar relationship to the planets, and finally, Atziluth's fiery nature, from which the previous worlds are but denser and more stable expressions. Just as our consciousness shifts in its relationship to things when it moves to the astral from the material, it shifts again when it moves from the lunar astral to the solar astral, or mental worlds; and again when the move is from the Mental to the Spiritual.

These shifts can best be explained as going from object relationships (material), to subject relationships (I-Thou), to direct relationships, and finally identity relationships. On earth we view things as objects separate from us. In the lunar astral we experience them as objects, but with a relationship to them. In the Solar astral, we experience a thing directly, that is we know it. In the Spiritual realm, we are it.

This helps to explain some of the statements made about kundalini experiences in yoga, as well as the mystical experiences of other esotericists. In kundalini, or Secret Fire experiences, the aspirant often talks of being 'one with creation', or having the ability to look inside the nature of things. This would indicate that the energetic impulses being released are expanding awareness to the level of Briah. When the final level is reached, Atzilooth, we become like the Biblical Enoch "who walked with God and was no more".

This framework also helps explain why many magicians succeed or fail at magic. The identity of 'another' doing the work for us, is a very materialistic approach to magic. Later on, after experiencing the reality and illusions of the astral worlds, the direct, or personal relationship is built, in which the magician sees the powers being directed as aspects of his or her self, and not exterior to their being. This form of expression is more akin to the level of the adept, but also the mystic, and practitioner of yoga who visualized the chakras as inside their body and not exterior worlds, as in Western Pathworking. At some point however, all of these various viewpoints merge, and systems become blended in the experiences and evolving psyche of the disciple. The difference is more as a point of origin, not as a final destination.

Note of Caution!! It is very important that all of the following exercises are preceded by a period of prayer and devotion to the Cosmic and that their fruits be offered as gifts to the Creator. They must also be started by invoking the energy from above in some fashion, be it the Qabalistic Cross, the Middle Pillar, the Clavis Rei, or simply as a beam of light coming from above, entering at the Crown, and terminating at the base of the spine or feet depending on your posture. This is critical of any negative side effects are to be avoided or minimized, as only energy radiating from Kether can be contacted without creating an imbalance in our system. Here, we seek to use this energy to repair imbalances, not forget it, and inadvertently create new ones. Also, at the end of each meditation, return the energy to the Cosmic either imaginatively, or by offering the fruits of your spiritual labor to God.

Triangle of Fire

The Triangle of Fire represents a specific aspect of Tiphareth and should be considered in relationship to the Middle Pillar, although it can be performed independent of it, or as we will see, as an adjunct exercise to intensify the effects of both exercises.

After establishing your working space, focus your attention on your heart. Imagine

the great intertwined Star or Shield of David, in gold, associated with this sphere. Feel the upper triangle radiating a pulsing heat, and the lower one, a running coolness. Imagine them turn into a combined fiery triangle of Fire, and glistening triangle of Water. In the center is a brilliant dot, Yod, or Shin, as you decide.

The lower triangle of Water is our relationship of consciousness to the psychic and material worlds. The Upper triangle of Fire, is our relationship to the spheres of adepthood, spiritual illumination, and interior revelation.

Imagine yourself as the center point, between these two living triangles. Turn your attention to the Fire Triangle. Let the Water Triangle fade from consciousness. Feel yourself in the center of a small pyramid of Fire. If you were to stand up, you could touch the apex. Seated or kneeling, you sense the great fire all around you. Surrounding the base of the pyramid is a giant serpent with its tail in its mouth. Close your eyes and feel with each breath, and heart beat, the fire pulse in unison and grow more intense. The fire radiates both outward from the pyramid, as well as inward to its center, where you are. Loose yourself in the pulsing, living, flame. Intone the Divine Name IAO, resonating it outward from the center of your heart to the edges of the universe. Feel the fire grow bright with each vibration and the serpent stir.

At some point you may feel, or imagine the serpent rising, and reaching a point of extension. Go with it, and view through its eyes. Return when you are done, by imagining the serpent coil back, placing its tail back in its mouth, the fire regulating, and the triangle merging with the triangle of water, both turning gold, and exiting to consciousness.

Saturn and the Secret Fire

This is special series of exercises relating to Saturn and its relationship to other planets, and the as manifestor of Creation. This exercise is directly related to the previous one, or The Triangle of Fire. When placed on the Tree of Life, the Hexagram connects the spheres of Yetzirah and Briah, giving a gateway to Atzilooth, with Saturn where Daath is placed.

The Triangle of Fire is composed of Saturn at the apex, and Mercury and Venus at the base corners, with the Sun in the center. By meditating on the qualities of these planets, and their relationship to each other via this diagram, we can see that Saturn is the secret sphere, that offers us access to the energy-matter-consciousness continuum. Imagine yourself in the center of the Triangle of Fire again, pacing the Astrological signs, or godforms of Saturn, above, or above and before you, Mercury at your right, and Venus at your left. See them as living and vital, with a thin strand of fire, light, and love, connecting them.

Remember, Saturn is often given as the sign for matter, and Venus inverted as the sign for Antimony, or the Earth. Continue this meditation for several weeks, or once a

week, for several months. Fifteen to twenty minutes is all that is needed.

YHVH

The following method of meditation is based upon the fundamental associations known to every student of kabbalah. It can be performed by experienced or novice students alike, although novices should spend more time on the fundamentals to insure success later on, without having to go back and repeat the basics.

This series of exercises relates to the stages and Elements of Creation and the nature of the Primordial or archetypal expressions of consciousness. Those who have experience working with Hebrew and/or the Elements as outlined in basic magical practices will be able to move more quickly through this exercise. Those who have little or no experience in magic will find it a suitable and powerful introduction to these concepts on a very personal level.

The Hebrew doctrine of Creation sets forth the idea that the Primordial Man, or Adam was composed of the four lettered name of God stacked in vertical form to appear as sort of stick figure being. In addition, all of creation could be found to have its origin in this sacred name, and its pronunciation was closely guarded, so much so, that it is now lost. The discovery of its proper intonation is said to bring power over everything, so much so, that there are schools of kabbalah that only work with the various manipulations of this Name as their form of meditation.

For us, the Tetragrammaton will be used as a visual and mnemonic guide for our meditations and exercises designed to release the Secret Fire in Creation.

The standard Elemental applications will be applied: Yod (Head, endocrine system) is associated with Fire; Heh (shoulders/chest, and cardiopulmonary system) with Air; Vau (Spine/Nervous system, including sense organs) with Water; and the Final Heh with the dot (the hips, legs and feet, and skeletal system) with Earth.

The dot in the final Heh symbolizes the secret, hidden point of light, life, and love in all of creation, and hidden in matter. It is this secret force that when liberated brings us to the heights of divine bliss and consciousness in the original Fire of Yod.

As with all exercises, begin by drawing energy, in some fashion, down from Kether to the Earth. This can be through the Kabbalistic Cross, the Middle Pillar, or the Psychic Pump as previously described. Once a calm center is established, and a sacred space to contain the energy, either through the Pentagram Ritual, or imagining a vast and empty dome sphere around you (about six to nine feet in diameter), you may proceed.

Imagine the Primordial Man in front of you, vast and towering. Merge with the image, growing in size as you do. See the flaming Yod as your head, and imagine that it, or a ray from it, projects itself downward through the Airy world. Forming the first Heh, and continues into the Watery world, gaining density and weight, forming the Vau, and

finally, into the world of solid matter, forming it, along with the Final Heh. There, the flame grows small, flickering brightly, but only as a small spark, compared to its vast and brilliant place of origin, and to the dark, cold, solid world of matter in which it now appears trapped.

Identify with the solid earth. Feel your feet rooted to it. Imagine that they, your legs, knees, and hips, are all heavy, solid, and firm, immovable and dense. Feel and imagine the great strength and stability that this offers you and appreciate it, as it is the foundation of your being. Continue with this imagery, and sense a point of dense, brilliant, heat and light in the center of this dark, solid matter. See it grow brighter and stronger, as though it were the center of the Earth itself. Continue with this heat and light, and let a strand of it move up from the center of the earth, through the layers of solid matter and rock to your feet, forming a sphere of great heat and light.

After several days, pull the energy up to your knees. After several more days, pull it up to your hips. After about a month of practice, pull it up and focus it at the base of your spine.

Extend the solid earth imagery to include your skeletal structure as well. Breathe the fire up from the center of the earth, feel it focus around your spine, and move up to the top of your head. Imagine that your head is an empty sphere, waiting to receive the energy from below. Feel the energy course throughout your body, focusing on the bones. Breathe it into them, cleansing them of any weakness or disease. See the marrow inside grow, and fill them with its bright red power. Extend it across the skull, jaw, and teeth. As before, when you are done with the meditation, absorb as much energy as you can, and send the rest to the center of the earth, closing off the contact.

After a month or two of this exercise, move on to the Vau. See the energy move through your feet, to the spine, and move up and through its narrow center column to the brain. Imagine that as it enters the spinal column, with each breath, the fluid contained therein, course up and across your brain, nurturing the tissue, and descending back down. Imagine your senses becoming stronger and more acute. Visualize the vast fiery energy coming from the center of the earth as increasing your psychic sensitivity and psychic centers. This can be imagined simply as the nervous system becoming bright and healthy.

Then, move on to the next, or First Heh. Here sense the energy as having moved up your feet, into the spine, and when it reaches the upper body and back of the head, it also fills the lungs with greater power and expansion. Feel yourself lifted up and expanded, as though your vision was made clearer, and sense of purpose, and destiny more definite. Imagine the lungs being charged with bright, warm healing energy, vitalizing the breath and blood.

After a few days, imagine the vital power moving from the middle of the shoulders, down the arms, and to the hands.

During this period experiment with projecting, circulating, and receiving energy through your hands. In general, the right hand should project positive, expansive, electrical energy; and the left should project magnetic, passive, and receptive energy. By holding the hands together, in the classic prayer position, in front of the chest with the back of your thumbs just touching the sternum, the heart center can be energized. In addition, the energy circulated creates a psychic 'belt' or 'dome' around the upper portions of the head and shoulders. Practice pulling energy down from the sun, moon, planets, and Cosmic through the left hand and into the earth or a talisman with the right.

Use the classic Sign of the Philosophus, or hands raised above the head with thumb and forefingers touching to form a triangle, to pull energy down into both palms and out through your feet. Try storing it in your solar plexus (you may want to use the Sign of Practicus for this) and projecting it as previously described.[9]

Then, move to the Yod. Here after the energy has moved up to the brain, see the head grow bright and luminous. Feel it absorb the fire from below and rejoicing its return. Sense the center of your head growing powerful, warm, and bright. Focus on this single point of brightness, and then send it back down to the earth, while reaching out to the universe with it. Feel yourself lost in a fiery world of primordial power, wisdom, and love. Feel as though you are of vast stature, towering immensely through out the solar system. Feel as though the planets themselves are your psychic centers, and the sun is your heart, the Earth your footstool and the original point of creation your crown. When you are done, shrink yourself back, and shut down the meditation.

This energy once experienced has tremendous healing potential. By freeing our negative and destructive thoughts into the center of the earth for purification and renewal, we open ourselves to a more energy and expanded consciousness through the removal of psychological blocks. Through drawing up the fiery healing energy of the earth, and packing it slowly, smoothly, and methodically deep into our cells, from the bones and its marrow upward and outward, we can increase our psychic sensitivity to telluric currents, weather patterns, and magnetic conditions. In addition, we add strength, energy, and vitality to our physical bodies.[10]

The Flashing Sword and the Rising Serpent Yesod, Hod, and Netzach in the Secret Fire

This section examines the relationship between the sepheroth of the Tree of Life to the Secret Fire, and the impact of two spheres in particular that govern the nervous system, early psychic awakening, and sexual power.

The rising of psychic power from Malkooth, effects not only the feet and perineum, but also triggers a response in the adrenals atop the kidneys. This is often accompanied by a surge of energy, as these glands are the seat of our 'fight or flight' response. They are also secondary sexual organs, and as the energy drops down, to enter into the base of the spine (also a Malkooth center) before rising up the spinal cord and energizing the

entire body, it stimulates those nerves and psychic clusters associated with Yesod and Netzach. It is from this stimulation that images, fantasies, sexual potency and aggressiveness, and psychic awareness, sometimes bordering on schizophrenia and psychosis, are experienced. Intense heat and a sense of purging may also be experienced as a result.

When the energy reaches the area of Hod, or Mercury, usually prior to Netzach, but not always, it is said to be following the Path of the Serpent. This Path is illustrated by a Serpent climbing the Tree of Life, reversing the direction of the descent of the Lightning Flash. Here, the Secret Fire awakens the mind to magical possibilities and structures, but without power. It may energize the brain and speedup patterns of thought, insight, and association, but often this may be vented through excessive talking and verbalization, or routing it through the throat center.

If the energy is not spent, but directed in its upward Path of Return, or ascent, then the very real problem of having to direct the will and consciousness in a singular fashion toward creating a pathway for the energy to flow is encountered. These pathways are the mental and astral constructs, or symbols, used in magical, religious, and esoteric rites.

The principle pathway, or map used to direct the Secret Fire is the caduceus of Mercury. Here, the twin serpents intertwine themselves around the central pillar, and themselves form two side or supporting pillars, leading to a winged apex, or crown, shaped like a pine cone, or the pineal gland.

When it reaches this point, then Crown, it bestows illumination, Cosmic Consciousness, and can be directed further towards greater spiritual activity, or toward material or psychic manifestation. This energy, or light, is like the rays of the sun (Tiphareth) being split into the many rays of the spectrum (Netzach) by the use of optical filters (Hod).

In Hod we not only create, but also clean any existing mental filter, so that the energy rising back towards its source may be properly identified and experienced for what it is, prior to its being harmonized into a single ray of light by Netzach. Even after harmonization however, the energy may not have to be returned to the Tiphareth. If left to its own devices, it probably will, as that is its natural inclination. The sudden influx of power and energy may create a strengthening of the recently vivified astral worlds, of which Netzach is the symbolic apex.

The Death card which rules the Path between Netzach and Tiphareth signifies the task of the initiate at this stage of the journey, and of the sacrifice that lies ahead. Only by losing their individuality, or through 'death', can the separate forces under the direction of Netzach combine to lead the initiate toward adepthood. The reverse of this is also true in one sense, in that by leaving the collective behind, the individual is born, the true individual of Tiphareth. This suggests, that genuine initiation can only take place when we are no longer dependent upon the collective power of an egregore for

our sense of protection, purpose, and illumination. The watery astral womb of Yetzirah must be left, for either the dry air of Malkooth's material life, or Tiphareth's spiritual renewal.

Along with the intertwined serpents of the caduceus, we find implied in the symbolism the chakras, or psychic centers, upon which the Secret Fire acts in its journey. These centers express modes of consciousness, loci of physical and psychic power, and are related in various ways to the nervous and endocrine systems as we have seen.

In Western esotericism, several methods of expressing these psychic centers exist. There is the use of the planetary names, or mundane chakras as they are called, for the sepheroth. Here, the planets follow the descent of mezla, or Divine Energy, down the Tree of Life and are placed at corresponding locations on the human body. Kether, Hockman, and Binah are in the head; Chesed, Geburah, and Tiphareth are in the upper chest and shoulders; Netzach, Hod, and Yesod in the hips and sexual organs; with Malkooth located at the feet. This works well as a mnemonic device and for the exercise known as the Flashing Sword and Rising Serpent, but is not very useful when it comes to attributing planetary powers to specific organs, as in alchemy.

Another set of attributes is to simply take the Middle Pillar and apply either its Elemental correspondences as given by Regardie *The True Art of Healing*, or the more well known planetary correspondences as he gives in his book *The Middle Pillar*. Along the same lines, it is not uncommon to apply the ascending set of Hindu tattwas, or Elemental signs in an ascending manner at each of the cross-bars and spheres on the central column of the Tree of Life.

While none of the above sets of designating centers of psychic force is perfect, each works in its own particular area, and as such, it might be better to simply accept the symbols given for each exercise without trying to create 'a grand synthesis' that will sound good, but be cumbersome or useless for practical purposes.

Looking at the ascent of energy from a more Western viewpoint, it is possible to view the psychic centers not as singular and specific organs, but in many instances as clusters of organs working in concert. Students of Eastern esoteric practices will recognize that the New Age system of seven chakras neatly arranged with an ascending chromatic scale is not easily found in yoga or tantra.

Instead, what is found, is just as much contradiction and confusion as in modern synthetic Western esoteric systems. Whether one uses a system of five, six, or seven psychic centers depends on which system is being practiced. The addition or subtraction of a particular center matters only in relations to the details of that particular practice and its aims. Thus, when viewing the psychic centers as objective realities, we enter into a realm fraught with danger. Instead, we need to look at the centers in terms of function and relationship to each other. If in an exercise we notice that a centers activities are not limited to the feet, chest, sexual organs, or head, then we have entered

into a deeper understanding of that locus of energy. If we find that other organs are being stimulated as well, then we will find that we have begun moving from a strictly symbolic and mental relationship to the psychic centers to a personal and experiential one. This transition to personal experience is what development is all about, and not simply neat and comfortable packages of occult lore and information as is given in endless tables of correspondences.

In one recent Golden Dawn publication[11] a set of correspondences was given for four of the major psychic centers using kerubic attributions. The root center was attributed to the Calf of Revelations; the sexual center to the Angel; the Solar Plexus to the Lion; and the Eagle to the heart. No Correspondences were given for the remaining centers. Using this as a basis for discussion and experimentation, I would instead suggest the following listing as a more effective alternative:

- 1st Bull or Saturn[12] or Moon[13] with Fire in the Heart
- 2nd Eagle or Jupiter or Mercury Water in the liver
- 3rd Lion or Mars or Venus Earth in the lungs
- 4th Angel or Venus or Sun Air in the bladder
- 5th Spirit or Mercury or Mars
- 6th Luna or Moon or Jupiter
- 7th Sol or Sun or Saturn

This suggests that the order of the planets in the spheres is very relative to ones state of consciousness, and that the correspondences at the time of our descent into material consciousness may be different from the order during our re-ascent into Eternity.

If we consider what the alchemists say about Saturn, that it is the beginning and end of the Work, then this re-arrangement of the centers may be true.

In an article entitled, "From The Restored New Testament"[14], the basic idea of four centers of the genitals, navel, heart, and head is used along with titles taken from The Book of Revelations of St. John.

- Genitals 1st and 2nd centers The False Seer
- Navel 3rd center The Red Dragon
- Heart 4th center The Beast
- Head 5th, 6th, and 7th centers The Cross, The Lamb, The Spiritually Wise, and Illumination The Conqueror

In an accompanying chart, the order of the planets is given from Saturn at the base, to Luna at the Crown, in straight kabbalistic fashion, with a slightly different color scale than usual: Yellow and sliver-white (Saturn), pale blue (Jupiter), red (Mars), green (Sun), dark blue/indigo (Venus), orange-yellow (Mercury), violet, silvery opalescent (Moon). Each center is also associated with a zodiacal sign, a seal on the great scroll, and one of the Four Horsemen of the Apocalypse. The remaining five signs of the

zodiac are attributed to the Elements and Spirit.

The problem presented by the Book of Revelations, is that if it represents a pattern of progressive interior initiation linked to the ultimate experience of the Secret Fire, it is written in a highly symbolic format. Many of the keys to these symbols may be very local and period specific in origin, requiring extensive research into 1st century era Gnostic, Christian, Merkavah, and Greco-Roman initiatic practices.

This is not to imply that this is an impossible nut to crack, only that it is one wherein we must weigh the reward against the effort. To assist those who answer this in the affirmative, the above keys have been given. For this manuscript however, it raises more questions than horns on "The Beasts" head, to which the answers are not immediately forthcoming. The answers may be in some of the older and less accessible schools of Christian kabbalah found in Eastern Orthodoxy, more so than in those Christian kabbalists of Rome, as they are more focuses on the Gospel of John, and have not completely rooted out their mystical wing, or use of symbols for Illumination.

Exercise

After preparing your oratory, or place of working, imagine that your spine is the central pillar of the Caduceus. Establish it well, with a round bottom, wings at level of the throat, solar disk, and a pine cone or brilliant knob at the top. Visualize it in white or reddish-gold, with the left serpent in blue or black; and the right serpent in red. Their tails should meet or cross-over at the base of your spine and continue to overlap five more times with their heads facing toward each other, tongues extended, at the level of the throat accompanied by an extended pair of wings. The image should be mounted by a solar disk at the level of the head, surmounted by a pine cone.

After a period of several weeks with the above imagery, additional symbols can be added. In the center of each circle formed should be imagined in progressive order, the kerubic animals listed above. At the level of the throat should be akasha, or Spirit; and the Lunar qualities should dominate the back of the head, with Solar dominating the front. Both universal aspects are imagined as unified at the top, and entering and existing through the brilliant sphere or pine cone (pineal gland).

If possible, the left serpent should be imagined to have lunar, watery, passive, magnetic qualities. The right serpent, solar, electric, fiery, expansive qualities. The central column mediates, balances, and contains both simultaneously.

After the above images are successfully imagined and maintained, the symbols can be progressively meditated upon. It is important to go in strict order from top to bottom or bottom to top. If a psychic blockage is encountered don't force it. Simply smooth it away gently as you progressively move through the set of symbols. Don't spend more than seven or ten days on any one symbol. Remember, that it is best to start new esoteric periods on a Saturday when the psychic power is at its height for the week. This means that it will take a minimum of seven weeks to move through the seven

principle symbols on the central column, and an additional three weeks for the basic diagram and two serpents.

This is a strong exercise, so don't force it. If anything unpleasant is experienced, shorten the periods of meditation. Initially, no more than 15 minutes should be spent on this exercise.

The Serpent of Fire and the Spear [15]

Of all the exercises in this work, the following are the easiest to perform regardless of the level of experience of the operator. Their basic concepts will already be familiar to many students, and are useful as guides in a fundamental understanding of the Secret Fire that exists in the West.

Visualize a vast point of brilliant light above your head, so intense that it appears black. Move it down to the top of your head, feel it sinking into your body and psyche, permeating your consciousness. Feel it move out, extending to form a sphere of golden light and fire around you to a diameter of four to six feet on all sides. Let this sphere of light grow in intensity and power, and know that it is a strong container for the Cosmic forces you are about to invoke.

Imagine a shaft of fire, like a spear, blaze down from the point of light above you, penetrate your skull, and move through your body and into the center of the earth. Feel the earth reverberate with its impact, and imagine a stream of living fire, like a golden-red serpent, move in the reverse direction of the shaft, up your spine, and into the hollow of your skull. It is important that you imagine your skull as a hollow and vast receptacle of this creative and transforming energy. After several repetitions of this cycle, focus your attention on your heart, and imagine there, a chalice, stone, or other receptive symbol for your highest Self. Wait for a response, and then let everything merge into a vast sea of living golden light, fire, and love. At the conclusion of the exercise, draw the energy into yourself, and offer it as a gift to the Cosmic.

Basic exercises for its regulation

Solar Plexus as chief regulator of energy in the body

If after an exercise there is too much energy in your heart or head area, move it down to the solar plexus and imagine it being circulated out and around your body through that center. This will work after a few minutes, and is especially good for circulating energy that arises from sexual stimulation after these exercises.

Grounding out

It is important to establish firm points of Kether and Malkooth in these exercises. If Malkooth is insufficiently established, the risk of flightiness and disconnectedness from everyday life is possible. More importantly, if a strong sense of connectedness is not established at Malkooth, much of the energy will have no where to go, and will be wasted. If it appears that too much energy has been generated and is causing problems that simply circulating it out the Solar Plexus will not solve, then consider the following:

1. Imagine the energy streaming out of your hands and feet into the earth.
2. Place your hands in a bowl of cold water and imagine the energy pouring into it.
3. Walk on the grass or earth with your feet in direct contact.
4. Drink a cold glass of water.

These suggestions are for the discharge of energy accumulations that may be unpleasant. Consider them a sort of psychic first aid. The nature of these exercises generally, is to increase the amount of energy we can handle, and to direct it wisely and slowly for the purification of our psyche and body. Discharging it repeatedly will slow that process, however, maintaining a state of irritation, frustration, and perturbation as a result of esoteric practices is also a drawback.

Circulating the Light

Simply put, always circulate the energy when you are done with an exercise. The suggestions of the Middle Pillar, or out the Solar Plexus and around the edges of the extended aura work well.

####

Additional Notes for Consideration

Crowley states that the 24th Path is attributed to the Goddess Kundalini in 777. Knight has the caduceus with the sign of Scorpio at the bottom. Scorpio is the sign of the 24th Path.

Square breathing is to be done with the exercises whenever possible. On the inhale, pull the energy down from the crown; hold in the feet, earth, and/or base of spine; exhale to head; hold on the exhale. Repeat. This adds a great deal of energy to the exercises and limits the amount of time they can be done in any one sitting.

Each sphere has its own Tiphareth, i.e. Great Star, uniting the smaller “spheres within a sphere” on the Tree of that particular level. Thus, when we direct our attention to the harmonizing influence of Tiphareth we effect all of the planets it touches. When we direct our attention to the Triangle of Fire of Tiphareth, we effect the Fire aspect of all of the Spheres connected to Tiphareth. However, Saturn, Mercury, and Venus, may have a greater response. This of course means, karma (Saturn), creative energy (Venus), and intellect/energy conduits (Mercury).

As such, it then is easier to regulate planetary energy with the hexagram than the septagram. The hexagram regulates energy via Tiphareth, the septegram via Netzach.

In alchemy, Fire and Air are the matrix of Energy; Water and Earth are the matrix of Matter. Earth ‘energy’ is essential for sustaining health; Water for sustaining initiation; and Fire for initiation itself; Air makes Fire accessible.

Salt is the lower yetzirah and assiah; Mercury is Higher Yetzirah and Lower Briah; Sulphur is Higher Briah and Lower Atziloth.

Salt is prone to lunar impulses. Mercury is prone to solar impulses. Sulphur is prone to zodiacal and Cosmic impulses.

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[1] See: Magical States of Consciousness by Dennings and Philips; Inner Landscapes by Dolores Ashcroft-Nowicki; or The Philosophers of Nature, Qabalah Lessons 35 through 44.

[2] Mysteria Magica, vol. 3 of The Magical Philosophy by Melita Denning and Osborne Phillips. Llewellyn Pub., St. Paul, MN. P. 57-59, and 69-73; or, The Philosophers of Nature, Qabalah Lesson 62.

[3] See: Problems on the Path of Return: Pathology in Kabbalistic and Alchemical Practices by Mark Stavish, M.A. The Stone -The Journal of The Philosophers of Nature. Issue 19, March-April 1997. Included as an appendix to this article.

[4] See: A Kabbalistic Approach to Lucid Dreaming and Astral Projection by Mark Stavish, M.A. The Stone - The Journal of the Philosophers of Nature. Issue 20, May-June 1997. Included as an appendix to this article.

[5] Kabbalah by Gershom Scholem. New York. Meridian. 1974. P. 186.

[6] The Jewish Alchemists by Raphael Patai. Princeton, N.J., University Press.1994.

[7] Saint-Germain is also said to be the author of La magie sainte revelee a Moyse (The Holy Magic of Moses Revealed). No date is given.

[8] PON Qabala Lesson 63, suggests that the sounds be resonated in the heart, solar plexus, and perineum. Regardie make no attribution of the IAO sounds in The

Golden Dawn (5th ed.), and omits them in The One Year Manual.

[9] For the Elemental Grade Signs of the Golden Dawn, see: Regardie, p.134-135.

[10] This will be explored further in an upcoming essay on “The Diamond Body in Western Esoteric Practices”.

[11] The Kabbalah of the Golden Dawn by Pat Zalewski. Llewellyn Publications, St. Paul, MN. 1993. P. 89-125.

[12] This list of planetary correspondences is taken from The Philosophers of Nature, Spagyric Course Year Two, Lessons 32 and 45. .

[13] Taken from a painting by Johann Georg Gichtel, a student of Boehme, of “man in his corrupt state” after the Fall from Grace, prior to any spiritual initiation.

[14] Kundalini, Evolution, and Enlightenment, ed. by John White. Anchor Press. Garden City, New York. 1979. Article by James Morgan Pryse, pgs. 418-440. See: The Apocalypse Unsealed.

[15] See: Experience of the Inner Worlds by Gareth Knight. Samuel Weiser, Inc., York Beach, Maine. 1993. Pages 1-119. Or see, PON Qabala Lessons 12 through 16.

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Hititler

Frigler

Urartu Uygarlığı

Etrüskler

Minos Uygarlığı

Eski Mısır İnancında Osiris Kültü

Druidler

Ölü Deniz Yazmaları

İsa Doğumuna Yakın Zamanlarda Yahudi Dini

Orpheus ve Orfeusçuluk

Atlantis

Ezoterizm nedir?

Simya

Zümrüt Tablet

Sayıların Sembolizmi

Beden Dışı Deneyimler - Astral Seyahat nedir? Nasıl yapılır.

Gizli Ateş: Kundalini, Kabala ve Simya Arasındaki İlişki -

Çakralar

Kundalini: Bir Okült Deneyim

Kundalini... Dikkat Yüksek Voltaj

Kundalini ve Gurular

Doğu Ezoterizm: Çakra, Kundalini ve Okült Anatomi

Vampirler

Alternatif, Bilinmeyen ve Gizemli Konular Hakkında Her Şey

Ezoterizm

Ezoterizm Nedir?

Ezoterizm Nasıl Doğdu?

Ezoterik Örgütlerde İnisiyasyon

İnisiyuatik Bağlanma Üzerine

Temel Ezoterik ve Okült Terimler ve Kavramlar

Hermesçilik ve Kökeni

Hermesçiliğin Etkisi

Hermetik Felsefenin İslam Düşünce Tarihinde Görünümü

Eleusis Gizemleri

Mithra Gizemleri

Gnosis

Gnostisizm

Semboller

Sayıların Sembolizmi

Sayıların Erdemi

Taoculuk

Yeryüzü Kökenli Bir Gelenek Olarak Taoculuk

Taoculuk veya Yol

Taocu Uygulamaların Temelleri

Simyanın Gizemleri

Simya

Simya Nedir?

Simyagerler Kimdi?

Simyanın Öyküsü

Simyanın Ne Olduđu

Felsefi Simya

Simya Artık Sadece Otaçađa için Deđil

İslam'da Simya

Çin Simyası

Hint Simyası

Simya ve Tamil Siddharlar

Antik Çağ Simyasının Rönesans İzdüşümleri

Rönesans Simyası

Splendor Solis

İksirler

İçsel Simya Gelenekleri

Simya İnisiyasyonun Üç Mücevheri

Spagiriks: Otların Titreşimlerini Yüceltmek

Pratik Bitki Simyası - Bölüm 1

Pratik Bitki Simyası - Bölüm 2

Pratik Bitki Simyası - Bölüm 3

Okültizm - Gizli İlimler

Beslenmenin Ezoterik Yönü ve Vejetaryenlik

Kişilik

İyi Bir Okült Öğrenci Nasıl Olunur?

Geleneksele Karşı Pop Okültizm

Kutsal Merkezler

Maji

Doğuda ve Batıda Maji

Kabala

Kadim İbranice ve Hintçe Arasında bir Bağ Var Mı?

Kabbala

Kabala İncelemesine Giriş

Kabala ve Hermetik Tradisyonu

Ölüm Ötesi Dönüşüm: Ka, Ba ve Kabala

Gizemli Kültler, Örgütler ve Cemiyetler

Gizem Kültleri 1 Böl 2

İsmaililer ve Templiyerler

İlluminati

Eseniler

İhvan-üs-safâ

Dürziler

Haşîşiler

Hurufilik

Tapınakçılar

Tampliyelerin Öyküsü - 1

Tampliyelerin Öyküsü - 2

Tampliyelerin Öyküsü - 3

Tampliyelerin Öyküsü - 4

Tampliyelerin Öyküsü - 5

Gül-Haç Cemiyetinin İslami Menşei

Gül Haçlılar

Altın Şafak Cemiyeti

Vudu - Yeni Dünyanın Afrika kökenli Büyülü Dini

Şamanizm

Şamanizm

Moğol Şamanizmin Ana Hatları

Hız İbrahim Kimdi?

Gene Matlock'ın Şaşırtıcı makalesi için resmi tıkayınız.

Hız. Musa ve Firavun'un Gerçek Hikayesi

Hasan Sabbah'ın Fedaileri Haşışiler Kimdi?

Haşışiler

İsmaililer ve Templiyerler

Hacı Bektaş Veli Bir Batını Dai'siydi Dr. İsmail Kaygusuz'un ilginç makalesi için resmi veya burayı tıklayınız.

ABRAHADABRA

Some Thoughts on The Word

by Mark Stavish, M.A.

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Introduction

ABRAHADABRA is the Word of the Aeon [1]

of Crowley's Thelema. However, despite his choice of spellings, (there are several), and some of the additional baggage that Crowley carries into esoteric circles, his thoughts on this word are worth consideration.

It's Meaning

Abrahadabra is translated by G. Davidson[2] as "I bless the dead", is one of the three Holy Names used when blessing a sword (Clavicus Solomonos?), Davidson also states that it is derived from the Hebrew "ha brachah dabarah" or "Speak the blessing". It is used as an amulet to heal and ward off evil. When chanted, it is reduced letter by letter.

He further suggests a relationship between it and an older Gnostic 'diety' Abraxas, or "the supreme unknown, and source of the 365 emanations of Persian theology. It is also found in several Hebrew magical and mystical texts, including, The Sword of Moses, and The Book of the Angel Raziel. In gnostic theology, it is used as a term for god, or as a mediator between creation and the godhead.

Crowley spells it so that it adds up to 418 in gematria (19 x 22), or 22 using the "Qabala of Nine Chambers". Several formulae are worked out to show hidden meanings and relationships between the letters, of which the most important appear to be its suggestion of 'double power' or effecting both the Pentagram and Hexagram; and giving the Rosicrucian axiom of "Light, Life, and Love" in numerological expression.

"Light, Life, and Love are never lost, but may be called forth eternally from the Cosmic Unity in which they dwell." States a Rosicrucian ritual.

Let us consider these three points:

1. Symbol of the Godhead and Mediator
2. Double Power
3. Triple invocation

Double Power

As symbol of 'double power' or the unity of the Pentagram and Hexagram, Abrahadabra symbolizes the "mystical marriage" of the micro and macrocosms. The Inner and Outer Worlds

It can be said, that Abrahadabra, is the Sacred Word invoking the Union of the Higher and Lower Worlds in the student. If this is done correctly, then we can move from being a student to the level of an adept on the level of interior initiation.

This idea of it being a combination of the micro and macro-cosmic forces is reminiscent of the phrase in The Lesser Ritual of the Pentagram which says, "About me Flames the Pentagram, and in the Middle of the Pillar Shines the Six Rayed Star!" [3] Here, in the body and psyche of the student, the Elemental and planetary forces are combined and equilibrated.

It is important to note though, that the meaning of the letters may change depending on the level they are being vibrated on. This would differ from person to person, but is worthy of mention. As noted, the astrological associations and meanings of the Hebrew letters can 'shift' depending on whether they are affecting the world of Assiah, Yetzirah, Briah, or Atzilooth.[4]

Triple Invocation

As triple invocation of Light, Life, and Love, the Word reminds of the three principle expressions of the Cosmos. When combined, they give is a fourth and fifth point, that of Law and Liberty. By understanding and seeking Life, Light, and Love in creation, we can get a grasp on Cosmic Law, which in turn, is the source of our personal freedom from the negative aspects of karma, or the means of our liberation from the bondage of matter and restriction.

Godhead and Mediator

As mediator Abrahadabra suggests that while humanity is Divinity incarnate, 'There is no God but Man, and Man is the Son of God. God is Man,' that we experience this in progressive steps or degrees of expanding (and as such, inclusive) consciousness. We may be Divine, but the leap from mundane earthly consciousness to the Cosmic awareness of Kether is extremely radical, and would shatter our vehicles of perception. Instead, we progress slowly and with the aid of various 'mediators' to assist us.

Among these mediators are the tools we use, be it ritual, symbols, alchemy, or even actual beings, such as teachers and invisible helpers from the 'other side'. Abrahadabra symbolizes the harmonization of our inner and outer worlds, in the realm of Tiphareth, and how we can open up to this powerful, but often unseen assistance. Regular and daily use of a ritual, such as the Lesser Ritual of the Pentagram, or the Greater Ritual of the Pentagram, stabilize our "Elemental" nature and allow the forces of Yetzirah to more

greatly penetrate our sometimes thick veils of matter.

Through daily prayer and meditation, we slowly and progressively make this once thick barrier more transparent, until once day, we have a flash of awareness, an awakening that helps us realize what is meant by, "About me flames the pentagram, and in the Middle of the Pillar Shines the Six rayed star!"

When the "Little King" of Malkooth, the Pentagram, surrenders to the "Big King" of Tiphareth (the Hexagram) the two are united and the "Mystical Marriage" is initiated within us.

To this end, we can use the word itself as a kind of mantra, or affirmation of this state. By vibrating it as a sacred word of power, we can redeem it from the psuedo-magical connotations that have befallen it, back to its original potency of Divine expression. As mediator, the redemptive qualities, almost messianic in nature, are more clearly understood. When we vibrate this name, we should feel and imagine that the higher and lower worlds are coming into union within us, and that we stand at the center of the world, expressing the powers of Tiphareth. As though through its sound we are bestowing a blessing across creation.

In The Golden Chain of Homer (Aurea Catena Homeri), we see the same message being stated in almost identical symbolism. The principle symbolism of the text, in addition to a series of ten rings of varying forms of Venutian symbols, there is a plate of the Oroborous. It consists of two dragons fighting, each biting the tail of the other, one with wings and the other wingless. Between them is a "Star of David" with planetary and Elemental symbols assigned to various points. In addition, placed in the center are the Three Principles of Alchemy - Sulphur, Salt, and Mercury.

"Whenever the Dragon meets an Enemy, they fight.

The Volatile must become fixt, Vapour and (water triangle) must become (earth triangle), (fire triangle) must become corporeal, or no Life can enter into the (earth triangle). The Superius must become Interius, and Vice Vertia.

The Fixt becomes Volatile and, the (earth triangle) becomes (water triangle), Vapour (air triangle) and (fire triangle), whilst (fire triangle) returns to the Center of the Earth. Heaven, i.e. (fire triangle), must be converted into fixt (air triangle). The Dragon with Wings kills the Dragon without Wings, and the latter destroys the former. Thus is manifested the Quintessence and its Power."^[5]

The "dragon with wings" can be interpreted as our Interior Master, or Holy Guardian Angel, and the dragon "without wings" as our ego, or "little King". They need each other in order to express the power of Creation and its expression through the Elemental and planetary forces. Yet, they are often in combat with one another, instead of in harmony. Only when the "Superius" (higher) becomes "Interius" (interior) and the interior becomes the higher do we see the Elements (of either a material or psychic nature) return to their

primordial source. The Fire, or creative power, returns to the center of the earth, or the “Secret Fire” of Malkooth. In the end, the two dragons (instinctual parts of our psyche - heavenly and earthly, the hexagram and pentagram) are killed by each other, and in their combined “death” (end of isolation) they are united in a more perfect expression of cosmic power.

The Gnostics used the symbol of the winged serpent to represent the redemptive and rejuvenating qualities of the Cosmos. As a symbol of the powerful reconciliation of opposites, Khouthis, rises above the head of the adept and spreads its wings in envelopment. He is the winged solar serpent, the force of regeneration. [6] The healing powers of our redeemed nephesh/yetziric, or ‘unconscious’ aspects of our psyche (and body as well) lead by our Briatic or Solar consciousness. One reference even calls it “a living caduceus”. [7]

Conclusion

It remains for each student to work out the intricacies of this and other esoteric questions. One's chosen path will influence greatly how we approach the question and receive a solution to it meaning and application. Ceremonialists will find a greater expression through movement, sound, and the theater of ritual. General esotericists will prefer meditation and prayer as the means of unraveling the mystery. Alchemists will find that within this ancient word there is a secret that only the laboratory can reveal.

In the end however, while the answers may be different the effects of unraveling the mystery of abrahadrabra will be the same in each of us, as it will be a further increase in our understanding of the Interior Light, and the expression of our Divinity.

[1] See: Liber 777, page 44.

[2] Dictionary of Angels

[3] One text read, “Before me flames the pentagram, and behind me shines the six rayed star!”

[4] See PON Qabala Course, Lesson: page .

[5] From Aurea Catena Homeri, Saper Aude Metaphysical Republishers, in conjunction with Alchemy Books, San, Francisco, Ca. 1983. See also, PON Mineral Alchemy Course, Lesson 20.

[6] *Mysteria Magica*, vol. 3, The Magical Philosophy by Melita Denning and Osborne Phillips. Llewellyn Publications, St. Paul, MN. 1986. P. 92 and 372.

[7] Ibid “a living caduseus”: Alex Grey'in Düsseldorf Sanatı (Sacred Mirrors: The Visionary Art of Alex Grey, Inner Traditions, Rochester, Vt. 1990). See “Holy Fire”

Triptych.

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Alchemy, It's Not Just for the Middle Ages Anymore

by Mark Stavish, M.A.

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Alchemy

Mention alchemy to someone and what do they usually think of? The Middle Ages with old men in some forgotten attic, laboring over bubbling flasks filled with some unknown fluid; or in front of an oven, trying to turn molten lead into gold. These are the images of the alchemist that time, mythology, and prejudicial history have handed down to us.

It is true, that many of the early alchemists were the forerunners of the modern sciences. Physics and chemistry are indebted to these early 'puffers' as they are despairingly called, for from their hours of sweat and travail, a host of modern advances came: porcelain, alcohol distillation, acids, salts, and a variety of metallic compounds,

are the results of early alchemical experiments.

But if alchemy wasn't just a foolish waste of time in the search for a means to turn base metals into gold, what was it?

Egypt, The Mother Earth of Alchemy

Alchemy , or “Al-Kemi , is said to be derived from Arabic or Egyptian meaning either “divine chemistry or possibly “black earth referring to the silt deposits from the annual flooding of the Nile river. However, regardless of where the word ‘alchemy’ began, it has come to mean a very special form of spiritual development.

From Plato's Greece to the European Renaissance, ancient Egypt was held to be the land, if not the origin, of all things mystical. The Egyptian god Thoth, called Hermes by the Greeks, was said to be the father of all magical arts and sciences, with numerous books on the laws governing creation being attributed to him. These books became the basis of most Western occult teachings, and are known as “The Hermetic Corpus or the “Body of Hermes , and refers to the total collection of works attributed to the ‘scribe of the gods’. The teachings and practice contained in these writings are called “Hermeticism , and in the Renaissance came to include aspects of Jewish mysticism (kabbalah), alchemy, the use of ritual, and communication with super-celestial beings, or angels.

It is important to remember, that in the ancient world and until end of the Renaissance (16th century), magic was seen not as superstition, but as a logical and coherent means of understanding the universe and controlling ones destiny. Magic, imagination, and magnetism are all related , both through there root -mag, as well as how they are seen through the mind of the magician or alchemist.

For the magician, or even the alchemist, the universe is perceived as a reflection of the imagination of the Godhead. Its laws are consistent and logical, and if we are created in the image of the Creator, then we can also create as the Creator has - through the power of imagination. Intense imagination creates a stress on the ‘fabric’ of the universe, drawing to it magnetic power, thus bringing our images to fruition.

The fundamental ideas of Renaissance magic and alchemy are also found in Eastern yoga, and are the basis for the New Age movement, as well as hypno-therapy, guided visualizations for mental health or cancer treatment, affirmations and an assortment of other psycho-spiritual practices.

Until the last half of this century, though, most of these spiritual practices were kept secret or hidden, mostly out of fear of political or religious persecution. Hence, they became known as occult or “hidden . Since many of them used the same signs, symbols, and literature as contemporary religions - Christianity, Judaism, and Islam -

the hidden, occult, or Hermetic arts and sciences became known as esoteric or the secret meaning behind 'exoteric' or everyday religious practices and dogma.

This fear of imprisonment or death, limited instruction in esoteric practices to a trusted few, and only through a process of slow, careful, symbolic rituals and cryptic teachings known as initiations. Each of these initiations, or gradus, symbolized a step, or grade, in the student's inner journey towards illumination.

During the 17th, 18th, and 19th centuries dozens of initiatic orders and societies were established across Europe for the dissemination of spiritual teachings. The most prominent of them being the Rosicrucians, Freemasons, and Knights Templar. Some of them taught their members through moral instruction, such as the Freemasons. Others, such as the Rosicrucians, taught practical mysticism, the use of ritual, the structure of the universe through kabbalah, as well as laboratory alchemy. Many of these organizations exist in Europe or the United States in some form today.

In alchemy however, each of its steps or phases, represents not only an interior awakening (initiation), but also a physical, practical technique performed in the laboratory. The physical, laboratory work becomes a means of verifying spiritual and psychic expansions in consciousness.

"Alchemy is an initiatic system in which you have no delusions. It is the only initiatic path where there is an objective control in the laboratory. So if your experiment shows you've gone beyond the ordinary material laws of the universe, it shows that you're an alchemist that has had an interior awakening, and that corresponds to the rule which says, 'You will transmute nothing if you have not transmuted yourself first.' Says Jean Dubuis, founder and first president of the French alchemical organization, The Philosophers of Nature.

Dubuis, has actively practiced alchemy and related esoteric arts for nearly sixty-five years. His spiritual path began when he had a spiritual awakening at the age of twelve in the island cathedral of Mont Saint-Michel off the coast of Normandy. This awakening has led Dubuis to a lifetime of activities and intimate involvement in European esoteric circles. He has held positions in the French speaking branch of the Rosicrucian Order, AMORC, presiding over its Illuminati section of higher degree students; as well as various esoteric orders and societies.

After tiring of the various levels of secrecy and often self-aggrandizing use of the power such vows bring, he renounced his memberships and established The Philosophers of Nature (PON) to open the paths of alchemy and kabbalah to everyone of good heart and mind. This is expressed in his view of the basic philosophy behind alchemy:

"Alchemy is the Science of Life, of Consciousness. The alchemist knows that there is a very solid link between matter, life, and consciousness. Alchemy is the art of

manipulating life and consciousness in matter to help it evolve or solve the problems of inner disharmony. Matter exists only because it is created by the human seed. The human seed, the original man, created matter in order to involute and evolve. You see, if we go beyond what I said, the absolute being is an auto-created being, and we must become in its image auto-created beings. Dubuis stated during a recent interview at the annual conference of The Philosophers of Nature.

A similar statement was made by fellow Frenchman and alchemist Francois Trojani, during an interview with Joseph Rowe in the Summer 1996 issue of Gnosis.

"It (alchemy) is the dimension of interiority and of meaning in the deep sense: the meaning of life, the meaning of my life, questions about the relationship of spirit to matter, of the purpose and value of my own actions - the questions "where did I come from? , "why am I here? , "who am I? I'm not saying that alchemy provides precise answers to these questions, but that it operates in the dimension where these questions arise.

Because of Dubuis extensive professional career in electrical engineering for a major international electronics firm in France, and work in the field of nuclear physics with Nobel Prize winner Jollio-Curie, he has been described by fellow alchemists as one of the few people easily at home with either a periodic table of the elements or a kabbalistic diagram. This interest in electronics has led Dubuis to invent several devices designed to assist in experiencing out-of-body journeys and assist people in having a general initiatic experience.

"In ancient times, as human evolution was going, we passed from kabbalah to alchemy. Now, I think that with the evolution of the world, perhaps we can put in the initiatic path electronic methods. It doesn't stop people from having to work themselves, but initiatic work will be easier. This corresponds to the fact that the whole evolution of the world must be accelerated. Dubuis stated.

Dubuis stated that his 'boxes' are more advanced than consciousness altering devices currently on the market. His work through light and sound synchronization as due existing machines, however, through a complex series of mathematical computations, Dubuis says, that he can specify the experiences one will have with his invention. The author has experienced two generations of Dubuis 'mind machines' as they are called, and can attest to their superiority over existing 'off the shelf' equipment. The clarity, impact, focus, and lasting effect of them was quite astounding.

Alchemy and Modern Psychology/Jung

Just as esoteric initiation seeks to repair the psychic damages in humanity, so does its step-child, modern psychology. As a result, most folks today are familiar with alchemy through the extensive writings of Swiss psychologist Carl Gustav Jung. Jung

was attracted to alchemy through a series of dreams he experienced, as well as those of his patients, and their resemblance to alchemical symbols representing the stages of self-development, or individuation. However, for Jung, the entire alchemical work, or opus, was viewed from strictly psychoanalytic perspective. Transmutation was not the changing of physical matter, but of psychological matter, from destructive problems, into life enhancing attributes.

Some of Jung's, seminal works outlining the process of human individuation, or self-becoming, are found in his Alchemical Studies; in which he interprets the meaning of the key stages and symbols of alchemy to explain the internal stages of human evolution, or what alchemists call, interior initiation.

Laboratory alchemists cautiously point out that despite his contributions, and the critical aspect of psychological work in alchemy, Jung is not considered a real alchemist.

According to Dubuis, and others, for alchemy to be real alchemy, it must work on all levels of creation - spiritual, mental, emotional, and physical. While one or more can be left out and a transmutation of some sort effected, the results are not considered to be alchemical.

"It is true that Jung made some additions to symbolism and gave people a means to look at their interior life. As regards to alchemy, Jungian psychology shows that alchemy is a universal art and science, and can lend itself to anything, but to reduce alchemy to a theraputic allegory is a mistake. stated House.

Russell House, of Whinfield, Illinois, is the current president of The Philosophers of Nature, and has studied alchemy with, Jean Dubuis, Orval Graves, "Fratel Albertus , and Manfred Junius, several of this centuries leading laboratory alchemists. From 1989 to 1993, House also co-instructed the alchemy classes taught at Rose+Croix University, sponsored by the Rosicrucian Order, AMORC, in San Jose, California.

Alchemy and Alternative Medicine

Along with psycho-spiritual growth, and physical transmutation, alchemy has long been associated with creating cures for 'incurable diseases' as well as near physical immortality. Dubuis has suggested that a carefully prepared tincture, or alchemically prepared medicine extracted with purified alcohol, made from acorns might prove useful in fighting cancer and some auto-immune diseases.

However, at least one of the major contributions of alchemy to alternative medicine is a little more accessible than either of these, that is, homeopathy.

Available in most drug stores and super markets, homeopathic medicines are based

on the alchemical practices of the Swiss 16th century alchemist Paracelsus. However, it was not Paracelsus that created homeopathy, he only supplied the theory that “like cures like and that smaller doses of medicine could cure more easily and quickly than large doses. Alchemical tinctures, like homeopathic medicines, are created from plants, minerals, and metals. Homeopathic treatment was formulated in 1796 and introduced to the United States in 1825. In Europe alchemically prepared and homeopathic medicines are available to the general public.

According to House, “For the genuine alchemists, healing, like alchemy, must be on all levels and treat the whole being or person, and within the context of nature and evolution. The intent of the healer must offer encouragement in the interior world of the patient and not work against nature's plan of evolution. Like homeopathy, Bach Flower Remedies, or aromatherapy, alchemical medicines work on a subtle level and a crude one at the same time.

Alchemy and Quantum Physics/Time Travel and other Weird Stuff

Since its inception alchemy has been associated with the idea of transmutation, or the fundamental changing of one thing, usually a base metal such as lead, into something else, in this case gold.

But is transmutation possible?

For alchemists past and present, the answer is a resounding “yes!

Trojani is quoted as saying that transmutation has taken place and continues to be done. The reason given is that alchemical operations do not take place on the level of the periodic table of elements, but instead on the fabric of time and space itself. That this work on the elements on space and time energy constitutes work directly on oneself.

In fact, Dubuis, Trojani, and their predecessor Francois Jollivet-Castelot all agree that not only is transmutation possible, but that it might not require much of the high-tech, high-energy equipment we have come to associate with sub-atomic physics.

Jollivet-Castelot wrote book for the aspiring alchemist, *Comment on devient alchimiste* (1897), or “How to Become an Alchemist”, outlining the range of Hermetic disciplines required, and gave practical advice on purchasing laboratory equipment, as well as the moral requirements of the alchemist.

Harvey Spencer Lewis, the founder and head of the American Rosicrucian Order, AMORC, was familiar with Jollivet-Castelot and his work. In 1915, Lewis himself is said to have transmuted a piece of zinc into gold using little more than an open flame and a crucible. The accounts of this public demonstration have been re-published several

times in the organizations magazine, The Rosicrucian Digest (March 1942). In addition, in the August 1926 edition of, The Mystic Triangle, AMORC published Jollivet-Castelot's account of his own transmutation of base metal into gold, as well as the recipe for carrying it out.

In more recent times, alchemy has been investigated as a means of supplying cheap energy and for the potential creation of 'super metals'. At the Palladian Academy's conference in January 1997, near Vichenze, Italy, Professor Christopher McIntosh, author of The Rosicrucians (Samuel Weiser Publications), and member of UNESCO's Educational Office, Hamburg, Germany, mentioned that the United Nations had recently sponsored a conference of its own in which alchemy was considered as a possible tool for the creation of new alloys.

Along similar lines, Dubuis offered some insights into the phenomena of UFO's.

"First of all, there are two hypothesis for extra-terrestrials. The first hypothesis says, that on earth, if you are close to the North Pole, there is some kind of fraternity of advanced people that checks on the global functioning of humanity, and that the flying saucers are theirs. The second hypothesis is that you cannot come from distant systems to earth in everyday physical conditions, so I think that things happen thus. In the system that they start from, they put advanced people onboard, and the speed of energy is multiplied by a hundred thousand or a million, they can come here rapidly, and when they enter the aura of the earth, they are brought back level by level and re-materialize. I don't know, and don't want to know if the Rosswell (New Mexico) story is true, but the details that have been given lead me to believe it is true, because they found material that go back to the invisible where they should be. They said the brain of the person had no barrier, this means that they are people that have no barrier between the visible and the invisible worlds. I don't know about the other organs. If it is a fake, then the people who have produced it have a very big knowledge of the occult. Dubuis stated.

On Becoming an Alchemist

If you are interested in becoming a laboratory alchemist, then get prepared for a long haul. The experts say that to become involved in the "Royal Art involves the synthesis of several Hermetic disciplines, among them, traditional kabbalah, astrology, tarot, and Renaissance magical theories and practice. Plant work is the first 'matter' worked on, because the principles used are the same as in the more famous, and dangerous, metallic and mineral experiments.

There are few organizations offering courses in practical alchemy, although several graduates of the famous, but now defunct, Paracelsus Research Society, teach what they have learned, if you can find them. PRS was established by Albert Reidel, or "Frater Albertus", author of the now classic work for beginners, "The Alchemists

Handbook . Manfred Junius, has combined Indian Ayurveda and Western alchemy in his more technical book, "A Practical Handbook of Plant Alchemy . Although his techniques require a little more laboratory equipment than those of Albertus'. Other texts exist, but are either difficult to obtain, or deal with metallic aspects of alchemy.

Those wishing more personal instruction can contact the Rosicrucian Order, AMORC in San Jose, California. However, their summer course in alchemy is often open to members only and is run irregularly. The Philosophers of Nature (PON) offer a correspondence course covering all aspects of "the Great Work including a highly informative two-year course on plant work, followed by a six-year course on metals and minerals. PON also sponsors an annual week long conference, in the spring or summer, offering practical instruction, as well as a 'traveling seminar' for interested groups. Both organizations can be contacted via their Websites or traditional correspondence.

The Philosophers of Nature

AMORC

<http://www.rosicrucian.org>.

Rosicrucian Park, San Jose, California 95191

1-800-882-6672.

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The History of Alchemy in America

by Mark Stavish, M.A.

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Introduction

While alchemy has strained the credulity and pocketbooks of many Europeans since its general appearance in the 16th and 17th centuries, it has also held a fascination for a fair number of prominent and not so prominent Americans as well.

Most of us are familiar with the writings of Thomas Vaughn, Paracelsus, Bacstrom, and dozens of other authorities on the Royal Art, yet it was from colonial America, that one of the most famous and mysterious Alchemists arose --- Philalethes. It is among the apocalyptic Pietists of Pennsylvania, said to have been Rosicrucians fleeing the religious wars of Central Europe, that we also find hints of laboratory alchemy being practiced in their wooden, gothic structured cloister, in Ephrata, on the Pennsylvania frontier. Even late in the "Golden Age", the 18th century that is, the illustrious, even then ivy covered, halls of Harvard was teaching its students the theory of the transmutation of metals. Even the Governor of Connecticut and Massachusetts dabbled with quicksilver now and again as well.

Even with the death of New England's last known practicing alchemists in the third decade of the 19th century, the torch did not completely die out. Less than one hundred years later, H.S. Lewis, Imperator of the fledgling American organization, the Ancient and Mystical Order Rosea Crucis (AMORC), claiming European recognition and authority for its activities, is reported to have preformed a public transmutation of zinc into gold. By the mid 1940's this same organization, using its newly formed Rose+Croix University, situated in the lush valley of San Jose, California, would be the only known location where the public study of laboratory alchemy was taking place. With a little bit of help from a major corporation or two as well. While this re-birth of laboratory alchemy was short lived, out if it came the now famous Paracelsus Research Society, founded by "Frater Albertus", a new series of AMORC classes in the mid to late '80's, and the latest addition to American alchemical studies, the Philosophers of Nature.

The Philalethes Period

The 17th century world view of America was of a magical land, filled literally and figuratively with gold. It was from this world, not that of an old and rigged Europe, that one of the most mysterious and renowned of alchemical figures. In fact, one who is

often called that last of the great alchemists, Eirenaeus Philalethes, better known as, the Cosmopolitan. His first work *The Marrow of Alchemy, Part One*, appeared at London in London in 1654. It was published by E. Brewster, with the manuscript and publication being printed in English; Part Two was published the following year. Because George Starkey edited the first edition of *The Marrow of Alchemy*, it has been suggested that he was its author, along with the remainder of the 16 groups of alchemical publications attributed to "The Citizen of the World".

Philalethes is often translated as "Lover of Truth" and is the latinization of the Greek original. According to one of the publishers of Philalethes, William Cooper, "...[Philalethes] is acknowledged by all hands to be an Englishman, and an Adept and supposed to be yet living, and traveling, and about the age of 55 years, but his name is not certainly known." This appeared in Cooper's advertisement for *Ripley Reviv'd* in 1678. In total, Cooper published ten of the sixteen major titles written by the mysterious adept. Beyond being a prolific writer and of philanthropic attitude and activities, what helped make the mystery even more of a lasting legend, is that Philalethes is said to have achieved the Philosopher's Stone in 1645, at the age of twenty-three!^[i]

So then, back to the question: who was Philalethes? Well, traditionally, two names have been put forward as being closely associated, and even identified with our Adept: Robert Child and George Starkey. As for Child, little evidence is given to back up the claim, and possibly even evidence to the contrary. With Starkey, the situation is different.^[ii]

While much of the evidence is circumstantial, it comes from contemporaries of both men. Care is given to distinguish between those works on alchemy by Starkey himself, and those whom he attributes to his mysterious New England Adept, the Cosmopolita. However, as Jantz suggests in his article, "America's First Cosmopolitan", could Starkey have written the Cosmopolitan works while in a heightened state of consciousness? Where they the result of his own transcendental awareness as part of the alchemical process? While such is only speculation, what cannot be denied is that Philalethes is an American original, an adept in the now classical alchemical tradition, even being referred to as the "American Philosopher" on the second title page of the Amsterdam edition (1678) of his second group of works, *Enarratio Methodica*.

So then, was Starkey actually Philatheles? If we accept the evidence, then probably yes. In the anagram of two of the principle characters in *Vade Mecum*, the name of the pupil, Philoponus, and his mentor, Agricola Rhomaeus, we discover that in Latin, Agricola become Georgios in Greek, and the Greek Rhomaeus becomes Stark, or Strong, in Anglo-Saxon^[iii].

Does it matter? Probably not, except to historians of esoterica, and other people with too much time on their hands. For practical alchemists all that is of importance is the practicality of the information supplied. Whether or not there was a person behind

the persona of the Cosmopolitin is as important as asking the same of his more modern European counterpart Fulcannelli.[iv] At some point the personality must die, so that the Light may shine unobstructed, this is a fundamental tenet in esoteric teachings. Maybe in the end, Starkey actually was, and became, the Citizen of the World.

But Starkey wasn't alone in his search for the Philosopher's Stone. Among his contemporaries was Christian Lodowick of Newport, Rhode Island. This former Quaker, mystic, physician, musician, and mathematician was also an alchemist. Not surprising, as Newport was a major trading post, being honored with not only a large Quaker congregation, but also the oldest continually operating synagogue (Turo) in the United States, and one of the oldest Masonic lodges as well. Lodowick was an important philologist, particularly his English-German dictionary and grammar becoming standard throughout most of the 18th century.

Several famous New Englanders returned to Europe, among them Thomas Tillman. Tillman made contact with a group of German Anabaptists in England and eventually went to the Continent with them. Jantz proposes that Tillman's poetic influence may have eventually returned to America through the writings of Conrad Beissel and the Ephrata Cloister. This is not unrealistic, as members of the Cloister went as far north as Rhode Island in search of contacts and converts. A group who, was for a while, deeply involved in laboratory alchemy.

However, it is John Winthrop the Younger (1606-1676), founder and first governor of Connecticut, who made major contributions to alchemy, if only through his literary donations. During his second tour of Europe Winthrop visited the poet John Rist, while in Constantinople in 1642. The visit was at the urging of the French ambassador, for the expressed intention of increasing Winthrop's knowledge of practical alchemy.[v]

Even with this semi-constant flow of ideas, trade, and people between the colonies and Europe, the chemical discoveries of the 18th century did not spell the end of alchemy in New England as they had across the sea. The Philosopher's Stone was still actively being pursued in New England until the third decade of the of the last century[vi]. With at least a half-dozen researchers being known throughout Connecticut and Massachusetts, most of them being graduates of Yale or Harvard.

Among them was Samuel Danforth, born at Dorchester, Massachusetts in 1696, and graduated from Harvard College in 1715. Among the texts used during his stay at Harvard was included the curious manuscript *Compendium Physicae* by Charles Morton. Morton, a Puritan, received his M.A. from Oxford in 1652, and emigrated to Massachusetts in 1686. His *Compendium* was a strange blend of the science of the period with Aristotle. A lengthy section was devoted to the "Artifice of Gold by Alchymy" or "the finding of the Phylosophers stone", even stating, "Some have done it, such are cal'd the Adepti". He listed among them, Lully, Paracelsus, and his disciple, van Helmont.

Danforth began his alchemical library as early as 1721, and achieved remarkable

success in his life, serving 34 years as a judge and chief justice in Massachusetts. His reputation as an adept prior to being publicly ridiculed in the press in 1754 for his alchemical studies. In 1773 he wrote to his long-time friend Benjamin Franklin offering to send him a piece of the Philosopher's Stone. It is important to note, that while Franklin himself had no known interest in laboratory alchemy, he knew several active practitioners, as well as the leading members of the Ephrata and Fairmount Park Communes. He served not only as a focal point for American esoteric activities, but was also a major connection to English and French esoteric societies as well.

With his death in 1777, his son, Samuel Danforth, Jr. inherited his books. However professional pressures of his medical and scientific careers forced him to donate his father's books to the Boston Athaenum in 1812. The books are signed by both Danforths, and are heavily annotated, showing more than three-quarters of a century of study. Among the twenty-one volumes were the much standard works to be expected, as well as *Philalethes' Secrets Reveal'd* (London, 1699).

However, the most distinguished supporter of alchemy was probably Reverend Ezra Stiles. Born at New Haven, Connecticut in 1721, he graduated from Yale in 1746, served as tutor until 1755, and was president of Yale from 1778 to 1795. In 1775 he accepted the position of minister to the Second Congregational Church of Newport, Rhode Island. Stiles was also a friend of Benjamin Franklin. While he made remarks concerning "the Rosacrucian Philosophy" that interested his contemporaries, Stiles himself disavowed any knowledge of practical alchemy or ever having witnessed any aspects of it. Yet shortly after his disavowed of such knowledge, Stiles participated in several experiments of his own. Stiles even repeated the legends of Governor John Winthrop, Jr. which recounted him as an "Adept" who performed alchemical operations each year at his mine near East Haddam, Connecticut along with his associate Gosuinus Erkelens.

The Later Colonial Period: Ephrata and the End in New England

With the advent of religious liberty in colonial Pennsylvania and religious wars in Central Europe, it is little wonder that so many Germans came to the New World in the 17th century. William Penn openly recruited many, and others simply went on their own, and among them were the Pietists. These quasi-mystical, semi-magical, often secretive, and usually apocalyptic groups settled in two main communities in Pennsylvania: the Wissahickon Valley, in present day Fairmount Park (Germantown), Philadelphia, and farther west in Ephrata. It is to the latter group that we turn our attention, for it is there, in Ephrata, that we have some of the clearest information regarding the extent and degree of Rosicrucian and alchemical practices of these communal mystics. While the degree, if any, of these Anabaptist Pietists being influenced by Rosicrucian philosophy has been debated, they definitely were influenced by hermeticism in general, and for at least a period, experimented with practical alchemy.

According to E.G. Alderfer, in his work, *The Ephrata Commune: An Early American Counterculture*, Conrad Beissel was born in 1691, in the strategically located town of Eberback, on the Neckar River, in the political domain of the Electoral Palatinate. The day given is usually March first. Conrad was incredibly magnetic, and despite his pale, frail, and thin appearance, women swooned in his presence. His reputation and rumors of his magia grew. By twenty-five he was initiated into the "Ancient Mystic Order of Rosea Crucis"[vii] and may have even attained its highest rank. He was familiar with the writings of Beohme, Paracelsus, and kabbalah. Utopian, mystical, and secret societies abounded, and there was much cross fertilization of ideas and membership.

However, it is on the Pennsylvania frontier in the first half of the 18th century that his fame and mission grew, as chief teacher-pastor (Leher) of the utopian community of Ephrata. Here, far away from civilization, at least for a while, Beissel and his followers established a community comprised of three orders: celibate male (the Brotherhood of Zion), celibate female (Sister of the Rose of Sharon), and married lay congregation. However, as with all utopian plans, all was not well in this little patch of Eden. Power struggles were somewhat constant, with only the power of Beissel's charisma to unite them. The Brotherhood of Zion, under the leadership of the Eckerling brothers - Israel, Samuel, Gabriel, and Emanuel, leaned more in the direction of theurgy than mystical union. According to Julius Sachse,[viii] the principle advocate of a Rosicrucian connection at Ephrata, the brethren in the Berghaus (main prayer and living quarters) passed their days in quiet speculations, but the Eckerling's advocated what more closely resembled " 'strict observance' or the Egyptian cult of mystic Freemasonry."

Sachse further states:

"The speculations and mystic teachings of Beissel and (Peter) Miller were nothing else than the Rosicrucian doctrine pure and undefiled, while the Zionische Bruderschaft or "Brotherhood of Zion", of whom Gabriel Eckerling was first "Perfect Master" or prior, was an institution with an entirely different tendency...in fact, it was one of the numerous rites of mystic Freemasonry practiced during the last century (18th). The professed object and aims of the members of the Zionische Brotherhood was to obtain physical and moral regeneration."

Yet, despite distrust and suspicion, and even charges of being crypto-catholics, Beissel permitted the formation of a chapter and chapter house for the Brotherhood of Zion. The building was raised in May of 1738, was occupied under great ritual solemnity five months later, and building was completed in 1743. It was three stories high, with the first floor being used partially for storage, the second floor being the sleeping temple area, circular in shape with no windows, and the third floor being 18 feet square and the main temple area, with a window in each of the cardinal directions. It was here in this building, that the members of the Brotherhood, up to thirteen at a time, for 40 days, enacted their secret rites of spiritual rejuvenation, but only after physical rejuvenation had been completed.

It was these rites of physical rejuvenation that employed alchemical medicines.

Beginning on the full moon in May, a 40 day seclusion began, which included fasting, prayer, and the drinking of rain water (collected in May), and laxatives. On the 17th day, several ounces of blood were removed and a few white drops of an unknown substance given to the participating neophyte. Six drops were to be taken in the evening, and six in the morning, increasing two drops per day until the 32nd day of seclusion. At sunrise on the 33rd day, more blood was removed, and the first grains of the materia prima was given.

The effects of the 'grain of elixir' was instant loss of the powers of speech and recognition, with convulsions and heavy sweating. After these subsided, the bedding was changed, and a broth made of lean beef and a variety of herbs was given. On the second day, a grain was added to the broth repeating the above symptoms, and upon which "a delirious fever set in which ended with a complete loss or shedding of the skin, hair and teeth of the subject." On the 35th day a bath of prescribed temperature was given, and on the following day, the 3rd and last grain of the materia prima was given in a goblet of wine. The effects of the final dose were much more mild, resulting in a deep sleep during which the skin, hair, and teeth reappeared. On awakening from this ordeal, an herbal bath was given, and an ordinary bath (with saltpeter added) on the 38th day. On the following day (the 39th) ten drops of the elixir of life were given in two spoonfuls of red wine. This final dose was known as the 'grand master's elixir' or balsam. On the 40th and final day, the initiate was said to have been reborn into primordial innocence and capable of living 5,557 years with the grace of God before being called back to the heavenly lodge. The process however, had to be repeated every forty years in the month of May if this were to happen.

Unfortunately, we know neither the contents of the elixir or the herbs administered as bath or broth for this ceremony. It is also very likely that such a recipe or listing may be sitting somewhere, written in Old German, or even fracture script, in a local historical society somewhere in Eastern Pennsylvania, with no one being able to read it, or know the meaning of its contents otherwise.

We are also at a loss for any idea as to who may have survived the ordeal. However, the effects of the recipe sound strikingly similar to those given in Paracelsus' writings regarding the Melissa Ens, a potent spagyric medicine said to convey long life and rejuvenation.[ix]

We know at least one recruit, from the Shenandoah, Jakob Martin, set up an alchemical laboratory at Ephrata. He attempted to transmute gold for the establishment of the New Jerusalem, as if gold were needed for such a task. While Martin's efforts were in vain, his close friend Ezekiel Sangmeister, leader of an anti-Beissel faction, claimed that his friend and founder of Universalism, George de Benneville, possessed a large supply of the gold tincture. However, this appears to be near the decline of the Commune, and any real knowledge of practical alchemy may

have left with the departure of the Eckerling brothers. The Brotherhood of Zion was reconstituted as the Brotherhood of Bethania, and any trace of Eckerling influence was removed from Ephrata before the first half of the 18th century was over.

The AMORC Period: Round One

Soon after its founding in 1915 in New York City, the Rosicrucian Order, AMORC, known simply as AMORC, found itself in a variety of 'authenticity struggles' that would last until the present day. Behind AMORC's growth and longevity, something many other organizations have publicly and privately envied, was its claim to being the only authentic, authorized Rosicrucian body operating in America. This claim to being the only one and true Rosicrucian body attracted not only disillusioned seekers from other organizations, but also attracted new members who felt comfort and security in the idea of belonging to an organization that had not only 'traditional' roots in antiquity, but historical ones as well. Fancy charters from Europe, stories of ancient initiations and the trials of seeking out the 'secret chiefs' or "Unknown Superiors" of the Order's High Council in France added to the mystery and the attraction. Yet, none of this would have been possible if it weren't for the keen and brilliant mind of the organizations founder, first Grand Master, and ultimately Imperator (Emperor), Harvey Spencer Lewis.

Born in Frenchtown, N.J. on November 25, 1883, Harvey Lewis developed the talents early in life that would serve him as the single most important force in modern Rosicrucianism. Writing, painting, public speaking, and a sense for the 'positive spin' helped him develop an early and lucrative career in advertising. Then after a series of experiences, he abandoned his career in search of the Rosicrucian Order in Europe, allegedly going to Toulouse, France[x], where his contacts were made. While much is debated about the degree and genuineness of these contacts, it is clear that he believed that they were genuine, and as such were the moving force behind his organization. After a false start in 1909, AMORC finally got off the ground in 1915, and by 1917, had several Grand Lodges established in the United States, along with other smaller bodies, where members would receive the teachings and initiations in a strictly oral format. However, Harvey's love for the advertising world never left him, and he developed and promoted AMORC like a it was next best thing to sliced white bread. Adopting a Masonic style lodge pattern and initiations from the 17th century Gold-and-Rosy-Cross (of twelve degrees, not ten), and similar to that used by the Golden Dawn (Neophyte, Zelator, Practicus, etc.)[xi], he single handily mainstreamed esotericism and Rosicrucianism for the American public. With emphasis on practicality, not abstract metaphysics or obtuse rituals, AMORC's membership grew. But that wasn't all that sold AMORC, for Harvey and AMORC were one and the same. Harvey Lewis had a keenly developed psychic sense, and was at the forefront of proving that what he was selling, the teachings of AMORC, worked. To this end, he decided that it was time for the 'Big Show', and announced in 1916, that he was going to publicly transmute a base metal into gold using alchemical means. An article describing the event was written by Harvey Spencer Lewis, using a nomedeleum, and appeared in the organizations

magazine, "The American Rosae Crucis", in July of that year. In summary, the article states the following:

On Thursday night, June 22, 1916, "a demonstration of the ancient art, or science, of transmutation" was given to the officers and councilors of the Supreme Grand Lodge in New York City. Stating that this was the first time that such a convocation was held in America, and very well could be the last for some time to come, it was permissible for each Grand Master to demonstrate once in their lifetime and term of office the process of transmutation.

It further stated, that all of the laws necessary for such an accomplishment were clearly stated and explained in the first four degrees of the Order. In preparation, fifteen members of the Fourth degree drew at random a week earlier cards upon which were written the ingredients each was to individually bring and that all of the ingredients were non-toxic, with the exception of the nitric acid used to test the metal at the end of the demonstration, and easily obtainable. Each was to pledge secrecy, and that they were not to unite with the others the total of the ingredients on their own for at least three years after the death of the Grand Master General, Harvey Spencer Lewis.

Dressed in regalia, but devoid of ritual, the procedure began after a brief introduction on the history and theory of alchemy. In an attempt at objectivity, the article states that, "In order to meet the demand for one outside and disinterested witness, a representative of the New York World's editorial department was invited."

The critical phase of the transmutation took exactly 'sixteen minutes' and resulted in second and third degree burns to Lewis' hands. Examinations were made on zinc placed in the crucible to show that it was the matching half to the piece that was not used. The World's representative was invited to examine the pieces as well, and to place his initial on them before the operation began, to insure that no slight of hand was involved. The article further states that half of the metal was sent to "the Supreme Council of the Order in France along with an official report" as well as the admonishment of the unnamed journalist that while the experiment was fantastic, he is in no position to judge whether an actual change took place. The transmuted piece of zinc and its unaffected matching half were left on display and observed by "Newspapermen, editors and several scientists (who) have examined them and gone away greatly perplexed." [xii]

Unfortunately, much of the information in this article is hardly objective or even verifiable. While the article has been reprinted several times, no photograph of the 'gold' produced, or replies from the French Supreme Council, or even of the implied news article from the New York World, have been produced along with it. If this had been all there was to AMORC's modern Rosicrucian alchemical legacy, it would have been written off as a failed publicity stunt, and ended up as a footnote in the development of American alchemy.

Despite the obvious questions regarding the article's validity, and complete

historical accuracy, it was reprinted by AMORC in the March 1942 edition of the "Rosicrucian Digest", the organizations magazine having changed its name sometime in the early 1930's. This edition also included a footnote at the end of the article which advertised the availability of a 'home alchemy course' complete with herbs, glassware, even a small oven![xiii] It also mentioned the 'extensive alchemical course given at Rose+Croix University' which brings us to the second phase of AMORC's alchemy period.

Richard and Isabella Ingalese: The Nicholas and Perenelle of California[xiv]

The East Coast wasn't the only place of alchemical transmutations in the first half of the this century. The land of the "Gold Rush," California, is home to America's own immortal alchemical couple. In the vein of Nicholas and Perenelle Flamel, these two American originals are reputed to have achieved "The Stone" and live on to this day. Left mostly to oral lore and legend, the story of the Ingaleses first appeared in print in the November 1928 issue of Occult Review, and later was mentioned in a sidebar on "Alchemy" in the encyclopedia, Man, Myth, and Magic, in 1970.

Their early years are unremarkable with the couple marrying in 1898. Richard was a lawyer specializing in corporate and mining law, and Isabella was a full time psychic, teacher, and healer. They lived in several locations across the country, until settling in Los Angeles around 1912.

In the 1928 article, the author, Barbara McKenzie, interviews Isabella regarding how she and her husband became interested in alchemy. With the approach of advancing age, Mrs. Ingalese states, she and her Richard sought to discover the Philosopher's Stone so that they might "...perhaps add another score of working years to man's so-called allotted span." Despite the many blinds and false routes given to alchemical work, the coupled pursued their work guided by Mrs. Ingalese's psychic gifts.

In a pamphlet written by Richard, he describes their original goal as the creation of Oil of Gold, but instead chose to work with copper because of the cheaper price.

After six years of work two mortgages, several explosions, and two asphyxiations later, Richard states that in 1917, they were able to produce the White Stone of the Philosophers. McKenzie was offered a sample of the White Powder, but readily accepted a sample of the Red Stone. It is not clear why she accepted one and refuse the other, however, she records her experiences as follows:

"...it was little more - on my tongue, saying it must lie there and not be swallowed. I immediately noticed an intense bitterness, which is said to be the gold, but other metals I could not detect. In two or three seconds it had been absorbed or dispersed, so that not even a flavor remained in my mouth."

Continuing their search for the Red Stone from 1917 to 1920, the Ingaleses felt they had achieved success and shared their results with members of their "renewal club," possibly made up of investors who supported their alchemical research. At the time of their discovery and potentizing of the Red Stone, Robert was 66 and Isabella 54 years of age. Richard states that they did not respond as well as others to the curative powers of the Stone. However, the usual claims of virility, fertility, and incurables being cured, are reported. Ms. McKenzie notes that she was unable to verify any of the Ingaleses claims in this regard. Richard is quoted as noting that they were familiar with other alchemists who were over 600, 400, and 200 years old. All looking and acting as if they were "about 40 years of age." The most remarkable part of the story however, is Richard's matter of fact description of the resurrection of the wife of a prominent physician who had been dead for thirty minutes.

"Half an hour had elapsed and her body was growing cold. A dose of the dissolved White Stone was placed into the mouth of the corpse without perceptible results. Fifteen minutes later a second dose was administered and the heart commenced to pulsate weakly. Fifteen minutes later a third dose was given and soon the woman opened her eyes. In the course of a few weeks the woman became convalescent, after which she lived seven years."

As for the methods they used, Isabella states that they followed the methods of Paracelsus, particularly Waite's edition of The Alchemical and Hermetic Writings of Paracelsus, but no further details were forthcoming. Several books were written by the couple, but are very difficult to obtain.

While stories of their longevity survived them, it is quite clear that the Ingaleses died in 1934, Isabella in May and Richard in October. Extensive debts were piled against their property, which included 440 acres of land in San Diego. The property was awarded to the plaintiff to satisfy the suit, and surprisingly, the property was acquired by a New Thought group in 1940, being operated as spiritual center continuously ever since.

It would be nice to believe that Isabella and Richard are still alive and that their deaths had been faked, but evidence it to the contrary. Unlike their alchemical predecessors, the age of bureaucracies was catching up with them. Death certificates on file in Los Angeles are full of details prior to and immediately following their deaths, as well as the causes. Maybe this should be a lesson to would be seekers of immortality, that even if death can be escaped, or at least delayed, you still need to have a Social Security Number.

The AMORC Period: Round Two

In the first part of the 1940's, AMORC's librarian and later Dean of the Order's Rose+Croix University (RCU), Orval Graves, proposed a series of classes on practical laboratory alchemy. In those early classes, the techniques of Paracelsus were generally followed, artificial stones were created, and students would often take turns staying up throughout the night, to regulate the heart of the furnaces for the herbal work. A great sense of harmony prevailed. Yet, not all of the results were purely spiritual. According to Russell B. House, F.R.C., and (at the time of his writing) member of AMORC's International Research Counsel, Frater Graves produced for him, at their meeting in June of 1989, several artificial stones alchemically manufactured during those early classes. Among the collection was included a large artificial diamond grown by the late French Rosicrucian alchemist F. Jollivet-Castelot. Castelot was among the leading practical alchemists in Europe at the turn of the century. He was past President of the Alchemical Society of France (Societe Alchemique de France) and editor of its journal, La Rose+Croix (The Rose+Cross).[xv] A photograph of Castelot in his laboratory has been repeatedly reproduced by AMORC in the front of its Rosicrucian Manual for its members.[xvi]

Of those gems produced during the RCU days of the '40's, one topaz was declared by a gemologist to be among the finest he had ever seen. In addition, Dr. A Whaley, a member of the RCU faculty at that time, reproduced what was then current government research on the manufacture of synthetic precious stones, including diamonds. Aside from esoteric chemistry, the students of these classes also had a little help from exoteric chemistry as well. The DuPont company sent some samples of its synthetic stones, and even revealed 'tricks of the trade'. The B&J Star Company of San Francisco lent a hand, however, not all of its methods could be reproduced, as the furnaces at RCU were not powerful enough.

During this time several articles appeared, and since have been reprinted, in The Rosicrucian Digest regarding alchemy. Several by Orval Graves offer considerable insight into the purifying nature of fire and its esoteric implications.[xvii] As well as several article from a Hungarian rosicrucian, Victor Scherbak of Budapest, which dealt with the mythological origins of alchemy, its relationship to Altantas, Lemuria, and the creation stories in Genesis.[xviii]

How many students, all members of the Rosicrucian Order, AMORC that practiced alchemy at RCU is not easily known, however, at least two of its alumni would re-emerge later on: George Fenzke, and Dr. Albert Richard Riedel, better known by his pseudonym, "Frater Albertus".[xix]

Frater Albertus

While AMORC had done much to re-vivify the study of laboratory alchemy in twentieth century America, it was one of its students that would make it accessible to more than just the members of one, albeit large, esoteric fraternity. Dr. Albert Riedel,

remembered by Frater Graves as "a little too complicated for the rest of us" went on to publish at least nine books, two of which have become almost standard reading: The Alchemist's Handbook, and The Seven Rays of the QBL.

It was in 1960 that his first title appeared, under the pseudonym "Albertus Spagyricus, F.R.C." which included the "Alchemical Manifesto 1960" declaring the opening of the Paracelus Research Society. The use of the initials "F.R.C." after his name not only designates a general rosicrucian connection, but also may have been an allusion to his having attained a particular status within the grade system of AMORC. At the Paracelus Research Society (PRS) Frater Albertus conducted classes on plant, mineral, metallic, and animal alchemy. In the beginning, classes lasted for three two-week sessions, and were later expanded for a period of seven years, under the Latin the titles of Prima, Secunda, etc.. Albertus' specialty was spagyrics, along with antimony based on the alchemical text, Triumphal Chariot of Antimony. In addition, Qabalah, and specialized applications of astrology were taught. Among his students were his former classmate at RCU, George Fenzke, Hans Nintzel^[xx] who was sent there by Israel Regardie (who also studied with Albertus), and Art Kunkin,^[xxi] editor and founder of the L.A. Free Press, and inheritor of Regardie's library.

For over a quarter of a century, Albertus initiated hundreds of students into the modern practices of alchemy. Over 600 by one estimate attended his classes. Yet, in 1984, when he died, the Paracelsus Research Society was left without a successor, Albertus never planned for one. His dream of an alchemical university never materialized, although some of his students attempted it. After a brief period as the Parcelsus College, it finally closed its doors.

AMORC: Round Three

By 1988, the need for a new laboratory alchemical movement was growing. Many of the former students of Fr. Albertus were also current or former members of AMORC, as well as students of the Golden Dawn. It was at this time, that the administrators of RCUI approached Jack Glass to teach a new two-week class on alchemy in San Jose, California. In addition to being a member of AMORC, Glass brought with him over thirty years of experience in alchemy, fourteen of them with Albertus. George Fenske, Albertus' old classmate, co-taught the class as well.^[xxii]

The first class debuted in June of 1989 and had over 40 students enrolled. Unfortunately, less than a year after the fires of the ovens were re-kindled, Frater Fenzke passed through transition in April of 1990. In an attempt to fill the void left by his passing, Glass asked Russell B. House to co-instruct the program. The course was originally designed to last for three years, with each class lasting for two weeks for eight hours per day. Plant, mineral, and metallic work were taught, with each class building on the work of the previous one. Originally, the classes were to be open only to those members of AMORC who had attained its Illuminati section, or beyond its Ninth Degree.

This was later dropped and they were made available to any AMORC member who had completed the previous class, and was in the Fourth Degree or beyond. In 1991 the classes were shortened to one week each year.

Alchemy I covered the basics of plant preparation, as well as history and theory. Herbal elixers, tinctures, and methods of producing the 'plant stone' were examined and experimented with. The second year of the program consisted of Alchemy II or the mineral kingdom. Here tinctures were prepared with the toxic semi-metal antimony, along with oil of sulphur and tartar preparations. The curriculum for year three included the preparation of oils or "Sulphurs" for the seven planetary metals, and illusive Philosophic Mercury.

The program was so successful that a two-day intensive for RCUI extension campuses was developed with enough information to allow students to begin their own explorations into the world of plant work, or the Lesser Circulation. This program of activity was conducted by both Glass and House until 1993. After a brief period of inactivity, the program was re-instituted, and at the time of this writing is being taught by a former student of George Fenske.

Alden, LPN, and The Philosophers of Nature

After the demise of PRS, Paracelsus College was not the only one trying to keep alchemy alive. Scott Wilber, an AMORC member and PRS alumni, founded Alden Research. Presumably taking its name from H. Spencer Lewis's esoteric name "Alden", it attempted to verify early alchemical experiments to see if they matched chemical experiences.

An associate of Wilber's, in 1985 heard from Hans Nintzel about a French alchemical organization called "Les Philosophes de la Nature" (LPN) founded by Jean Dubuis in 1979.[xxiii] Dubuis actually began his alchemical studies with one of the alchemical kits supplied by AMORC, and in addition was a former high ranking member of the AMORC in France and the Traditional Martinist Order (TMO). Dubuis derived some of his early work from research done by Albertus and PRS, and acknowledges a debt to Albertus for connecting alchemy and kabbalah. At the time, LPN was the only school of its kind offering a complete course of plant and mineral alchemical studies, along with kabbalah, and general esoteric studies. It required no oaths of secrecy from its members, only that they respect the copyright and ownership of the materials they received. All true initiation was seen as being strictly a personal and interior thing, not something conveyable by external means.

After making contact with LPN in France, arrangements were made for the lessons to be sent to the United States for translation into English. Initial funds for the project were supplied by Bill van Doren who had completed seven years of alchemical study with Albertus in PRS. However, it was made clear by Dubuis, that neither LPN nor he

would accept any money for the lessons, they were given freely to the United States with no strings attached. This was his gift to esoteric students here, and in other English speaking countries that would derive benefit from the subsequent translations.

In 1986 LPN-USA was officially founded, and in 1994 changed its name to The Philosophers of Nature (PON) to show its independent status from the French parent organization.

Conclusion

So how many alchemists are there in the United States?

There is no way to really tell. While several hundred have been trained by AMORC and LPN/PON classes and seminars, and 600 or more by Albertus, many of them overlap. According to Samuel Weiser Publications[xxiv], Frater Albertus' Alchemist's Handbook is in its fifth edition, making a total of 12,500 copies in print. How many copies of Manfred Junius's Practical Handbook of Plant Alchemy have been published is unknown, but could easily equal Albertus. So, does that mean that there are over 12,000 or 13,000 practical alchemists in America? Probably not. It would be surprising if over five percent of that total number actually continue laboratory work on a regular basis.

However, we do know, that alchemy is still alive, and very well in America. AMORC continues its summer courses in San Jose, with an occasional off-site seminar; PON distributes lessons and holds yearly week long seminars and weekend workshops, and many of the PRS alumni quietly go about their business of teaching what they have learned, the old fashioned way. Even the Internet has a Website by Adam McLean complete with an alchemical course ready for the downloading; along with PON's site offering sample courses for the esoterically curious.

Maybe Albertus' predictions of a new Golden Age of Alchemy, with scientist and layman working alike is right on target.[xxv]

So, as we enter the 21st century, the future for alchemy at least, looks bright. Maybe with this many people grinding, boiling, and macerating into the lonely hours of the morning, somebody will actually find the Philosopher's Stone. If they do, hopefully they'll break their pledge of secrecy and share it with me!

[i] Alchemical Works: Eirenaeus Philalethes Compiled, ed. S. Merrow Broddle, CINNABAR, P.O. Box 1930, Boulder, CO. 80306-1930. P. xix.

[ii] "America's First Cosmopolitan" by Harold Jantz. Proceedings of the Massachusetts Historical Society, 84 (1972), p.9.

[iii] Ibid. p.21.

[iv] The Fulcanelli Phenomenon by Kenneth Rayner Johnson. Neville Spearman Ltd., Sudbury, Suffolk, England. 1980.

[v] "The Alchemical Library of John Winthrop, Jr. (1606-76) and his descendants in Colonial America" by R.S. Wilkinson. Ambix 10 (1962), p.135.

[vi] "New England's Last Alchemists" by Ronald Sterne Wilkinson. Ambix 10 (1973) p. 128.

[vii] The term "Ancient Mystic Order of Rosea Crucis" is used here by Alderfer and does not originate with its more popular use by AMORC of similar name. It may even have been used by a Swiss group prior to the twentieth century.

[viii] The German Baptists of Provincial Pennsylvania, by Julius Sachse. 1898.

[ix] The Complete Writings of Paracelsus, ed. A.E. Waite, p.

[x] Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order by H.Spencer Lewis, F.R.C. Supreme Grand Lodge of AMORC, San Jose, California. 1984. P. 16 photograph, p. 178.

[xi] The Rosicrucian Manual, Lovett Printing Co., Charleston, W.V., 1928; and Supreme Grand Lodge AMORC, San Jose, Calif., 1975.

[xii] An article published in the March 1926 edition of The Mystic Triangle states: "When a demonstration of the transmutation process was made officially by our Order in New York City a number of years ago, a piece of zinc was so changed in its nature that it looked like gold and stood the acid test of gold; in other words it would have served the same purpose as gold. But the transmuted piece of metal did not weight the same as gold would weigh, and therefore in that regard it was not gold& .is no reason for us believe that all artificial or transmuted gold must have the same weight as gold, which as impurities not existing in the other& .the& zinc weighed less, apparently after it had been transmuted& than before." (p. 27) A similar statement is made by Frater Albertus, in The Alchemist of the Rocky Mountains, page 123. However, here the gold is lighter by a mere fraction of its original weight, making it still almost three times heavier than zinc.

[xiii] A second kit was later offered, without the oven and of lesser quality in some respects. At some point in the 1980's this was discontinued, and all that became available to members was a 22 page lecture on basic water distillation techniques. The copy I have has no date or copyright, and may date back to the original alchemy classes during the 1940's.

[xiv] The following account of the Ingalese is summarized from Tim Scott's

article, "Did They Confect the Philosophers Stone? An Updated Report on 20th Century Testimony," The Stone, July 1996. Pgs.1-6.

[xv] The Alchemists by M. Caron and S. Hutin. Translated from French by Helen R. Lane. Grove Press, Inc. New York, New York. 1961. P. 95.

[xvi] An article appeared in the August 1926 edition of The Mystic Triangle describing the chemical recipe used by Castelot to artificially make gold. However, at the end of his letter he states, "Undoubtedly, there was a loss of gold in the experiment just as occurred in all my anterior attempts; because we know that arsenic, antimony and tellurium carry away gold during their fusion and volitilization." (p.130)

[xvii] "Fiery Philosophy" by Orval Graves. The Rosicrucian Digest, October 1944, pgs. 273-278, 287.

[xviii] "The Mystic Path of Alchemy", Dec. 1947; "Ancient Traditions of Hermeticism", Sept. and Oct. 1948.

[xix] Albertus attempted a transmutation of gold while attending RCU in 1942 an 1943 but "partially" failed. Alchemical Laboratory Bulletin, Second Quarter, 1963.

[xx] "Alchemy is Alive and Well" by Hans Nintzel, GNOSIS, No. 8, Summer 1988. Also, interview with the author, September 1994 (3rd Annual LPN Seminar, St. Charles, Illinois) and January 1995 (Dallas, Texas).

[xxi] "Practical Alchemy and Physical Immortality, An Interview with Art Kunkin" by Christopher Farmer. Ibid.

[xxii] "Alchemy the Living Tradition" by Russell B. House, F.R.C., I.R.C., The Rosicrucian Digest, vol. 69, no. 3. Fall 1991. Also, interview and personal correspondence with the author, 1995 and 1996.

[xxiii] Interview with Bill van Doren, 5th Annual Philosophers of Nature Seminar, Silver Springs, Co., May 27-31, 1996.

[xxiv] Telephone conversation with Samuel Weiser, Publications, York Beach, Maine. Spring, 1996.

Special thanks to Russell B.House, current vice-president of the Philosopher's of Nature (PON-USA),who without his freely sharing of his extensive experience, insights and articles regarding the world of modern alchemy, this article would be considerably less than it is.

Thanks to Myra Marsh, Librarian of the Rosicrucian Research Library, Rosicrucian Park, San Jose, California, for sending me Canseliet's recipe for making gold!

[xxv] Albertus, Alchemist of the Rocky Mountains. P. 123.

[\[Articles\]](#)[\[Home\]](#)

Practical Plant Alchemy - Part One

by Mark Stavish, M.A.

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Alchemy, or "Divine Chemistry", has for centuries fascinated practitioners and armchair enthusiasts alike. The possibilities of experiencing an actual transmutation of a base metal into gold, achieving long and healthy life, or immortality, are the legendary promises that await the successful alchemists in their search for the Philosopher's Stone.

The Gross from the Subtle

Despite numerous misconceptions about alchemists and their practices, both in ancient and modern times, the true art of alchemy is best described by Stanislas Klossowski de Rola in his pictorial work on the Great Work:

"Alchemy is a rainbow bridging the chasm between the earthly and heavenly planes, between matter and spirit...alchemy, the royal sacerdotal art, also called the hermetic philosophy, conceals, in esoteric texts and enigmatic emblems, the means of penetrating the very secrets of Nature, Life, and Death, of Unity, Eternity and Infinity.

Viewed in the context of these secrets, that of gold making is, relatively speaking, of little consequence: something comparable to the super-powers (siddhis) sometimes obtained by Great Yogis, which are sought not after for their own sake, but are important by-products of high spiritual attainment." - Alchemy by S.K. de Rola.

The Stages of the Work

The Great Work, or Magnum Opus, of spiritual and physical regeneration as suggested by the works on alchemy say that the process consists of seven or twelve stages, which are repeated over and over again until perfection is obtained. These stages are first done in the World of Plants, the Metals, and finally Minerals. Some schools, including that of Paracelsus, suggest work in the animal realm, however, this is often shunned by many practitioners.

The stages are said by many to represent the stages Nature herself took during the initial stages of creation. This is also represented in the Cosmos by the twelve signs of the zodiac, in the human organism by the seven major, and five minor (for a total of twelve), psycho-spiritual centers called chakras in Sanskrit. These centers are also linked to the endocrine and nervous systems in human beings.

Thus, both the study of astrology, the astrological timings of experiments (at least in the beginning), and esoteric meditations, similar to yoga, for the rising of spiritual energy known as kundalini, are part of the alchemists discipline. The alchemist is in essence, a mystic, astrologer, and magician.

This is the critical point, for to attempt to separate out the physical actions of the alchemist without the interior exercises and projections of them on or into the physical realm of the laboratory, is to reduce it to mundane chemistry.

For alchemy to be alchemy, the AI, or divine aspect, must always be present in the consciousness of the operator.

The Early Years

While Egypt is attributed with being the home of alchemy, and its god Thoth, or Hermes in his Greek incarnation, being the Father of Alchemy, other lands have contributed as well. China and India both have highly developed laboratory alchemical traditions that have been practiced in unbroken lines since their inception.

It is in the West however, that we see some of the most fascinating aspects of the Art developed. Here, Babylonian, Chaldean, Egyptian, Greek, Hebrew, and Arabic methods were worked side by side. Through Arab trade, Chinese and Indian methods most likely were also introduced into the Middle East, and ultimately Europe. These diverse traditions were ultimately amalgamated in an attempt to discover the process for creating the Philosopher's Stone.

This is the Stone of the Wise said to confer the ability to transmute base metals into gold, prolong life, and cure all diseases. With it, the Elixir of Immortality could be attained.

This idea of a Stone, of actual physical object as a means of bringing about dramatic changes in the health and well being of an individual, is the basis for most experiments in all three Kingdoms that the alchemist will progressively work through.

Sulphur, Salt, and Mercury

In alchemy everything is composed of three parts: Sulphur (Soul or individualized essence), Mercury (Life Force), and Salt (Physical Body). It is the Work of the alchemist to separate and recombine these three basic principles as often as necessary until are in perfect proportion and harmony with each other. When this harmony is achieved, the creation of a 'stone' of physical object used in the transformation of the alchemist, or another, via a medium, such as water, wine, or direct contact will be produced.

In the Plant Kingdom, the physical body of the plant itself is the Salt, its essential oil are the Sulphur, and alcohol (and occasionally water) is the Mercury.

Thus, the aspiring alchemist seeks to separate these three parts and recombine then, giving rise to the phrase used by Paracelsus, spagyrics. Spagyrics is Greek for "separate and recombine" and is the term given to plant work, or the Lesser Circulation. The Greater Circulation consists of metallic and mineral work, its process follows the same principles as plant work, and is generally undertaken only after a certain degree of plant mastery has been attained.

While much can be gained from the theoretical study of spagyrics, it is only in the actual conducting of experiments that any meaningful degree of insight and growth can be attained. For this reason, the following experiments have been given so that would be alchemists can try it for themselves, without the heavy investment in laboratory equipment during their trial period. The methods given and time for completion reflect this simple, low-tech, approach. In some cases, however, with proper glassware and heat source, the time required can be dramatically reduced.

Experiments for the Beginning Student of the Art

The production of a spagyric tincture is the first and easiest of all operations. It requires no special equipment, and can be done by anyone anywhere, needing only patience and perseverance as its primary tools.

For the sake of brevity, an example of a tincture will be given, with a specific herb - Lemon Balm (*Melissa Officinalis*), although any plant can be used. Careful consideration must be taken into account as to the plants toxicity; as such, those listed at the end of this work are those most commonly used and are non-toxic.

For each operation one (1) ounce (52 grams) of the dried herb will be needed. Unless otherwise stated, the bulk herb will consist mostly of leaves, some stem, and occasionally the roots of the plant specified. If you are unsure as to the content, either ask the herbalist you are purchasing it from, or grow your own and pick it yourself. I say grow your own herbs, then you will know positively the identity of the plant. While very few people die each year from plant mis-identification while wild crafting, picking plants in the wild, it does one no good to be among those dozen or so who make a fatal error. Be safe, buy it dried, or grow it yourself.

If dried herbs are not available, fresh plants may be substituted. Alchemists have personal preferences as to when and where to use fresh versus dried plants. Experience will help you sort this out later on. For now, either plant will suffice for this experiment.

In addition, four (4) to eight (8) ounces of pure grain alcohol will be needed. In some states purchasing grain alcohol is illegal, and in others, only 190 proof, or 95% pure alcohol, is available. The 190 proof is sufficient, and the most commonly used in plant work for beginners. If neither of these is available, vodka can be substituted, or alcohol

can be distilled from red wine, or strong brandy.

Note: Distilling alcohol from wine maybe illegal in some states. Check if you think this may be a problem.

A wide mouthed jar, such as used in canning, along with a lid, and plastic food wrap, aluminum foil, fine mesh filter, and/or coffee filter and funnel. A mortar and pestle are optional, but desirable. A coffee grinder is also helpful.

Basic Spagyric Tincture

Begin the operation in the planetary hour of the ruling planet of the herb. Here, that is Jupiter, since *mellissa* is traditionally ruled by that planet. While planetary hours come several times a day for each planet, the first, and often easiest, is to begin with in a few minutes of sunrise on the day of the ruling planet. Since *Mellissa* is ruled by Jupiter, and Jupiter rules Thursday, the first planetary hour of Jupiter would occur immediately after sunrise on Thursday. Start with prayers to God that the mysteries may be revealed to you and your place in the Universe restored. After interior preparation has been completed, take the herb and begin grinding it by hand, or in the small quantities in the mortar and pestle. Make it as fine a powder as possible, focusing on the idea that you are releasing the Divine Power in the herb as well as within yourself through the Work. If there is not enough time to grind all of the herb by hand, or it is too tough, such as a seed or root, then grind it partially in the coffee grinder. Here it is important that you spend some time with the herb in physical contact with you, as well as in the beneficial contact with your energy field or aura. If you must grind it entirely by machine, then place it in the mortar and grind it with the pestle anyhow, focusing on developing the energetic relationship between yourself, the herb, the planet ruling it, and that planet's counter parts in your psyche and body.

When the powder is finished, place it in the jar, and slowly, with concentration, pour the grain alcohol over the herb, until it is saturated with fluid and an additional equal to that (2 -4 'fingers') is also in the container. The jar should not be more than $\frac{1}{2}$ to $\frac{2}{3}$ full of fluid at most, as room is needed for expansion as the contents heat during the maceration process.

The fluid inside will evaporate as it heats, and condense as it is not capable of escaping. This will cause the fluid to get darker with each passing day. This coloration, or tincturing, is the extraction of the Sulphur-Soul property, from the Salt-physical plant matter, by the Mercury-alcohol medium.

The fluid should not touch metal, and if needed, cover the mouth of the jar with food wrap prior to sealing it tightly with the lid. Wrap it in foil, as it can see no light, and place it somewhere warm, and shake it vigorously once or twice a day. Continue this process for one to two weeks, until the color of the tincture is dark.

Remember, that this is your 'Philosophical Child' and must be treated with love and respect. Each time you handle it, for inspection, shaking, or in any fashion, remember that it is a physical representation of your soul-personality. Treat it no different than you would treat yourself, or better, a small animal, child, or house guest. As you separate the Sulphur from the murky sludge of the herbal mass, so are you separating your Soul from the constraints of physical life and incarnation.

It is the attitude of the operator, more than the process itself, that makes alchemy divine. This attitude is literally transferred to the matter being acted upon, just as if it were a patient receiving magnetic or spiritual healing. When the final product is then consumed, we are taking into ourselves a veritable consumable talisman, like that which is suggested by the Christian Mass, only this our Body (Salt) and Blood (Mercury) regenerated, to receive the power of Christ (spiritual power, or Sulphur).

Each time we repeat the process, we are regenerated by minute degrees closer to perfection.

After the color of the liquid is sufficiently dark, pour it off, being careful to strain or filter it, then press out the remaining fluid from the plant matter.

This tincture now contains the Sulphur (essential oils, waxes, and vegetable fats) and the Mercury (alcohol and some water) of the Lemon Balm.

Take the plant mass, or feces, also called the caput mortum or dead head, outside and ignite it in a heat resistant container outside. Place the container upon some bricks if needed, to act as a heat shield for the surface area underneath, such as grass or even exterior carpeting. Have on hand a pair of oven mittens and a large pot lid. The pot lid is to smother the flames if necessary, as well as to protect the dried ash from blowing away in a sudden breeze. For this operation, a large, deep container used for baking, is ideal. Metal can also be used here, as our concern is not with what may be drawn out of the ashes, but out of the tincture.

The smoke released from the burning plant residue will be significant, as such, if it is done inside, make sure that the exhaust fan on your stove is functioning.

After the matter (Salt) has cooled, place it in a heat proof dish, covered if possible, and heat it in the oven at 500 or more degrees Fahrenheit until it has turned to a grey-white, or completely white powder. Frequent grinding of the Salt will assist in this process. The finer the particles during the maceration process, the more Sulphur extracted; the finer the particles during the heating, or calcining, process, the easier it is to get the grey-white or white stages of purification..

Keeping the Salt separate, place a few grains of it in a teaspoon (or 1-2ml/10-20 drops) of the tincture, in a glass of distilled water. This should be during the planetary hour, on the planetary day ruling the herb, in this case, Thursday.

While the Salts need not be consumed with the tincture, they will assist in the overall effects of the operation.

Above all, remember the sacredness of the operation you have performed. Its intended regeneration: physically, psychologically, and spiritually, through the assistance of the tincture as a manifestation of your spiritual power. Some alchemists combine this aspect of the Work with kabbalistic or astrological invocations, similar to what is done for talismans, to intensify the desired effects.

In our next article, we will examine the preparation of the Ens Tincture, another simple and highly beneficial experiment. In our third and final article in this series, we will explore the preparation of the Vegetable Stone.

[\[Articles\]](#)[\[Home\]](#)

Practical Plant Alchemy - Part Two

by Mark Stavish, M.A.

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The Ens

According to Paracelsus, the Ens is among the most powerful medicines, and yet one of the easiest to make. The ens, or entia (plural), is an influence, or principle that effects us, and is a definite spiritual, psychic, or physical thing. While five such principles are designated as creating illness within us, the ens tincture, created from the Vegetable Kingdom, can be used to correct these imbalances and bring us physical and psychic health.

One author writes, "The Ens manifests the highest initiatic virtue of the plant it is made from."

Spiritual Initiation

"The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go down into the depths of our being, and not let go till we can bring forth the living vivifying root, because then all the fruit will be produced within us and without us naturally."

-Louis Claude de St.-Martin, 18th century French mystic and philosopher.

It is this initiatic aspect then, that we seek when we create and ingest the Ens of a particular plant. Authorities seemingly disagree on the nature of spagyric medicines when it comes to this point. At least one authority claims that initiation is the sole goal of alchemical product. Others, particularly Frater Albertus, Bacstrom, and Manfred Junius suggest that powerful medicines for physical illness may be produced using the alchemical process. A middle ground has also been offered, stating that the creator of the product realizes more of a spiritual benefit from its ingestion, while another may realize more of a physical benefit from its use. Hermetic tradition and tales also suggest this, as well as the possibility of the recipient, who has not assisted in the medicines creation, reacting much more strongly at the sudden increase in their overall vibratory

rate, some even violently in the case of the higher and more potent metallic and mineral medicines. As a qualifier, it might be that anyone who does not involve themselves in spiritual or esoteric activities on a regular basis will find either a more physical reaction, or a more violent shock to the effects of the medicine.

If initiation then is the goal objective of the ens, what then is initiation? Why should we seek it?

The nature of esoteric initiation is often mis-construed by those who seek, and even often, by those who would pretend to grant it! It is suffice to say the initiation is the beginning of a new aspect of our interior development. One may have interior experiences, initiation however sets them apart, by making them progressive in their function, intensity, and purpose. Thus, one can say, that the whole of initiation is to assist us in having and understanding our progressive interior experiences. This however can be a bit of a stumbling block. Many schools, orders, and societies offer initiations into their various degrees, complete with beautiful rituals, titles, and what not. However, the student of alchemy, will most likely have realized by the time they begin their alchemical studies, that these exterior initiations are but ritualized shadows, imitations, promises of things to come, for real, true, and lasting initiation is only had from within.

But then we ask, are the two always separate? Are all external rituals essentially poor imitations of an interior state? No, by no means is that an absolute. Unfortunately, for a ritual initiation to work, to have its intended effect, the initiator, or initiators if it is a large ceremony, must be higher in psychic vibration than the one receiving the psychic impulse. In our modern society, this is rarely the case.

Since alchemy has no set rituals, no lodges, or methods of advancement other than the Work itself, all initiation is said to be interior in this form of esotericism. We initiate ourselves into the Work, and the Work initiates us to higher (and deeper) levels of consciousness. To those who would object to this statement, ponder just this one question: "Are we not always our own initiator?" That is, are we not solely responsible for our starting, progressing, and finishing the Path? Is it not our own Higher Self that prompts us onward? It is from this Higher Self that in meditation, dreams, and sudden flashes of lucidity and clarity that we are initiated; initiated that is, back into the presence of our True Self, the center and origin of our Being.

In this light, an initiation may come to us, and it may be completely devoid of ritual or ceremony. It may be a sudden event that changes our life completely, and directs inward. It may even be a veritable incarnation of a kabbalistic or alchemical pathworking, unfolding around us. In the end however, as the word implies, initiation is only the beginning of the new stage of development, and that phase is only completed when we have been initiated into the next phase, at the hand of our Interior Master, our very Soul. It gives us little good to go around collecting ritual initiations at the hands of would be, or even authentic masters, as these are not things which one can hang on the wall like a diploma. It is best if we focus our energies on a singular path, and complete

it, instead of running around looking for short cuts, and getting nowhere.

We then, as ego's seeking the interior state of the spiritual, can only prepare ourselves for initiation, present ourselves at the door of the interior Temple, and knock. It is said, "Knock and it shall be opened to you; ask and it shall be given." We may knock, ask, wait in patience and silence, but never demand. True interior initiation comes but once, and is experienced only once, for that is all that is needed, as it creates within us a permanent change in consciousness. A permanent change that is at once expansive, unitarian, comprehensive, and evolutionary in nature. It is an ever expanding upward spiral of what Israel Regardie called, Light, Life, Love, Law, and Liberty.

How many initiations we experience is dependent upon our chosen path, be it alchemical, kabbalistic, or both. But even here, the idea of division is more of a function of our exterior consciousness than our interior awareness. We consume both spiritual food and material food in small doses so that we do not choke or get indigestion, yet at the end of the meal, all of the needed food for our growth and survival is consumed. Initiation is the same, in that it is a small chunking of a larger piece of Life Consciousness. We receive in interior initiation exactly what we need for our growth, no more, or less. How many of these small spoonfuls of life we swallow depends on our chosen interior Path and the degree of progress we make on it. Thus, once again, the obligation and responsibility is ours.

In summary though, it might be said that we can be expected to experience an initiation for each plane of Awareness, and one for each of its sub-planes. How this works out mathematically is up for debate. One school of thought suggests that there are twelve planes, seven major, five minor, with each having its own sub-division of five planes, for a total of sixty levels of Being progressively available to us. However, each time we experience an initiation, there is in reality only One Being that is experienced, and our awareness of that One is expanded. To be concerned with the numbers or one's place in creation before it is revealed to you is to feed the ego, not the soul.

Kabbalistic schools suggest ten planes of awareness, as do some Buddhist schools, with each one divided into four sub-planes, with a singular unifying plane at the end. Thus, each sphere can be said to have its own Earth, Water, Air, Fire, and Spirit aspects. Each plane corresponds to a planetary level, quality, or power, with the exception of the first two. In kabbalah, they represent the original primordial unity, and its expansion as the first phase of creation. Hereafter, they take on the symbolic planetary titles of Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon, and the Earth.

The nature of spagyric tinctures, and in particular the ens, is to clear out the blocks in our psychic makeup and anatomy, similar to what is called nadis in yoga or the meridians in acupuncture. This subtle anatomy allows for the exchange of information between the dense physical world of matter, the end point of creation, and the subtler psychic world of which it is an extension. In creation there are no breaks, gaps, or holes,

such exist only in our knowledge or realization of Nature. By effecting change on this subtle in-between level, often called etheric, we can increase the flow and quality of energy from these slightly finer worlds 'above', to our physical world 'below'.

With each corresponding increase in intensity, an initiation can be said to have taken place, if of course, the energy become permanently available to us, and is no just a temporary jump to a higher level.

W.E. Butler states that the these psychic nerve channels exist in the planet as well as humanity, in the form of ley lines. The natural power of creation, or kundalini, as it is called in Sanskrit, is the force which continually changes all of creation, moving it forward to more and more refined levels. When we create and ingest spagyric or alchemical products, we are assisting Nature, in the quickening of our personal evolutionary process.

"Kundalini works in the prematter on the etheric levels; and, as all substances, and all elements have their bases in this prematter, they can be approached from that angle if you know how to adjust and direct Kundalini."

Elsewhere he adds:

"Kundalini power allows us to have control over what we call inanimate nature. Not that there is anything really inanimate. There is life in all matter; nothing is dead. There are simply degrees of life: it's in a trance in the rock; it sleeps in the vegetable; it awakens in the animal; and it becomes consciousness in mankind. One Life behind all things. So you see we carry a lot of potentiality within us."

Creation of the Ens

Like our basic tincture previously described, an Ens tincture can be made for each of the seven planetary rulers, for each day of the week. Thus, it is through the herb, ruled or influenced by a particular planet, that we seek initiation into the sphere or world ruled by that planet. However, unlike a plant stone, which we discuss next, the Ens has a lesser initiatic power, although it is still quite surprising. In the plant stone, the four aspects of or elements of Earth, Air, Water, and Fire are in balance. In the Ens, the Fire element is predominant, for reasons which we shall see. The advantage lies however, in the simplicity of their creation, allowing anyone, regardless of their level of experience, to create an Ens tincture.

From another perspective, the Ens may be seen as comparable to Elixers, in which the tincture has been 'exalted' through repeated processing and in which its calcined Salts have been added to the procedure. However, elixers almost always contain several species of plants as well.

While several methods exist for the creation of the Ens, the following method is easy, safe, and requires no special equipment.

The same materials are used as previously described. In addition, about 1 ½ pounds of potassium carbonate will be needed, and a glass dish no less than one inch deep.

Spread the potassium carbonate in a thin layer inside the glass dish, no more than ¼ of an inch thick (1-2 cm.).

Caution should be taken to avoid exposure to the potassium carbonate in either its dry state or when it becomes liquified through exposure to the night air. It is toxic and can cause a rash, or burning of the mucous membranes. Wash your hands thoroughly after handling to avoid any accidental exposure or contamination of your eyes or other sensitive areas. The potassium carbonate will also etch the sides of the glass container it used during this experiment.

Place the tray in an area where it will be exposed to the night air. As potassium carbonate (or Salt of Tartar) liquefies (becomes deliquescent), it absorbs the water carried in the night air. This water, or humidity, is the vehicle of Universal Fire, called prana (in Sanskrit), and is most easily obtained in the spring and summer months.

This Universal Fire is what sets both our personal and planetary Kundalini into action on various levels.

Those with kabbalistic training in ritual magic will see a similarity in the idea presented here with the Elemental attributes of the so-called magic circle. The Prana, (Ruach in Hebrew, Spiritus in Latin) is the Vital Life energy carried in the Air (the East) from which we extract the vital principle, or experience it as Fire (the South) by means of Water (the West) and capture it in the physical medium of the Earthly herb (the North).

Decant or filter off the liquid each morning, being sure to avoid its exposure to the sun, or a direct water source, such as rain. To do this, use either a syringe, large dropper, turkey baster, or lab pipette.

Caution: Never pipette by mouth!!

When four to five ounces (150-200ml) have been collected, you can begin the first ens tincture. To avoid too much loss of this precious liquid, through filtering, you may want to collect it in a jar or flask and then filter it all at once prior to use. Remember: it will etch the glass it is stored in as well. Make sure you seal the storage jar tightly to prevent the liquid from absorbing any additional fluid from the surrounding air.

Place one ounce (52 grams) or between 50 and 60 grams of finely ground herb in a fresh jar and pour in the clear fluid you have collected and filtered. Once again,

remember that beginning the operation on the planetary day and/or hour of the planet ruling the herb will assist you in your Work. Pour in enough fluid to cover the top of the herb and to allow for thorough shaking. Depending on the dryness absorbent nature of the herb chosen, this can be from 100ml to 200ml of the collected "Oil of Tartar" per herb for adequate coverage. If any "Oil of Tartar" remains save it for future use.

Pour in an equal amount of grain alcohol and shake daily to insure the two liquids mix as the lighter alcohol will float on top. This alcohol will be the Ens tincture that is removed after the fluid turns a dark reddish color. Remember! The "Oil of Tartar" is caustic and will be unpleasant if swallowed.

Because of the magnetic nature of the deliquescence, it is important that the lid be non-metallic, or that the mouth of the jar be wrapped in plastic food wrap prior to sealing. You may also wish to wrap it in aluminum foil to limit or reduce the amount of psychic contact the liquid receives.

How to Use the Ens

Take ten or at most twenty drops in a glass of preferably distilled water on the day ruled by the planet of the plant in the hour following sunrise. If this is not possible, then in any of the other three planetary hours occurring that day. As before, you may consecrate it prior to consumption with kabbalistic or astrological rituals, as you would do for a talisman.

Because the ens is an initiatic product, it will have an effect on subtle or astral body of the user. Note carefully your dreams in a notebook, as well as the phases of the moon, and any other psychic or coincidental occurrences that may happen.

How to Pick a Plant

For those not wishing to create all seven of the Ens at once, the following may be taken into consideration when picking a plant for your first time.

You may pick a plant based upon its planetary sign, such as one for a quality that you are deficient in.

A Moon ens will open up the psychic world, that of Yetzirah, and Yesod in particular. It may also be used with Pathworkings involving the Moon, the 32nd, 30th, 28th, and 25th.

An Ens of Lady's Mantel (Alchemia) will open up Netzach-Venus, and give information regarding plant alchemy, hence its official name - Alchemia.

An ens of the Sun will assist in awakening intuition, self-mastery, and the sphere of Tiphareth in Yetzirah. It may even give glimpses of the Briatic World (the World of Archetypes/Higher Mind). It may also be used in Pathworkings involving the Sun.

An ens of Saturn, particularly Horsetail, may be used in the 32nd Path, opening of Briah-Saturn in Yetzirah, and may even give glimpses of the Briatic World and Eternity itself.

Notes on the Ens attributed to Paracelsus

In his biography of Paracelsus, Franz Hartman quotes an unknown manuscript, allegedly in private possession, in which Paracelsus described the creation of the Melissa Ens and its virtues.

"But the Primum Ens Melissae is prepared in the following manner: Take half a pound of pure carbonate of potash, and expose it to the air until it is dissolved (by attracting water from the atmosphere). Filter the fluid, and put as many fresh leaves of the plant melissa into it as it will hold, so that the fluid will cover the leaves. Let it stand in a well-closed glass and in a moderately warm place for twenty-four hours. The fluid may then be removed from the leaves, and the latter thrown away. On top of this fluid absolute alcohol is poured, so that it will cover the former to the height of one or two inches, and it is left to remain for one or two days, or until the alcohol becomes of an intensely green color. This alcohol is then to be taken away and preserved, and fresh alcohol is put upon the alkaline fluid, and the operation is repeated until all the coloring matter is absorbed by the alcohol. This alcoholic fluid is now to be distilled, and the alcohol evaporated until it becomes of the thickness of a syrup, which is the Primum Ens Melissae; but the alcohol that has been distilled away and the liquid potash may be used again. The liquid potash must be of great concentration and the alcohol of great strength, else they would become mixed, and the experiment would not succeed."

In a footnote to the above material, Hartman quotes Lesebure, a physician of Louis XIV of France, and his "Guide to Chemistry" (Chemischer Handleiter, printed in Nuremburg, 1685, page 276), in which Lesebure describes the following account of an experiment he claims to have witnessed regarding the extended use of the Primum Ens Melissae.

"One of my most intimate friends prepared the Primum Ens Melissae, and his curiosity would not allow him to rest until he had seen with his own eyes the effects of the this arcanum, so that he might be certain whether or not the accounts given of its virtues were true. He therefore made the experiment, first upon himself, then upon an old female servant, aged seventy years, and afterwards upon an old hen that was kept as his house. First he took, every morning at sunrise. A glass of white wine that was

tinctured with this remedy, and after using it for fourteen days his finger- and toe- nails began to fall out, without however, causing any pain. He was not courageous enough to continue the experiment, but gave the same remedy to the old female servant. She took it every morning for about ten days, when she began to menstruate again as in former days. At this she was very much surprised, because she did not know that she had been taking a medicine. She became frightened, and refused to continue the experiment. My friend took, therefore, some grain, soaked it in that wine, and gave it to the old hen to eat, and on the sixth day that bird began to lose its feathers, and kept losing them until it was perfectly nude, but before two weeks had passed, new feathers grew, which were much more beautifully colored; her comb stood up again, and she began again to lay eggs."

According to one modern manuscript on alchemy, a similar experiment with melissae using a different method of extraction, produced a milder and less violent reaction in the hens it was given to, while increasing their egg weight and production.

While this is not being said to encourage extended use of the tincture, it is from stories such as these that we have the legendary healing and rejuvenating qualities of alchemical products.

[\[Articles\]](#)[\[Home\]](#)

Practical Plant Alchemy - Part Three

by Mark Stavish, M.A.

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Creating an alchemical or spagyric product is among one of the highest and most rewarding activities that a student of esotericism can accomplish.

In the creation of a "Stone" even in the Vegetable Kingdom, the symbolic balancing of the "Elements" is the basis for the functional reality.

With the harmonizing of Sulphur, Salt, and Mercury of the parent plant, the herb is perfected in its potential use as a medium of etheric and astral energy.

A Vegetable Stone

In the creation of a "Stone" even in the Vegetable Kingdom, the symbolic balancing of the "Elements" is the basis for its functional reality. With the harmonizing of the plant's Sulphur, Salt, and Mercury, the herb is perfected in its potential use as a medium of etheric and astral energy.

There are many ways of making a Vegetable Stone. Some of them run from the simple to the complex, each with its own advantages and drawbacks. For brevity, and the increased possibility of success, several brief methods will be outlined.

The effects of the Stone, as suggested previously, are initiatic. While physical health may be effected, their primary purpose, at this stage, is to open up a wider range of consciousness to the student. They also represent, in their own fashion, a certain degree of mastery of the 'Vegetable' (or animal-Nephesh soul) nature of the individual who created them. They can be a profound and powerful gateway to the astral-Yetziric realm, and take us to the doors of Briatic (Solar-Archetypal) initiation.

The creation of all seven planetary stones, and their perfection, represents a physical demonstration of the students mastery of the Astral-Yetziric World.

The process of making a vegetable Stone is similar to that of making a spagyric tincture as previously described. However, instead of having the option of disposing of Salt, here it must be calcined, and kept for future use. If the Salt obtained from the plant matter is insufficient, in some instances, Sea Salt may be used.

Leaching of the Salt may also yield up greater progress in the final stages of balancing the elements. Leaching is accomplished by placing the Salt in a moderate amount of distilled water, and allowing it to evaporate naturally, or with the assistance of a heat lamp or toaster oven. The Salt is then scraped off the container, ground, and re-calcined. Experience has shown that leaching can be done in 15-30 minutes if the Salt is finely spread, and the heat source is close by. A simple desk lamp, with as low as a 7 1/2 watt bulb, will be sufficient.

The Sulphur and Mercury which have previously been together in the tincture, in some instances are separated into their respective aspects. Thus, in the creation of a Stone, we have three separate materials that we will recombine in the alchemical laboratory.

If separation of the Sulphur-oil and Mercury-alcohol is not possible because of equipment limitations, then they may be used together, but this may effect the quality of the Stone produced. An 'artificial plant Stone' may also be made with Sea Salt, alcohol, and high grade essential oils of the desired plant. Above all, it is important to note that a Vegetable Stone takes time to produce, in some cases up to several months, and will change in color and texture after it is created. Patience, dedication, and confidence are the needed attributes at this stage.

Method I

Preparation is the key to success in alchemical work. Preparation of the materials needed, the place of working, and above all, of the attitude of the worker. The attitude must be a mixture of humility and unswerving confidence in the ultimate success of the undertaking. An image, if possible, and a feeling to accompany it, of the final moment the product is realized, from beginning to end can only help in its final material realization.

Remember the words of Khunrath, "Ora et Labora" - Prayer and Work; and the aphorism on the fourteenth plate of the Mutus Liber: Ora, lege, lege, lege, relegere, labora et invenies - Pray, read, read, read, reread, work and (you will) discover (it).

Note the order of the directions: Prayer comes first, then reading and re-reading, and finally the material operations.

While the alchemist works alone, or at best with a mate, they do the Work not for themselves alone, but to assist in the relieving of pain and suffering. Their motive is well expressed in the motto of the Knights Templar. It is taken from the 115th Psalm and was sung by them in victory: "Non nobis Domine! Non nobis, sed nomini tuo da Gloriam." That is, "Not unto us, O Lord! Not unto us, but unto Thy name give Glory."

The Stone

The Salt may be calcined ahead of time, or you may wait until the planetary hour on the day of the ruling planet of the herb.

The process of calcining is more complicated than it appears, as the simple burning off of the alcohol will not produce enough heat to ashen the residue. The embers must be made to glow by gently blowing on them, until they are bright orange. Be very careful not to blow hot ashes into your eyes or hair if you chose to increase the heat in this way! Safety goggles should be worn if you are unsure of your ability to control the ash, and a small, fine wire mesh screen placed over the dish used for calcining will help hold the ashes down. This is important as the finer, lighter ash will easily be blown away, and this ash is important for the creation of a Vegetable Stone.

You may also place small amounts of the ash in a crucible and allow the heat from your gas stove to envelope the crucible. Tongs will be needed as the crucible will grow very hot.

Several kitchen hot pads and gloves will also be helpful to have on hand.

Let the ashes cool, then grind them. Soak them in alcohol again, and repeat the process. By the fourth or fifth burning you might achieve the proper white, or grey-white color needed to proceed.

If the Salt has been prepared ahead of time, that is before the planetary hour, place it in a heat resistant dish or crucible on a low heat source. The heat may be modulated, but under no circumstances let it burn or scorch the herb.

Slowly, drop by drop begin to place the tincture into the heated Salt until it is completely absorbed. This is called imbibition, or imbibing the Stone with life (Mercury) and Soul (Sulphur). You are in essence, reincarnating the vegetable power of the plant.

Continue this process for as long as you like, or stop after one full hour, either planetary or secular. Begin again either next week, or on another day, preferably Saturday, on the planetary hour of the plant. If this is inconvenient, then any hour when

the Work can be done. Between the phases of imbibition, keep the Stone in a place away from prying eyes, and if possible sunlight. Whether it be in the womb or under the earth, many good things like to grow in the dark.

When the Stone will accept no more liquid then place it where you can observe the changes that may take place over the next few months. If possible, store it near a heat source, such as an incubator, or even a gas range oven with a running pilot light if it is available.

If the Stone suddenly jells, quickly pour it out of the crucible into a thimble, as it will harden and difficult to get out of the porcelain crucible. This is desirable, over the softer, easily consumable Stones that may appear. If the Stone is soft like liquorice, then it may be ingested in small slivers under the tongue, or with a glass of distilled water.

If the Stone is hard, then place it in a glass of distilled water for several minutes so that it may transfer its power to the water, then drink the water. If the Stone is perfected, repeated immersion will not degrade or 'attack' the Stone. Otherwise, expect it to dissolve over time.

It is imperative that you keep a careful record of the days, times, and phases of the moon, during which the Work is done. It is strongly urged that Work not be done during the 'dark phase' of the moon. New and full moon periods are most beneficial, as with most psychic activities or projects.

In this regard, Dion Fortune states:

"It is the light of the moon which is the stimulative factor in these etheric activities, and as the Earth and Moon share one etheric double, all etheric activities are at their most active when the Moon is at its full. Likewise, during the dark of the Moon, etheric energy is at its lowest, and unorganized forces have a tendency to rise up and give trouble. The Dragon of the Qliphoth raises his multiple heads. In consequence, practical occult work is best let alone during the dark by all but experienced workers. The life giving forces are relatively weak and the unbalanced forces relatively strong; the results, in inexperienced hands, is chaos.

While Dion Fortune was a Qabalist and a ritual magician and not a laboratory alchemist, her words are still applicable. As we will later see, the relationship between kabbalah and alchemy is very close.

Method II

If Salts from the plant used to make the tincture are not available, then an 'artificial Stone' may be made in its place using a similar process.

In place of the calcined residue, sea salt is soaked in rain water and dried several times, being crushed with mortar and pestal between cycles. The aura and energy radiating from the hands of the alchemist are most crucial in the Work. That is why during the handling of the Salt and tincture, the attitude of the alchemist is so important; as well as why alchemists work alone undisturbed by inquisitive and disruptive thoughts of others.

While it should not have to be said to someone interested in alchemical, kabbalistic, or hermetic work, we will state again to drive the point home: thoughts are real things on their way to becoming tangible in our material world. It is for this reason that we mentally wrap ourselves in a blanket or veil to psychically isolate ourselves from the disruptive psychic energy from others, and our products in aluminum foil when they are completed. Alcohol is very susceptible to psychic vibrations, as is cold water, and both act as storage mediums for those concentrated energies.

Consider this the next time your are in a bar, or drinking an alcoholic beverage. In Alcoholics Anonymous, it is said that the recovering addict must avoid 'stinking thinking' as that is what drives them back to drinking and drugging. When you consider that many alcoholics sit and stew over what is bothering them, ice cold drink clutched between their hands, deep in an inner contemplation of failure, anger, and self-destruction, and then consume their 'desecrated talisman's' one after the other, is it any surprise that alcohol and drug abuse is so destructive to the body and soul of individuals and society?

If you chose not to soak the sea salt, then crush it, imagining that it, like the plant Salt, is opening itself up to the creative powers of the tincture, or Cosmic Energy and Consciousness.

On the appropriate planetary day and hour, begin the imbibing process with a dropper, first with grain alcohol until saturated, and then essential oil. Repeat several times, and proceed as discussed in the previous method.

Sea Salt and Alchemy

Modern salt refining techniques are indebted to the ancient alchemists for much of their methods. The sea and its symbols have been rich inspiration for alchemist and mystics of all periods. It is not surprising then to learn, that the ocean itself, the very source from which our physical bodies have arisen, is also the source of much of our food stuffs, as well as potential medicines. The salty waters of Eaux-Meres, or "Mother Waters", is the basis of our plasma, amniotic water, and all of our body fluids. For this reason, only sea salt, and only sea salt which is naturally refined and collected (i.e. organic) is suitable for this work. Salt mined from deep inland, or strip mined off the beaches is "alchemically polluted" and will not do for this work of rejuvenation. Salt produced in the slow, natural manner contains over 84 trace minerals, many of which

are absent when the speedier more economically methods of mass production are employed.

Suggestions for Study

Before engaging in any of the experiments outlined here, read and re-read the material several times with a notebook nearby. Outline the steps in each technique, and place them on the front page of your notebook. When performing the experiments, pay attention to your notes, and write down each step as you take it. Compare your list with master list your notebooks, as well as the steps listed here. This may seem trivial, but it is designed to get you in the habit of noting down what you do, as you do it, so that later on, if you decide to do more complex experiments, the required safety and notation habits will have already been formed. As stated earlier, plant work is relatively safe, if you mislabel something you can throw it out or test it under your tongue, metallic work is much less forgiving. Good habits formed early last a lifetime. Not to mention, they save a lot of work later!

Conclusion

Alchemy is a lifelong process. The procedures outlined here are sufficient to keep an aspiring spagyrist busy for at least a year or more. Spagyric medicines when taken over time have an accumulative effect. While the individual dose may wear off after a week or so, each time it is ingested the organs of spiritual perception are flexed a little more. Like any study worth undertaking, patience, confidence, faith, and Grace are the tools needed. In the, it is ourselves we transmute, the plants are just our helpers along the Way of Return.

Special thanks to Russ House, F.R.C., vice-president of The Philosophers of Nature (PON) and former RCUI Alchemy Instructor for his invaluable technical help in the review and preparation of this series. "That which as good was made better". Thanks.

[\[Articles\]](#)[\[Home\]](#)

Ancient Mysteries

madde işareti	Sunken City off India Coast - 7500 B.C. ? by Linda Moulton Howe
madde işareti	Who Was Abraham? by Gene D. Matlock
madde işareti	The Sabians of Harran by Kemal Menemencioglu
madde işareti	Ages in Chaos: The Exodus by Kemal Menemencioglu

This article on the incredibly ancient sunken city recently found off the gulf of Cambay in India was published through courtesy of the author Linda Moulton Howe of www.earthfiles.com , an excellent site where this article and many others on relative topics can be found.

Sunken City Off India Coast -
7500 B. C.?

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The underwater archaeological site that could be more than 9,000 years old is about 30 miles west of Surat in the Gulf of Khambhat (Cambay) in northwestern India.

You can hear Real Audio of this report
provided by 1090WJKM Radio
Cedar Vine Manor, Lebanon, Tennessee

February 16, 2002 Surat, India - A month ago in mid-January, marine scientists in India announced they had sonar images of square and rectangular shapes about 130 feet down off the northwestern coast of India in the Gulf of Khambhat (Cambay). Not only are their sonar shapes with 90-degree angles, the Indian Minister of Science and

Technology ordered that the site be dredged. What was found has surprised archaeologists around the world and was the subject of a private meeting two weeks ago attended by the Indian Minister in charge of investigating the underwater site about thirty miles off the coast from Surat.

An American who traveled to that private meeting was Michael Cremo, researcher in the history of archaeology for the Bhakti Vedanta Institute in India and author of the book *Forbidden Archaeology*. I talked with him today in India about the dredging operation, what the ocean engineers found and the implications of first carbon dating of artifacts at more than 9,000 years.

Interview

Michael Cremo, Researcher of Ancient Archaeology and Author, *Forbidden Archaeology*: "Within the past few months, the engineers began some dredging operations there and they pulled up human fossil bones, fossil wood, stone tools, pieces of pottery and many other things that indicated that it indeed was a human habitation site that they had. And they were able to do more intensive sonar work there and were able to identify more structures. They appeared to have been laid out on the bank of a river that had been flowing from the Indian subcontinent out into that area.

According to the news releases, they have done a radiocarbon testing on a piece of wood from the underwater site that is now yielding an age of 9,500 years which would place it near the end of the last Ice Age.

Yes, those are the indications that are coming. There were actually two radiocarbon dates: one about 7500 years old and another about 9500 years old. The 9500 year old one seems to be the strongest one. That's the one they are going with. This was announced by Minister Joshi (Murli Manohar Joshi is Indian Minister for Ocean Technology) at this meeting I attended in Hyderabad, India. He said there is going to be more work going on. It's difficult because it's very difficult to see down there. There is a very swift current. So, it's going to have to be a pretty massive effort, but he said the government of India is willing to put the resources behind it to do whatever it takes to further confirm these discoveries.

I also spoke in Hyderabad with an independent archaeologist not connected with the Indian government, but who has a deep interest in these discoveries and he says they are still going to have to send divers down there. Up to this point, they have not sent divers down. The information they have is based on the sonar readings and the dredging they have done. Eventually, they are going to have to find a way to get people down there to take a closer look at this. I think this effort is going to go on.

Now, another American archaeologist, Richard Meadows of Harvard University, is proposing there should be an international effort here. On the surface that sounds like a good idea, but it also may be an effort of American archaeologists and others to control

the project. I don't think they want to see a civilization being as old as it appears to be according to these new finds at 9500 years ago. So, I would hope the Indian archaeologists and government would be very cautious about letting outsiders in there who might have a different agenda and who might try to control what gets let out about this very important discovery. It could be quite revolutionary.

Cultural Background of People At Underwater Site?

Even if we don't know what the cultural background of the people is, if it does happen to be a city that is 9500 years old, that is older than the Sumerian civilization by several thousand years. It is older than the Egyptian, older than the Chinese. So it would radically affect our whole picture of the development of urban civilization on this planet.

Now, if it further happens that additional research is able to identify the culture of the people who lived in that city that's now underwater. If it turns out they are a Vedic people - which I think is quite probable given the location of this off the coast of India - I think that would radically change the whole picture of Indian history which has basically been written by western archaeologists.

India's Vedic Culture - Was It Really Older Than 3500 Years?

The most archaic Sanskrit (Devanagari) is that of the Vedas, multiple books written in thousands

of hymns and verses arranged in song cycles. The Vedas say that "God-men" brought Sanskrit to

Earth men as a language of musical tones. Above on the left is a comparison of the numerals 1 through 10

in Devanagari Sanskrit compared to Arabic. On the right are some examples of Devanagari vowels

and diphthongs. Sources: The New Encyclopaedia Britannica, 15th Edition © 1993 and Sanskrit Keys to the Wisdom Religion © 1968 by Judith Tyberg.

Ever since the 19th Century, there has been a huge debate about the actual history of India. When the Europeans first came there, they noticed that the people in India who had the Sanskrit language as the main language of their literature - they noticed that the European languages were similar (in word concepts), so that meant the Europeans and East Indians had to be related. The 19th Century scientists also noticed that the Sanskrit culture or Vedic culture, as it is sometimes called after the ancient Indian

literature, Vedas, which means knowledge. So sometimes the ancient Indian culture is called the Vedic culture or Vedic civilization. The literature is called the Vedic literature. So, the scientists noticed that it appeared to be older than the European cultures. Since the European languages were related to the Indian language Sanskrit of the Vedas that could only mean that the European peoples had to have come out of India somehow and then gone to Europe with their languages that differentiated into Russian, English, Spanish, German and the rest of them. The European investigators didn't like that idea because it would have given the Vedic culture a position superior to their own. So, these early cities in the Indus Valley like Harappa and Mohenjo-Daro have been identified by archaeologists such as Richard Meadows and others as being non-Vedic. They think the Vedic culture came into India maybe 3500 years ago.

Isn't that inconsistent with the concept of the Vedas of the Krishna character who comes and says the universe is teeming with life and appears to have knowledge about other habitations in the cosmos and is talking from an age that would go back at least 9,500 years?

Oh, absolutely, Linda. In these ancient Sanskrit writings, there is no hint at all that the culture came from anywhere else.

And if they are the prime source and if the Vedic literature can be taken literally, then it implies that there were cities there inhabited at least several thousand years ago.

Yes, and there has been other research going on in that area. For example, the Rg Veda, which is one of the earliest Vedic literatures, talks about a mighty river called the Saraswati that flowed from the Himalayan mountains down to the Arabian Sea, down in that area of northwestern India. And such a river doesn't exist there today. So, what happened is that people thought therefore the Rg Veda cannot be talking about India. It has to be talking about some other place outside of India where there was some kind of river.

But what happened that is quite interesting a few years ago is that archaeologists in India started studying the satellite photographs from American satellites like LANDSAT had been providing and they noticed there was a dry river channel that began up in the Himalayas, a huge river that went down almost to that Bay of Khambhat (Cambay) we are talking about (the location of the underwater city site). And then later, they found that on the banks of that river there were 800 to 1000 urban sites, archaeological sites.

So, it does appear that what the Rg Veda was talking about, a mighty river lined with cities in India over 5,000 years ago - that has to be true. The last time that river had water in it was over 5,000 years ago?

Is there a possibility that there could have been some sort of non-human co-habitation on the continent of India let's say 50,000 years ago that could explain all of the Vedas?

Yes. In Kashmir, the valley of Kashmir, it appears it was many years ago a lake. Now, there is an ancient Sanskrit manuscript that tells of a lake that existed in that area, so that account is there in some ancient writings. Now, according to modern geological reporting, about 40,000 years ago Kashmir was indeed a lake in the valley of Kashmir in northern India. It was covered by a huge lake and it was blocked on the southern end by a little range of mountains. And at a certain point, something happened and it broke open and the lake drained out. That happened about 40,000 to 50,000 years ago. So, it is interesting that you've got this ancient historical record that talks about this lake. And if it is to be taken literally, then it means that somebody must have seen this lake as it existed 50,000 years ago and wrote about it."

More Information

Harappan Civilization (ca. 3000 - 1500 B.C.)

Until the recent Bay of Khambhat discovery, one of the oldest, advanced urban centers in India investigated by archaeologists is Harappa and Mohenjo-Daro in present day Pakistan along the Indus River. Will anything in the Bay of Khambhat discovery resemble the structures of the very ancient and mysterious Harappan Civilization?

Harappa archaeology dig in Indus River valley showing heights and depths of structures,

many built on mounds 3500 years ago. Source: North Park University, Chicago, Illinois.

Excavated walls of a Harappan urban city, one of the most mysterious cultures of the ancient Indian world more than 3,000 years ago. The people were literate and used

the Dravidian Sanskrit language, only part of which has been deciphered today. The artifacts from

Harappa and Mohenjo-Daro in the Indus Valley of Pakistan are extraordinary in beauty and detail.

Source: North Park University, Chicago, Illinois.

Some Details from Harappan Urban Sites:

Mysterious white rings made of brick dot the landscape where Harappan people lived, but archaeologists do not know the function.

One guess is platforms for spreading and drying of grains.

Source: North Park University, Chicago, Illinois.

The first objects unearthed from Harappa and Mohenjo-Daro were small stone seals inscribed with elegant depictions of animals, including a unicorn-like figure in upper left, and marked with Indus script writing which still baffles scholars. These seals are dated back to 2500 B. C. Source: North Park University, Chicago, Illinois.

This seal is a close-up of the unicorn-like animal found in Mohenjo-daro, measures 29mm (1.14 inches) on each side and is made of heated Steatite. "Steatite is an easily carved soft stone that becomes hard after firing. On the top are four pictographs of an as yet undeciphered Indus script, one of the first writing systems in history." Image source Dept. of Archaeology and Museums, Govt. of Pakistan..

Book: Forbidden Archaeology by Michael Cremo and Richard Thompson

Websites

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<http://www.mcremo.com>

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Who Was Abraham?
by Gene D. Matlock, B.A., M.A.

This article was published through courtesy of <http://www.viewzone.com> , where you can find the original and lots of other incredible, mind-boggling articles on forbidden archeology and unsolved mysteries.

In his History of the Jews, the Jewish scholar and theologian Flavius Josephus (37 - 100 A.D.), wrote that the Greek philosopher Aristotle had said: "...These Jews are derived from the Indian philosophers; they are named by the Indians Calani." (Book I:22.)

Clearchus of Soli wrote, "The Jews descend from the philosophers of India. The philosophers are called in India Calanians and in Syria Jews. The name of their capital is very difficult to pronounce. It is called 'Jerusalem.'"

"Megasthenes, who was sent to India by Seleucus Nicator, about three hundred years before Christ, and whose accounts from new inquiries are every day acquiring additional credit, says that the Jews 'were an Indian tribe or sect called Kalani...' (Anacalypsis, by Godfrey Higgins, Vol. I; p. 400.)

Martin Haug, Ph.D., wrote in The Sacred Language, Writings, and Religions of the Parsis, "The Magi are said to have called their religion Kesh-î-Ibrahim. They traced their religious books to Abraham, who was believed to have brought them from heaven." (p. 16.)

There are certain striking similarities between the Hindu god Brahma and his consort Sarasvati, and the Jewish Abraham and Sarai, that are more than mere coincidences. Although in all of India there is only one temple dedicated to Brahma, this cult is the third largest Hindu sect.

In his book Moisés y los Extraterrestres, Mexican author Tomás Doreste states,

Voltaire was of the opinion that Abraham descended from some of the numerous Brahman priests who left India to spread their teachings throughout the world; and in support of his thesis he presented the following elements: the similarity of names and the fact that the city of Ur, land of the patriarchs, was near the border of Persia, the road to India, where that Brahman had been born.

The name of Brahma was highly respected in India, and his influence spread throughout Persia as far as the lands bathed by the rivers Euphrates and Tigris. The Persians adopted Brahma and made him their own. Later they would say that the God arrived from Bactria, a mountainous region situated midway on the road to India. (pp. 46-47.)

Bactria (a region of ancient Afghanistan) was the locality of a prototypical Jewish nation called Juhuda or Jaguda, also called Ur-Jaguda. Ur meant "place or town." Therefore, the bible was correct in stating that Abraham came from "Ur of the Chaldeans." "Chaldean," more correctly Kaul-Deva (Holy Kauls), was not the name of a

specific ethnicity but the title of an ancient Hindu Brahmanical priestly caste who lived in what are now Afghanistan, Pakistan, and the Indian state of Kashmir.

"The tribe of Ioud or the Brahmin Abraham, was expelled from or left the Maturea of the kingdom of Oude in India and, settling in Goshen, or the house of the Sun or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea." (Anacalypsis; Vol. I, p. 405.)

"He was of the religion or sect of Persia, and of Melchizedek." (Vol. I, p. 364.)

"The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians are descendants of Abraham. (p.85) ...We are told that Terah, the father of Abraham, originally came from an Eastern country called Ur, of the Chaldees or Culdees, to dwell in a district called Mesopotamia. Some time after he had dwelt there, Abraham, or Abram, or Brahma, and his wife Sara or Sarai, or Sara-iswati, left their father's family and came into Canaan. The identity of Abraham and Sara with Brahma and Saraiswati was first pointed out by the Jesuit missionaries." (Vol. I; p. 387.)

In Hindu mythology, Sarai-Svati is Brahm's sister. The bible gives two stories of Abraham. In this first version, Abraham told Pharaoh that he was lying when he introduced Sarai as his sister. In the second version, he also told the king of Gerar that Sarai was really his sister. However, when the king scolded him for lying, Abraham said that Sarai was in reality both his wife and his sister! "...and yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." (Genesis 20:12.)

But the anomalies don't end here. In India, a tributary of the river Saraisvati is Ghaggar. Another tributary of the same river is Hakra. According to Jewish traditions, Hagar was Sarai's maidservant; the Moslems say she was an Egyptian princess. Notice the similarities of Ghaggar, Hakra and Hagar.

The bible also states that Ishmael, son of Hagar, and his descendants lived in India. "...Ishmael breathed his last and died, and was gathered to his kin... They dwelt from Havilah (India), by Shur, which is close to Egypt, all the way to Asshur." (Genesis 25:17-18.) It is an interesting fact that the names of Isaac and Ishmael are derived from Sanskrit: (Hebrew) Ishaak = (Sanskrit) Ishakhu = "Friend of Shiva." (Hebrew) Ishmael = (Sanskrit) Ish-Mahal = "Great Shiva."

A third mini-version of the Abraham story turns him into another "Noah." We know that a flood drove Abraham out of India. "...Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, Even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of

Canaan." (Joshua 24:2-3.)

Genesis 25 mentions some descendants of his concubine Ketura (Note: The Moslems claim that Ketura is another name of Hagar.): Jokshan; Sheba; Dedan; Ephraim. Some descendants of Noah were Japheth, Sheba, Dedan, and Ophir. These varying versions have caused me to suspect that the writers of the bible were trying to unite several different branches of Judaism.

About 1900 BC, the cult of Brahmin was carried to the Middle and Near East by several different Indian groups after a severe rainfall and earthquake tore Northern India apart, even changing the courses of the Indus and Sarasvati rivers. The classical geographer Strabo tells us just how nearly complete the abandonment of Northwestern India was. "Aristobolus says that when he was sent upon a certain mission in India, he saw a country of more than a thousand cities, together with villages, that had been deserted because the Indus had abandoned its proper bed." (Strabo's Geography, XV.I.19.)

"The drying up of the Sarasvati around 1900 BCE, which led to a major relocation of the population centered around in the Sindhu and the Sarasvati valleys, could have been the event that caused a migration westward from India. It is soon after this time that the Indic element begins to appear all over West Asia, Egypt, and Greece." (Indic Ideas in the Graeco-Roman World, by Subhash Kak, taken from IndiaStar online literary magazine; p.14)

Indian historian Kuttikhat Purushothama Chon believes that Abraham was driven out of India. He states that the Aryans, unable to defeat the Asuras (The mercantile caste that once ruled in the Indus Valley or Harappans) spent so many years fighting covertly against the Asuras, such as destroying their huge system of irrigation lakes, causing destructive flooding, that Abraham and his kindred just gave up and marched to West Asia. (See Remedy the Frauds in Hinduism.) Therefore, besides being driven out of Northern India by floods, the Aryans also forced Indian merchants, artisans, and educated classes to flee to West Asia.

Edward Pococke writes in India in Greece,

"...in no similar instance have events occurred fraught with consequences of such magnitude, as those flowing from the great religious war which, for a long series of years, raged throughout the length and breadth of India. That contest ended by the expulsion of vast bodies of men; many of them skilled in the arts of early civilization, and still greater numbers, warriors by profession. Driven beyond the Himalayan mountains in the north, and to Ceylon, their last stronghold in the south, swept across the Valley of the Indus on the west, this persecuted people carried with them the germs of the European arts and sciences. The mighty human tide that passed the barrier of the Punjab, rolled on towards its destined channel in Europe and in Asia, to fulfill its beneficent office in the moral fertilization of the world. the distance of the migratory movement was so vast, the disguise of names so complete, and Grecian information so

calculated to mislead, that nothing short of a total disregard of theoretic principles, and the resolution of independent research, gave the slightest chance of a successful elucidation."

(p. 28.)

If all these refugee ruling peoples were exclusively of Indian heritage, why doesn't History mention them?

The exodus of refugees out of ancient India did not occur all at once but over a period of one or more thousand years. If all these refugee ruling peoples were exclusively of Indian heritage, why doesn't History mention them? Indeed they are mentioned as Kassites, Hittites, Syrians, Assyrians, Hurrians, Arameans, Hyksos, Mittanians, Amalekites, Aethiops (Atha-Yop), Phoenicians, Chaldeans, and many others. But we have been wrongly taught to regard them as ethnicities indigenous to Western Asia. Our history books also call them "Indo-Europeans," causing us to wonder where they were really from. "The people of India came to realize their social identity in terms of Varna and Jati (societal functions or caste); not in terms of races and tribes." (Foundations of Indian Culture; p. 8.)

Here's an example of how the ancient Indians identified people: The leaders were called Khassis (Kassites), Kushi (Kushites), Cossacks (Russian military caste) Caesars (Roman ruling caste), Hattiya (Hittites), Cuthites (a dialectical form of Hittite), Hurrite (another dialectical form of Hittite), Cathay (Chinese leaders), Kasheetl/Kashikeh among the Aztecs, Kashikhel/Kisheh by the Mayans, and Keshuah/Kush by the Incas. The Assyrians (in English), Asirios (in Spanish), Asuras or Ashuras (India), Ashuriya, Asuriya (Sumer and Babylonia), Asir (Arabia), Ahura (Persia), Suré in Central Mexico, etc., were people who worshipped Surya (the Sun).

Naturally, in areas where this religion prevailed, they were known as "Assyrians," no matter what the real names of their respective kingdoms were.

Another problem that western scholars have in identifying the Indo-Europeans as Indians is that India was not then and never was a nation. Furthermore, it is not "India." It is Bharata, and even Bharata is not a nation. Bharata is a collection of nations, just as Europe is a collection of nations, presently held together by the real or perceived threat of Moslem expansionism. Indian scholars have told me that when and if this expansionism ever disappears, the "Bharata Union" will again splinter into many smaller nations.

"The Arabian historians contend that Brahma and Abraham, their ancestor, are the same person. The Persians generally called Abraham Ibrahim Zeradust. Cyrus considered the religion of the Jews the same as his own. The Hindoos must have come from Abraham, or the Israelites from Brahma..." (Anacalypsis; Vol. I, p. 396.)

Was our Abraham Really the Hindu Deity Ram?

Ram and Abraham were possibly the same person or clan. For example, the syllable "Ab" or "Ap" means "father" in Kashmiri. The prototypical Jews could have called Ram "Ab-Ram" or "Father Ram." It's also conceivable that the word "Brahm" evolved from "Ab-Ram" and not vice-versa. The Kashmiri word for "Divine Mercy," Raham, likewise derives from Ram. Ab-Raham = "Father of Divine Mercy." Rakham = "Divine Mercy" in Hebrew; Ram is also the Hebrew term for "highly placed leader or governor." Indian historian A. D. Pusalker, whose essay "Traditional History From the Earliest Times" appeared in *The Vedic Age*, said that Ram was alive in 1950 BC, which is about the time that Abraham, the Indo-Hebrews, and the Aryans made the greatest India-to-the-Middle East migration since the Great Flood.

"One of the shrines in the Kaaba was also dedicated to the Hindu Creator God, Brahma, which is why the illiterate prophet of Islam claimed it was dedicated to Abraham. The word "Abraham" is none other than a malpronunciation of the word Brahma. This can be clearly proven if one investigates the root meanings of both words. Abraham is said to be one of the oldest Semitic prophets. His name is supposed to be derived from the two Semitic words 'Ab' meaning 'Father' and 'Raam/Raham' meaning 'of the exalted.' In the book of Genesis, Abraham simply means 'Multitude.' The word Abraham is derived from the Sanskrit word Brahma. The root of Brahma is 'Brah' which means - 'to grow or multiply in number.' In addition Lord Brahma, the Creator God of Hinduism is said to be the Father of all Men and Exalted of all the Gods, for it is from him that all beings were generated. Thus again we come to the meaning 'Exalted Father.' This is a clear pointer that Abraham is none other than the heavenly father Brahma."

(Vedic Past of Pre-Islamic Arabia; Part VI; p.2.)

Several word-meanings can be extracted from "Abram," each of which points directly to his exalted position. Ab = "Father;" Hir or H'r = "Head; Top; Exalted;" Am = "People." Therefore, Abhiram or Abh'ram can mean "Father of the Exalted." Here's still another: Ab - î - Ram = "Father of the Merciful." Ab, also meaning "Snake," could indicate that Ab-Ram (Exalted Snake) was a Naga king. All the meanings that can be extracted from the compound word "Abraham" reveal the divine destiny of his followers. Hiram of Tyre, Solomon's close friend, was "Exalted People" or Ahi-Ram (Exalted Snake).

In ancient India, the Aryan cult was called "Brahm-Aryan." The Aryans worshiped multiple gods. Abraham turned away from polytheism. By so doing, he could have become "A-Brahm" (No longer a Brahman.) The Aryans called the Asuras "Ah-Brahm." Therefore, we can logically assume that the fathers of the Indus civilization were

probably prototypical Jews.

Jerusalem was a Hittite (Indian hereditary leadership caste) city at the time of Abraham's death. In Genesis 23:4, Abraham asked the Jerusalem Hittites to sell him a burial plot. The Hittites answered, "...thou art a prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee." (p. 6). If Abraham was revered as a prince by the Hittites, he, too, was a highly regarded member of India's hereditary ruling and warrior caste. The bible never did say that Abraham wasn't a Hittite. It just said, "I am a stranger and a sojourner with you." (Genesis 23:4.) As the Hittites said, they recognized Abraham as being even above them. Just as the Hittites were not a unique ethnicity, neither were the Amorites or Amarru. Marruta was the Indian caste name of commoners. The word "Amorite" (Marut) was the first caste name of the Indian Vaishyas: craftsmen, farmers, cattlemen, traders, etc.

G. D. Pande writes in Ancient Geography of Ayodhya, "Maruts represented the Visah. The Maruts are described as forming troops or masses. Rudra, the father of the Maruts, is the lord of cattle." (p. 177.) Malita J. Shendge states: "...the Maruts are the people." (The Civilized Demons; p. 314.) We should not be surprised to find the Khatti (Hittites) and Maruts (Amorites) functioning as the fathers (protectors) and mothers (helpmates or assistants) of Jerusalem.

In India, the Hittites were also known as Cedis or Chedis (pronounced Hatti or Khetti). Indian historians classify them as one of the oldest castes of the Yadavas. "The Cedis formed one of the most ancient tribes among the Ksatriyas (the aristocratic class made up of Hittites and Kassites) in early Vedic times. As early as the period of the Rgveda the Cedi kings had acquired great reknown... they are one of the leading powers in northern India in the great epic." (Yadavas Through the Ages, p. 90.) Ram or Rama also belonged to the Yadava clan. If our Abraham, Brahm, and Ram are the one and the same person, Abraham went to Jerusalem to be with his own people!

Ram's congregations segregated themselves in their own communities, called Ayodhya, which in Sanskrit means "The Unconquerable." The Sanskrit word for "fighter" is Yuddha or Yudh. Abraham and his group belonged to the Ayodhya (Yehudiya, Judea) congregation who remained aloof from non-believers and Amalekites (Aryans?).

Melchizadek... the sage of Salem

If what I have said thus far isn't convincing enough, maybe the word "Melchizedek" will be. Melchizedek was a king of Jerusalem who possessed secret mystical and magical powers. He was also Abraham's teacher.

Melik-Sadaksina was a great Indian prince, magician, and spiritual giant - the son of a Kassite king. In Kashmiri and Sanskrit, Sadak = "a person with magical, supernatural powers." A certain Zadok (Sadak?) was also a supernaturally-endowed priest who

annointed Solomon. Why does the Kassite (of royal caste) Melik-Sadaksina, a mythical Indian personage, suddenly appear in Jerusalem as the friend and mentor of Abraham? According to Akshoy Kumar Mazumdar in *The Hindu History*, Brahm was the spiritual leader of the Aryans. As an Aryan (Not of Yah), he naturally believed in idols. The bible says that he even manufactured them. Upon seeing how increasing idol worship and religious guesswork were contributing to the further downfall of his people, Brahm backed away from Aryanism and reembraced the ancient Indian (Yah) philosophy (Cult of the Material Universe) even though it, too, was foundering in manmade evils. He decided that mankind could save himself only by dealing with what was real; not the imagined.

Shocked at the barbarism and blind selfishness of the people, the wise men and educated people among the proto-Hebrews isolated themselves from the masses. Dr. Mazumdar wrote, "The moral fall was rapid. The seers and sages lived apart from the masses. They seldom married and were mostly given to religious contemplation. The masses, without proper light and leader, soon became vicious in the extreme. Rape, adultery, theft, etc., became quite common. Human nature ran wild. Brahma (Abraham) decided to reform and regenerate the people. He made the chief sages and seers to marry and mix with the people. Most refused to marry, but 30 agreed." Brahm married his half sister Saraisvati. These sages became known as prajapatis (progenitors).

"Northern Afghanistan was called Uttara Kuru and was a great center of learning. An Indian woman went there to study and received the title of Vak, i.e. Saraisvati (Lady Sarah). It is believed that Brahm, her teacher (and half brother), was so impressed by her beauty, education, and powerful intellect, that he married her." (*The Hindu History*; p. 48, in passim.)

From the holy community in Southern Afghanistan, similar communities spread all over the world: the whole of India, Nepal, Thailand, China, Egypt, Syria, Italy, the Philippines, Turkey, Persia, Greece, Laos, Iraq, - even the Americas! The linguistic evidence of Brahm's presence in various parts of the world is more than evident: Persian: Braghman (Holy); Latin: Bragmani (Holy); Russian: Rachmany (Holy); Ukranian Rachmanya (Priest; Holy); Hebrew: Ram (Supreme Leader); Norwegian From (Godly). A sacred word among the Hindus was and is the mystic syllable OM. It is associated eternally with the earth, sky, and heaven, the Triple Universe. It is also a name of Brahm. The Aztecs also worshiped and chanted the syllable OM as the dual principal of all creation: OMeticuhlti (Male Principle) and OMelcihuatl (Female Principle). The Mayan priestly caste was called Balam (pronounced B'lahm). Had an "R" sound existed in Mayan, it would have been Brahm. The Peruvian Incas worshiped the sun as Inti Raymi (Hindu Ram).

Names that undeniably derive from Rama literally pepper Native-American languages, especially the languages of those tribes extending from our American Southwest, to Mexico, and all the way to South America, beyond Peru. The Tarahumara Indians of Chihuahua are an ideal example. Their real name is Ra-Ram-Uri. As in Sumeria and Northern India, the Ra-Ram-Uri "Uri" = "People." Because the Spanish "R"

is trilled, this "Uri" could also be Udi or Yuddhi, the Sanskrit name for "Warrior; Conqueror." Many Mexican tribes mention that a foreign race of Yuri once invaded their part of the world. The Ra-Ram-Uri sun god is Ono-Rúame. In Kashmiri, Ana = "Favorite Son;" The Ra-Ram-Uri moon goddess, the consort of Ono-Rúame, is Eve-Ruame. Kashmiri Hava = "Eve, or The Female Principle."

A Ra-Ram-Uri governor is called Si-Riame. In Sanskrit/Kashmiri, Su-Rama = "Great Rama." According to ancient Mexican legends, the Yoris belonged to a tribe called Surem (Su-Ram?) Before the conquest, Central Mexico and the American Southwest, as far as Eastern Colorado, were known as Suré. Suré = "Sun" in Kashmiri. The Tarahumara cure doctor or spiritual guide is an Owi-Ruame. In Sanskrit, Oph = "Hope." Their devil is called Repa-Bet-Eame. Kashmiri: Riphās (Appearance) + Buth (Malignant Spirit) + Yama (Angel of Death). Many other astonishing Kashmiri/Sanskrit correspondences appear in the Ra-Ram-Uri language. Their relation to ancient Phoenicia, Sumeria, and Northern India is beyond question.

The Phoenicians... global navigators.

Most people think of the Phoenicians as a tribe of sailor-traders that inhabited what is now Lebanon. However, the Pancika or Pani as the Hindus called them, or Puni, by the Romans (a name also derived from Rama), were, like gypsies, scattered all over the globe.

The Spaniards called the land of the Ra-Ram-Uri Chihuahua, pronounced as Shivava by the natives themselves. In Sanskrit, Shivava = "Shiva's Temple." According to Hindu religious scholars, Ram and God Shiva were once the same deity. Shiva and Yah's (the same one we read about in the Bible) name are also prominent in Native-American religious practices and can be found inscribed as petroglyphs all over the American Southwest. (Refer to my book India Once Ruled the Americas!)

Ayodhya was also another name for Dar-es-Salam in African Tanzania and Jerusalem (Judea). It is true that the Jerusalemites were known as Yehudiya or Judeans (Warriors of Yah), a fact making the Jews' Indian origins incontrovertible.

There was no part of the ancient world, including China, that wasn't influenced by Ram's religious views. For example, Christians and Jews have been brainwashed to believe that Mohammed copied his teachings from Jewish sources. The truth is that in Mohammed's time, Ram or Abraham's theology was the foundation stone of all religious sects. All Mohammed did was to purge them of idol worship.

"...the Temple of Mecca was founded by a colony of Brahmins from India. it was a sacred place before the time of Mohamed, and they were permitted to make pilgrimages to it for several centuries after his time. Its great celebrity as a sacred place long before the time of the prophet cannot be doubted." (Anacalypsis, Vol. I, p. 421.)

"...the city of Mecca is said by the Brahmins, on the authority of their old books,

to have been built by a colony from India; and its inhabitants from the earliest era have had a tradition that it was built by Ishmael, the son of Agar. This town, in the Indus language, would be called Ishmaelistan." (Ibid, p. 424.)

Before Mohammed's time, The Hinduism of the Arab peoples was called Tsaba. Tsaba or Saba is a Sanskrit word, meaning "Assembly of the Gods ". Tsaba was also called Isha-ayalam (Shiva's Temple). The term Moslem or Moshe-ayalam (Shiva's Temple) is just another name of Sabaism. The word has now shrunk to Islam. Mohammed himself, being a member of the Quaryaish family, was at first a Tsabaist. The Tsabaists did not regard Abraham as an actual god, but as an avatar or divinely ordained teacher called Avather Brahmo (Judge of the Underworld).

At the time of Jesus, the respective languages, religious symbolism, and traditions of the Arabs and Jews were nearly identical. If we could take a time machine to the past, most of us would not see any real differences between the Arabs and Jews. History tells us that the Arabs of Christ's time worshiped idols. So did the lower class and rural Jews. For this reason, the Middle Eastern squabble between the Jews and the Moslems and the hate between the Moslems and Hindus in India are ridiculous. The Moslems are fighting the Jews and Hindus, or vice-versa, over nothing. All three groups sprang from the same source.

The Kashmiri-Sanskrit equivalent of Hebron (Khev'run in Hebrew) screams out the Indian origins of Jerusalem's earliest inhabitants: Khab'ru (grave; tomb). (See Grierson's Dictionary.; p. 382.) Even in Hebrew, Kever = "Tomb."

Indian linguist and orientalist Maliti J. Shendge's The Languages of Harappans welds together, once and for all, West Asia and the Indus Valley civilization. Not only does she prove that Harappa was Akkadian and Sumerian, she also proves that the first "Abraham" was none other than Adam before Eve was created from one of his ribs.

"...it may be said that the region from Tigris-Euphrates to the Indus and its east was inhabited by the Akkadian speaking Semites who later called themselves as Asshuraiu. Their Indian name as known from Rgveda is 'Asura' which is not far removed. That this region should be inhabited by different clans of the same ethos is not very surprising. It would however be wrong to think that it was a racially homogenous group. As our linguistic evidence shows it was a mixed population of the Akkadians and Sumerians. The other ethnic groups also may have been present, whose traces may be looked for in future work. This mixed composition of the population is not inconsistent with the present state of knowledge, as the presence of these ethnic elements in the Indus valley only confirms and extends an identical demographic pattern, which was in existence probably from the earliest times of prehistory and civilization.

"If these Akkadians were the same as the West Asian clan, there should have been an equal preponderance of this primaeval couple in the Vedic mythology. However, beyond one cryptic reference, there is no reference to them. This was baffling. It seemed unlikely that this clan was without the primaeval parents, though their god was

Asura. The predominance of Brahman in RV as the primaeval father is there which is also inadequate as he is male principle alone. A close look at Brahman revealed its ancestry to be made of two words Abu + Rahmu which is the primaeval pair in the Semitic mythology. The Akkadian counterpart of Rahmu is Lahmu which later became goddess Laksmi, born in the sea and courted by both gods and demons. Lahmu is a dragon in Akkadian but in Ugaritic Rahmu is the lass of Abu. Brahma (abu + rahmu = abrahma = brahma) all the changes postulated here being covered in the above correspondences, or lass of Abu, the supreme Semitic godhood, has undergone many transformations and has many counterparts in the Indian pantheon, amongst whom is Laksmi one of the important ones being worshipped as the goddess of all material creation. Thus the Asura clan of the Indus valley worshipped Abu-Rahmu as the primaeval couple."

(pp.269 - 270.)

Ms. Shendge's research really strengthens my conviction that the remains of Abraham and Sarai in Hebron may really be those of the real Brahm and Saraisvati. Our Abraham was evidently a priest, perhaps even the founder, of the Abu-Rahmu (Adam and Eve) cultus, who brought his monotheistic religion to West Asia. Though he and Sarai were deified in various forms back in their native India, they remained as humans in Judaism.

[\[Articles\]](#)[\[Home\]](#)

The Sabians of Harran
By Kemal Menemencioglu

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The World's Oldest Statue

When we mention Anatolian civilizations very few of us think of Harran. The city of Harran is virtually a forgotten spot in the geography of Anatolia. Whereas in reality, it is a place of great importance having a very significant role in the development of civilization. It may surprise you to know that a 11,500-year-old temple was discovered in Göbeklitepe, and a 13,500-year-old statue, the world's oldest, was discovered during an excavation in Balıklıgöl. Assistant Professor A. Cihat Kürkçüoglu of Harran University claims that the history of civilization began in the Urfa (a city just 45 kilometers from Harran). When we consider that civilization began in Egypt in Mesopotamia roughly

5,000 years ago we can have an idea on how these archeological finds have rocked the foundations of our understanding of history.

The city of Harran was believed to have been founded in 2000 B.C. as a merchant outpost of Ur. The name "Harran-U" means "caravan" or "crossroad" in Sumerian and Akkadian. The Bible records that Abraham stayed in Harran after leaving Ur, which some claim was actually Urfa. Though there are claims that Harran got its name from Haran the brother of Abraham. Other than the similarity of name this is not substantiated. Furthermore, we learn that Terah, the father of Abraham and Haran died and was buried in Haran, and that a branch of the family remained there. Later Abraham sent a servant to Harran to obtain a wife for his son Isaac.

Though Harran, once a fabulous city, is now in ruins, we are told that not only was this city built over an area where the first world's cities with the first temples rose, and where agriculture was first started, but hosted perhaps the world's oldest university in the world. Many philosophers, scientists, such as Al-Battani, who calculated the distance from the Earth to the Moon, Thabit ibn Qurrah, who translated Greek classics and scientific works into Arabic, and wrote on mathematics and astronomy, and the physicist and chemist Jabir ibn Hayyan to name just a few of the figures who rose to prominence in the Harran school.

Ruins of the Harran University destroyed in 1251

At a time when Christianity was rapidly spreading throughout the known world. Harran became the last pagan enclave, and as the seats of learning in Alexandria fell in the wake of the new religion, and the Academies and schools of philosophy were closed down, philosophers sought refuge in Harran, where their books and teachings were preserved. Later many of them were translated into Arabic. Some by the so called "Sabians of Harran", ushering a golden age in the Islamic world. Later these works were to make their way into Europe, directly resulting in the Renaissance along with those works that were preserved in monasteries. Furthermore such underground movements as the Rosicrucians that fought for the reformation of state institutions, religion and science claimed their source of knowledge from the mysterious Damkar, believed to be a Sabian center of learning. The secular, democratic and humanistic principles of the modern world are due to such struggles which have taken centuries.

The first church and the first Mosque in Anatolia was built there, but the Harranians were famed as Sabians, "Star Worshipers." Both Jewish and Islamic sources claim that Abraham was himself a star worshiper, and there is a mutually story told that after contemplating the setting of Sun and the Moon, he came to the conclusion that there must be one God. There was a great temple dedicated to the moon god Sin at Harran, and it is claimed that Harran was one of seven cities each of which was dedicated to one of the seven planets. Such a system of astrolatry could be the oldest religion of man. Ancient structures like Stonehenge and the pyramids are known to be constructed on the basis of very fine astronomical calculations such planetary and stellar movements, seasons and eclipse. It is also the source for astrology which seeks to

establish a unity between the greater phenomenon in the macrocosmos, and the lesser phenomenon in the microcosmos (man).

In 639 A.D. Harran came under Islamic rule. The Caliph Marwan (744-750 AD) moved to Harran and brought the Umayyad Empire from Damascus to Harran. In 830 A.D. It is said that the Caliph al-Ma'mun while passing through Harran during an expedition to Byzantium, asked the Harranians what religion they belonged to. They said, "We are Harranians," and made it clear that they were neither Muslims, Christians or Jews, the Caliph said that was not good enough, they had to be either Muslims, Jews, Christians or Sabians, as only these are lawfully "People of the Book" according to the Koran. The Caliph continued on his journey and said they when he got back, they better convert to one these or it would be lawful to shed the blood of idolaters. After consultations the anxious Harranians were advised by someone clever to say "We are Sabians," and thereby the Pagan "Sabians" were able to continue their faith undisturbed until in 1251, when Harran was destroyed by a Mongol invasion.

The Harranian school drew from many resources, they had their roots in Chaldea and schools of the Magi; they harbored priceless Greek scrolls and which would have otherwise may have been lost. They were influenced by Judaism, Christianity and Islam. They revered Hermes Trismegistus as their prophet and the Corpus Hermeticum as their holy book. Hermes Trismegistus was believed to be an ancient great Egyptian sage, perhaps Imhotep, who as the founder of writing and the author of many books on science, medicine, theology, ethics, astrology, alchemy and magic. In the Hermeticum we have his teaching in the form of mystic visions. He has been equated with the Greek god Hermes, and the Egyptian god Thoth or Tehuti, but the Hermeticum portrays a divinely inspired teacher. He has also been equated with Enoch in the Bible, and Idris in the Koran. Through the Hermeticum's monotheistic teachings, the Harranians were able to claim themselves as one of the "People" of the book, though Sabian might have actually referred more to the Mandaean of Iraq, who are followers of John the Baptist.

Ruins of the Harran University destroyed in 1251

Seven years after the conquest of Constantinople in 1460, the ruler of Florence, Cosimo de' Medici obtained a rare manuscript. This was but one of many that made its way to the West from Byzantium after its fall. Medici immediately told Marsilio Ficino to delay his translation of Plato and to begin translating this new manuscript without delay. This manuscript was the Corpus Hermeticum, which may have been passed into Byzantine hands from Harran. The work had wide influence. There was even a suggestion that it should be placed into the Bible. However, eventually the interest died down when it was claimed that the Hermeticum, which was written in Greek, was a recent work influenced by Christianity and Neo-Platonism. However this did not stop the spread of various Hermetic movements. Today, with the discovery of a Hermetic text in Nag Hamada, scholarship is confirming an Egyptian root for the Corpus Hermeticum.

It is interesting that Hermeticism as a cult of knowledge was upheld in Harran,

which as a cultural crossroad has embodied many different scientific and spiritual enrichments. Could Harran be the last inheritor of a lost knowledge thqt at one time was spread throughout the world? It is known that the Sabians played a part in Ataturk's theory of a Solar Cult in the ancient world and it is believed to be the source of Islamic practices such as the structures ans timing of fasting and prayers. For instance, the numbers 19 and 99 which play such a prominent role in Islam are the number of years when the solar and lunar calendars coincide.

[\[Articles\]](#)[\[Home\]](#)

Ages in Chaos:

The Exodus: The True Story of Moses and the Pharaoh According to Velikovsky
By Kemal Menemencioglu

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VIDEOS ON THE SAME TOPIC:

Kingdom of David Part1 Part2

The struggle of Moses with the Pharaoh of Egypt, who was also his brother; the deliverance of his people from slavery; the ten plagues of Egypt, the parting of the Red Sea are related in sacred texts full of miraculous events. It is an integral part of the religious beliefs of Judaism, Christianity and Islam. But what can we make of it in this scientific age with its precise chronology of history? Immanuel Velikovsky in his book written half a century ago, "Ages of Chaos", has offered striking and ingenious solutions. He has presented challenging scientific explanations, which convincingly solve historical puzzles. Some recent historians have revived this thesis supported with new evidence.

Immanuel Velikovsky (1895-1979) was born in Russia to a Jewish family. He graduated from the University of Moscow majoring in ancient history and sociology, he also received a degree in medicine, and later studied psychiatry in Vienna under Wilhem Stekel a pupil of Sigmund Freud. Later he studied cosmology, astronomy, geology, mythology, sacred literature and combined these disciplines to rewrite history in a series of astonishing books. His most important theory was that there have been a number of major catastrophes that have shaped the course of history. However, due to what he termed "collective amnesia", the fact that people tend to push unpleasant event

into their subconscious, these events have been forgotten. Science has also tended to ignore these catastrophes, for the same reason, even though they have left signs everywhere. Modern research has tended to confirm that these catastrophes have indeed occurred. One example is the discovery of huge meteor craters in Iraq dated to 2300 B.C.. This is now believed to have caused the decline of major civilization in the Near East and to have triggered a dark age that lasted for centuries. It is believed that the Israelites migrated to the more hospitable Nile delta at the end of this era. After some time a new Pharaoh who had forgotten the period when Joseph was vizier enslaved the Israelites.

According to the Pentateuch / Torah the Exodus occurred in 1447 B.C. and since Ramses was mentioned. It was assumed that Ramses II was the oppressive Pharaoh of the Exodus. Gigantic monuments of Ramses's time fortified this view in the eyes of Victorian scholars. It was assumed that the Exodus must have occurred during his time (1279-1213 B.C.). However, there is no historical evidence to support this view. Nor is there any sign of the catastrophic period mentioned in the Pentateuch. Ramses is also mentioned during the time when Joseph was vizier. But this was hundreds of years before the Exodus. For this reason it has been reasonably assumed that Ramses is merely a generic term and that another Pharaoh was in power at the time. Both Velikovsky and the historian David Rohl in his book "A Testament of Time" have designated the Pharaoh of the Exodus as Dudimose of the 13th Dynasty. It is claimed that Moses is not a Hebrew name but means prince or son in Egyptian. For example, Tutmose, son of Thoth (The Egyptian god); Amenmose, son of Amen (the Egyptian god); Ramose, son of Ra (the Egyptian god) are all Pharaohs. According to the ancient Egyptian Historian Manetho, at the time of Dudimose, Egypt met "The Wrath of God" and signs of a great catastrophe were recently discovered at this period. Also according to Manetho, Egypt fell weak in this period and was easily conquered by the Hyksos.

According to the Pentateuch, because the Pharaoh did not release the Israelites from bondage, Egypt suffered a series of ten plagues. These were: 1) Rivers and water sources turned into blood; 2) Frogs 3) Lice; 4) Flies; 5) Disease and death of Livestock; 6) Boils; 7) Hail mixed with fire; 8) Locusts; 9) Darkness; 10) Death of the first born.

An important argument set forth by Velikovsky involves the papyrus of Ipuwer placed into the Leiden Museum in the Netherlands in 1828. This papyrus appears to relate events that occurred in the early ages of ancient Egypt. According to academicians it contains riddles or prophecies, however it openly relates a number of catastrophes that befell Egypt. The Nile turning to blood, the waters being undrinkable, the death of animals, the sky becoming dark, fires, earthquakes, hungry and destitute Egyptians are among these. If Velikovsky is correct then it disproves the contention that there is no trace of the events related in the Pentateuch recorded in Egyptian history.

The Eruption of the Santorini volcano in the Aegean Island of Thera was believed to have occurred at that age. Geologists have given such diverse ages as 1638 B.B. and 1360 B.C. for this catastrophe. Velikovsky claims that a chain of volcanoes exploded

causing the plagues of Egypt. The Santorini explosion is known to have caused such radical changes such as the end of the Mycenaean civilization. It was many times more powerful than the eruption of Karakatoa in 1883, which shook the world and caused 35 thousands deaths. At the same time mount Vesuvius is believed to have erupted in a huge blast. The Santorini eruption was believed to have been a thousand time more powerful than a nuclear bomb. In the Pentateuch, it is mentioned that there as pillar of smoke by day and a pillar of fire by night to guide the Israelites in their journey. Velikovsky believes that the Sinai mountain, which is volcanic, erupted and as volcanoes appear to be pillars of smoke by day and pillars of fire by night, this would explain this enigmatic reference.

According to Velikovsky and recent theories, such volcanic eruptions would explain the darkness, and hail and lightning are known to accompany volcanic explosions of great magnitude. On a recent event, a river in America turned red. With the poisoning of waters, frogs and other amphibian reptiles would roam the land. Later they would die to create flies and lice, which would spread boils and disease. Recent discoveries of mass graves from this period in the Avaris region tend to confirm the theory of a plague.

How then can we explain the parting of the Red Sea? Velikovsky suggests that the Israelites crossed the shallow Sea of Reeds. An earthquake triggered by the eruptions caused the waters to fall back, and then to rush back to swallow the chariots of the Pharaoh.

Velikovsky's claim that there are faults in standard accepted Egyptian chronology and that there is shift of a few hundred years is confirmed by a number of modern revisionist historians such as David Rohl. Rohl like Velikovsky offers hundreds of pages of evidence to support this claim. Other scholars have claimed that most of the Old Testament, including the stay in Egypt, Exodus, the fall of Jericho, the Temple of Solomon are works of fiction. Rohl's answer to this claim is that the wrong period in history is sought for archeological evidence. If they went a bit further back all the evidence is there.

Great catastrophes when the Exodus occurred would have resulted in major migrations. According to both Velikovsky and Rohl, the Hyksos conquered Egypt shortly after the Exodus. Egyptian historians call these people the "Amu", and both authors claim that they are the same as the Biblical Amalekite hordes which the Israelites fought with and prevailed over. They were also called the Hyksos or Shepherd Kings, and according to Manetho, they conquered Egypt without resistance. Their rule which was described as cruel and destructive ended after a few hundred years after which they were driven off by Ahmoses I of the Southern Upper Egypt kingdom, which was free from their rule. Arab historians such as Mesudi, have related that the Amalekites fled from their home in Southern Arabia to conquer Egypt and Syria after violent natural catastrophes such as floods that swept away whole tribes, the descent of clouds (smoke?) and pestilence of ants. According to Velikovsky the meaning of Psalms (78:49,50) "He cast upon them [Egyptians] the fierceness of his anger, wrath, and

indignation, and trouble, by sending evil angels among them,” should be “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending shepherd kings among them.” Because “evil angels” is spelled “malakhei-roim,” which is close to the spelling of “malakhim-roim”, which means shepherd kings.

Sacred books claim miraculous powers for Moses. If as Velikovsky claims, the events that occurred at this tumultuous period had a natural cause, then in my opinion it by no means diminishes the status of a great and wise leader, who foresaw them and interpreted them as the wrath of God. The fact that Manetho mentioned that the Egyptians had suffered the Wrath of God the confirms this view.

If the theories of Velikovsky are correct, then it not only gives us spectacular new version of Biblical history, but has a message for us. If catastrophes occurred as frequently in the past as Velikovsky claimed, then we should be more prepared for such events in the future.

[Ana Sayfa][Yazılar]

Tarot

madde işareti

Concerning the Symbolism of the Tarot Trumps: A New Interpretation? By Ioannis Marathakis

Concerning the Symbolism of the Tarot Trumps: A New Interpretation?

By Ioannis Marathakis, September 2006

The historic publication of Stuart Kaplan's *Encyclopedia of Tarot* in 1978 presented to the public many scholarly theories about the Tarot, formerly restricted to a limited audience. There is little doubt now regarding the origin of this peculiar deck of cards. Tarot originates in the common 52-card deck, which comes from Islamic Egypt. The oldest almost full surviving 52-card deck, the Mamluk Cards, was created at c. 1400 AD, and it can be found at the Topkapi Sarayi Museum in Istanbul. It contains four suits, Polo sticks, Scimitars, Cups and Coins, while each suit consists of ten pip cards and three court cards: King, Viceroy and Second Viceroy. Islam forbids imagery though, so the court cards contain but the written titles. Fragments of older decks do exist, so we may accept that the usage of the playing cards in the Islamic world dates from the 12th century (Kaplan S., p.53, 56).

Playing cards came to Europe at the end of the 14th century. Europeans replaced inscriptions with images, and they experimented with different versions of the common deck. In some cases the Queen replaced the Viceroy, yet in other cases she was added to the other three court cards, thus making a 56-card deck. The earliest references we now have to the 56-card decks were made in 1423. One of the mid-fifteenth century variations is also the "carte da trionfi", that is to say the standard 78-card Tarot deck (Kaplan S., p. 26, 56). The oldest almost full surviving deck is usually named Pierpont Morgan-Bergamo Visconti-Sforza tarocchi (from now on Visconti-Sforza), generally believed to have been constructed c. 1450, as a present of Francesco Sforza, Duke of Milan, to his wife Bianca Maria Visconti. Variations with more Trumps are known to have existed since 1428, but until the mid-fifteenth century the 78-card deck had already predominated (Kaplan S., p. 106-107).

Tarot was intended to be a game, and indeed it became an extremely popular game in Italy. From the beginning of the 16th century it became popular in France as well. Printed decks soon replaced the former hand-painted ones. Of these printed decks, the most recognizable nowadays are the various Tarot of Marseilles packs of the 18th century, which inspired Court de Gebelin to give the first "esoteric" explanation on the Tarot.

During 1781, Antoine Court de Gebelin, a Swiss ex-pastor, freemason and researcher of Mesmerism, published the eighth volume of his massive work, *The Primitive World (Le Monde Primitif)*. The series had started on 1773, and their aim was to reconstruct the primitive human culture, which, according to de Gebelin, was the Golden Age of humanity. The aforementioned eighth volume included an essay on the Tarot. De Gebelin claimed that the ancient Egyptian priests were the first to construct the Tarot deck. They codified their secrets in images, thus offering to humanity an epitome of wisdom. So, this deck was named *The Book of Thoth*. Then the priests brought the Tarot deck to Rome, where the Christian Popes learned its secrets. The

latter brought the deck with them to Avignon in the 14th century, and then it was spread throughout France.

However, Court de Gebelin does not provide any historical proof of his claims, and the contemporary research proved his thesis to be merely imaginary. De Gebelin also claimed that the name "Tarot" derives from the supposedly Egyptian words TAR, meaning "royal", and RO, meaning "path", thus being the royal path to wisdom. When Francois Champollion deciphered Egyptian hieroglyphs about twenty-three years later, it was obvious that the etymological claims of de Gebelin did not have even the least trace of truth. For more than two centuries though, this theory had an enormous influence on the esoteric circles.

Tarot had become fashionable, and within nine years after de Gebelin's publication, the cartomancer Jean Batist Aliette (Etteilla) designed the first of the so called "esoteric decks" and published the first book on the Tarot oracle ever written, On the Theory and Practice of the Book of Thoth (Cour thèorique et pratique du Livre du Thot, 1790). The use of Tarot as a divinatory device became very popular after this book was published. Aliette was also the first who proposed an attribution of the Tarot Trumps to the planets and the signs of the zodiac. Three Trumps remained without attributions (Kaplan S., p. 1, 4).

The astrological attributions of Tarot Trumps according to Aliette (Etteilla)

No

Tarot Trump

Astrological Attribution

I.

The Magician

-

II

The High Priestess (Popess)

Moon

III

The Empress

Venus

IV

The Emperor

Jupiter

V

The Hierophant (Pope)

Aries

VI

The Lovers

Taurus

VII

The Chariot

Gemini

VIII

Justice

Cancer

IX

The Hermit

Leo

X

The Wheel of Fortune

Virgo

XI

Strength

Mars

XII

The Hanged Man

Libra

XIII

Death

-

XIV

Temperance

Scorpio

XV

The Devil

Sagittarius

XVI

The Tower

Capricorn

XVII

The Star

Mercury

XVIII

The Moon

Aquarius

XIX

The Sun

Pisces

XX

Judgement

Saturn

XXI

The World

-

0

The Fool

Sun

The works of the French occultist Alphonse Louis Constant (Eliphas Levi, 1810-1875) caused the rebirth of interest in the hidden wisdom of Tarot. His classic book, *Doctrine and Ritual of High Magic*, published in 1855 (and translated as *Transcendental Magic* by A. E. Waite), is divided in two volumes, each containing twenty-two chapters. The astrological attributions of the Tarot were none of Levi's concerns. Instead, he proposed that the twenty-two Tarot Trumps correspond to the twenty-two letters of the Hebrew alphabet, thus connecting the Tarot with the Qabalah for the first time. Curiously enough, he places the card zero (The Fool) between the Judgement and the World.

Attributions of the Tarot Trumps to the Hebrew Letters according to Levi

No

Tarot Trump

Hebrew Letter

Hebrew Name

I.

The Magician

א

Aleph

II

The High Priestess (Popess)

ב

Beth

III

The Empress

ג

Gimel

IV

The Emperor

ט

Daleth

V

The Hierophant (Pope)

ה

Heh

VI

The Lovers

י

Vau

VII

The Chariot

ז

Zain

VIII

Justice

ח

Cheth

IX

The Hermit

⚏

Teth

X

The Wheel of Fortune

⚖

Yod

XI

Strength

⚔

Caph

XII

The Hanged Man

♿

Lamed

XIII

Death

ן

Mem

XIV

Temperance

י

Nun

XV

The Devil

ו

Samech

XVI

The Tower

ז

Ayin

XVII

The Star

9

Peh

XVIII

The Moon

𐤔

Tzaddi

XIX

The Sun

𐤕

Qoph

XX

Judgement

𐤖

Resh

0

The Fool

ש

Shin

XXI

The World

ת

Tau

Levi's ideas were so influential to the founders of the Hermetic Order of the Golden Dawn that they tried to incorporate the Tarot to their own magical system. They also seem to have been influenced by Etteilla as well, since their system included astrological attributions. But it seems they felt that they needed further justification of the system. This justification occurred in a medieval qabalistic text, named Sepher Yetzirah, The Book of Formation. This book referred to a division of the Hebrew letters into three categories, namely the three Mother Letters (corresponding to the Prime Elements), the seven Double Letters (corresponding to the planets) and the twelve Simple Letters (corresponding to the signs of the Zodiac). Apart from the full attributions for the Mother Letters, Aleph-Air, Mem-Water and Shin-Fire, no other specific attribution was given, and various commentators offer different views on the subject.

It seems that the founders of the Order spent much time trying to conciliate all these systems. At the end they came up with a system of correspondences totally different from all the previous ones. They placed the Fool before the Magician, and then they attributed the Hebrew letters to the Tarot Trumps following the natural succession of both. When not restricted by Sepher Yetzirah, they followed Etteilla's astrological attributions (The High Priestess to the Moon and the Empress to Venus). Otherwise, they apparently employed their logic and insight. Yet, they were obliged to interchange the numbering of the Trumps XI (previously being Strength) and VIII (previously being Justice) in order to place the signs of the Zodiac in their natural order, although they did not seem to care at all about the natural order of the planets.

Attributions of the Tarot Trumps according to the Golden Dawn

No

Tarot Trump

Astrological Attribution

Hebrew Letter

Hebrew Name

Path of the Tree of Life

0

The Fool

Air

Ⲁ

Aleph

11th Path

I.

The Magician

Mercury

Ⲃ

Beth

12th Path

II

The High Priestess

Moon

λ

Gimel

13th Path

III

The Empress

Venus

τ

Daleth

14th Path

IV

The Emperor

Aries

ה

Heh

15th Path

V

The Hierophant

Taurus

י

Vau

16th Path

VI

The Lovers

Gemini

ז

Zain

17th Path

VII

The Chariot

Cancer

n

Cheth

18th Path

VIII

Strength

Leo

u

Teth

19th Path

IX

The Hermit

Virgo

,

Yod

20th Path

X

The Wheel of Fortune

Jupiter

♃

Caph

21st Path

XI

Justice

Libra

♎

Lamed

22nd Path

XII

The Hanged Man

Water

n

Mem

23rd Path

XIII

Death

Scorpio

ן

Nun

24th Path

XIV

Temperance

Sagittarius

ו

Samech

25th Path

XV

The Devil

Capricorn

⚚

Ayin

26th Path

XVI

The Tower

Mars

♂

Peh

27th Path

XVII

The Star

Aquarius

♒

Tzaddi

28th Path

XVIII

The Moon

Pisces

י

Qoph

29th Path

XIX

The Sun

Sun

א

Resh

30th Path

XX

Judgement

Fire

ש

Shin

31st Path

XXI

The World

Saturn

ת

Tau

32nd Path

No doubt, the founders of the Golden Dawn truly believed that they found and brought together all the missing links to the “One True System”. William Wynn Westcott claimed in his book *An Introduction to the Study of the Kabbalah* that Gerard Encausse (Papus) “gives a Kabalistic attribution of the Trump cards which Rosicrucians consider to be erroneous”. Papus, in his book *The Tarot of the Bohemians* followed Levi’s system, however, and since the founders of the Golden Dawn were admirers of Eliphas Levi, they claimed that Levi could not reveal the “true” attributions, as he was restrained by his vows of secrecy given to the Rosicrucian Order he belonged to. Aleister Crowley, in *The Book of Thoth*, follows generally the same line of thought, but he interchanges positions between the cards IV, The Emperor, and XVII, The Star.

With all these interpretations, one of the most frequently asked questions is “which are the true correspondences?” The answer might be that “there is not such a thing as ‘true’ correspondences”. As far as I know, some esoteric schools follow Crowley’s attributions, whereas others follow the pure Golden Dawn system. I have no reasons to believe that the meditative realizations of one group are of lesser value as compared with those of the other.

The question could be rephrased however: What did the first designer of the Tarot

have in mind? These are some facts:

- 1) We certainly know that the Tarot cards have been in circulation at least since 1450.
- 2) We also know that the Christian West learned about the Qabalah only after 1486 (from the writings of Giovanni Pico della Mirandola).
- 3) It is very unlikely that the pious Jewish Rabbis would make any "graven image or any likeness" thus breaking the second commandment.
- 4) The Trumps 'Justice', 'Fortitude' and 'Temperance' represent three of the four virtues (the fourth being 'Prudence') first mentioned by Plato in Republic, and then incorporated in the Christian Theology by St Ambrose (340-397 AD), Augustine of Hippo (354-430 AD) and Thomas Aquinas (1225-1274) in his work Summa Theologica. By the late Middle Ages, representations of these virtues were common in Christianity.

These facts probably lead us to the conclusion that there was no connection between the original Tarot and the Hebrew letters or the Paths of the Tree of Life (something quite bitter for me to accept, since I also have been trained in the qabalistic system). Unfortunately, the aforementioned facts do not solve the problem of the original symbolism.

Apart from the standard Tarot decks, Stuart Kaplan also presents in his Encyclopedia two early Tarocchi packs, in fact two sets of fifty symbolic prints, generally known as the Tarocchi of Mantegna, attributed to the famous Renaissance painter Andreas Mantegna, and dated to c. 1470 (Kaplan S., p. 35-47). These fifty prints are divided into five decades, namely:

- 1) The ten stations of human society:

Beggar, Servant, Artisan, Merchant, Gentleman, Knight, Duke, King, Emperor, Pope.

- 2) The nine Muses and Apollo (the nine Muses being representations of the arts):

Calliope (epic poetry), Urania (astrology), Terpsichore (dance), Erato (lyric poetry), Polihymnia (sacred poetry), Thalia (comedy), Melpomene (tragedy), Euterpe (music), Clio (history), Apollo (the giver of inspiration)

- 3) The seven Liberal Arts (with the addition of Poetry, Philosophy and Theology):

Grammar, Logic, Rhetoric, Geometry, Arithmetic, Music, Poetry, Philosophy, Astrology, Theology.

- 4) The seven Cardinal Virtues (with the addition of the genii of the Sun, Time and

the World):

Genius of the Sun, Genius of Time, Genius of the World, Temperance, Prudence, Fortitude, Justice, Charity, Hope, Faith.

5) The seven Planets (with the addition of the Eighth Sphere of the fixed stars, the Prime Mover and the Prime Cause):

Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, Eighth Sphere, Prime Mover, Prime Cause.

Similarities between the Tarocchi of Mantegna and the standard Tarot decks are indeed striking. The author suggests that the later artist used ideas from the earlier one, or both artists developed their ideas from a common influence or even an earlier set of prints. Then, he cites a table with possible parallels. An article by Adam McLean, named *An Hermetic Origin of the Tarot Cards? A Consideration of the Tarocchi of Mantegna*, first published in the *Hermetic Journal*, 1983, suggests a related series of parallels.

Parallels between the standard Tarot and the Tarocchi of Mantegna according to Stuart Kaplan and Adam McLean

No

Standard Tarot

Tarocchi of Mantegna parallel (Kaplan)

Tarocchi of Mantegna parallel (McLean)

0

The Fool

Beggar

Beggar

I

The Magician

-

Artisan

III

The High Priestess

-

Pope

IV

The Emperor

King, Emperor and Jupiter

Emperor

V

The Hierophant

The Pope

King

VI

The Lovers

Apollo and Venus

Venus

VII

The Chariot

Mars

Mars

VIII

Justice

Rhetoric and Justice

Justice

IX

The Hermit

Saturn

-

X

The Wheel of Fortune

Astrology

-

XI

Strength

Fortitude

Fortitude

XIII

Death

-

Saturn

XIV

Temperance

Temperance

Temperance

XVII

The Star

-

Poetry

XVIII

The Moon

The Moon

-

XIX

The Sun

The Genius of the Sun and the Sun

The Sun

XXI

The World

Jupiter and the Prime Cause

Jupiter

Kaplan's suggestion concerning the common influence sounded very interesting, and although I was sceptical regarding some of the attributions of both writers, these parallels were certainly a good starting point. First of all, the planetary connections of some Tarot Trumps were now obvious, especially when compared not only with the Marsailles deck, but also with the contemporary Visconti-Sforza deck. I have adopted

some of McLean's attributions - the first five ones:

1) The Mantegna Tarocchi Venus shows Venus accompanied by the three Graces and Cupid, thus suggesting a connection with the Marseilles Trump VI, The Lovers, as well as with the Visconti-Sforza Lovers.

2) The Mantegna Tarocchi Mars depicts Mars as an armed man sitting on a chariot, identical with the Marseilles Trump VII, The Chariot.

3) The Mantegna Tarocchi Saturn depicts Saturn with a scythe, his children sitting in front of him, suggesting a connection with the Marseilles Trump XIII, Death.

4) The Mantegna Tarocchi Sun appears in his chariot, but it seems that the designer of the Visconti-Sforza deck preferred to present the Trump XIX, The Sun, in the simple image of a man holding the solar disc, obviously taken from the Mantegna Tarocchi Genius of the Sun.

5) The designer apparently applied the same idea to the Trump XVIII, The Moon, as the Visconti Moon is depicted as a woman holding the lunar crescent.

6) It seemed to me that the designer must have placed the remaining two planets in the deck as well. But in my opinion Jupiter did not fit Trump XXI, The World, but Trump X, The Wheel of Fortune. The Mantegna Tarocchi Jupiter appears as a king within an oval, an eagle being above him, a child below him, and people fallen either side.

7) The Mantegna Tarocchi Mercury appears with a winged cap and a raised wand (caduceus), and I assumed that it fits Trump I, The Magician, although the designer of the Tarot also employed characteristics of the image of the Mantegna Tarocchi Artisan, such as the table and the various tools on it. He probably wanted to present Mercury as the Master of the arts. If my last two assumptions are valid, it seems that the adepts of the Golden Dawn showed a great deal of intuition, since these are also their own attributions.

So, I assumed that the Major Arcana consists of three septenaries plus one card on its own. I tried a spread of seven columns of three while following their natural succession, and I concluded that there must be some sort of pattern in their numbering. I colored the planetary cards red for convenience:

IV

VII

X

XIII

XVI

XIX

II

V

VIII

XI

XIV

XVII

XX

III

VI

IX

XII

XV

XVIII

XXI

All this seemed so fascinating, that I immediately started looking for the other two septenaries. One of them was quite easy to find, since it existed as a separate group in the Tarocchi of Mantegna. It was a set of the Seven Cardinal Virtues, a medieval concept that was the result of bringing together the four platonic virtues found in Plato's Republic (namely Prudence, Fortitude, Temperance and Justice), and the three theological virtues mentioned by St Paul in 1 Corinthians, 13, 13: And now abideth faith, hope, charity, these three; but the greatest of these is charity. It should be noted that the Seven Cardinal Virtues are distinguished from the Seven Capital Virtues, since the latter are but the opposites of the Seven Deadly Sins. Searching again among the Tarocchi of Mantegna prints, I managed to come up with some new parallels. The first three had already been noticed by Stuart Caplan:

1) The Mantegna Tarocchi Temperance is identical with the Marseilles Trump XIV, Temperance, as well as with the Visconti Temperance.

2) The Mantegna Tarocchi Justice is identical with the Marseilles Trump VIII, Justice, the only difference being that the figure is standing in the first depiction.

3) The Mantegna Tarocchi Fortitude depicts a woman in armor, covered in lion's skin and armed with a mace, while supporting a column. Besides her there is a lion, something that suggests connections to the Marseilles Trump XI, Strength (the woman with the lion) as well as to the Visconti Strength, depicting a man with a club and a lion.

4) The Mantegna Tarocchi Faith appears as a woman holding a cross and a chalice, something that brings to mind the Marseilles Trump II, The High Priestess (The Popess) and the Visconti Popess.

5) The Mantegna Tarocchi Hope is depicted as a woman praying towards a star (or some other kind of light source), a parallel with the Marseilles Trump XVII, The Star. It should be noted that the Visconti Star simply depicts a woman looking towards a star as well (no water jars, no tree etc.)

6) Prudence is quite hard to identify, since the Mantegna Tarocchi Prudence

appears as a woman looking at herself in a mirror. The strangest element here is that she has a second, almost invisible male head. I assumed that in the later cards this head would have been abolished. The only parallel I could find is the Marseilles Trump III, The Empress, if one could see the curious sceptre she holds as being initially a mirror.

7) The Mantegna Tarocchi Charity is a woman offering coins from her pouch. I could not find any obvious parallel here.

Then I supposed that the third septenary consists of the Seven Deadly Sins, and tried to find some attributions. Unfortunately, there are no more parallels between the standard Tarot and the Tarocchi of Mantegna, so I had to look elsewhere. I did some research on the depictions of the Seven Sins in the Late Middle Ages and Renaissance. To my disappointment, the Seven Deadly Sins (namely Pride, Avarice, Gluttony, Luxury, Sloth, Wrath and Envy) were usually depicted as monstrous demons or humans riding various animals, images that have no connection with the remaining Tarot Trumps.

However, during this research, I accidentally came across a totally different set of beautiful frescoes in Cappella Scrovegni (Arena Chapel), Padua. The artist is Giotto di Bontone (1267-1337), and he presents not only the Seven Cardinal Virtues but also their opposites, the Seven Cardinal Vices (as the Capital Virtues are the opposites of the Deadly Sins). Let us have a closer look at these Vices:

1) Giotto's Desperation (the opposite of Hope) appears as a female suicide, a hanged woman, thus connected with Trump XII, The Hanged Man. Of course there is a difference here, since in the Tarot the hanged man is usually hanged upside-down.

2) Giotto's Envy (the opposite of Charity) appears as a monstrous woman, with horns and enormous ears. Her tongue is a snake, and there is fire burning at her feet. This is a parallel with Trump XV, the Devil.

3) Giotto's Injustice (the opposite of Justice) appears as an emperor sitting on his throne. The Marseilles Trump IV, The Emperor, and the Visconti Emperor have a similar design, but it seems that the designer of the Tarot also employed the image of the Mantegna Tarocchi Emperor.

4) Giotto's Foolishness (the opposite of Prudence) appears as a crazy person clothed in torn garments, wearing feathers on the head, and holding a club. It is almost the same depiction with the Visconti Fool. There is also a dog chasing the Marseilles Fool, obviously a loan from the Mantegna Tarocchi Beggar.

5) Giotto's Inconstancy (the opposite of Fortitude) appears as a woman falling from a sloping surface, thus bringing to mind the person falling from the Tower in Trump XVI.

6) Giotto's Infidelity (the opposite of Faith) depicts a man with a peculiar hat, holding an idol, as the Marseilles Trump IX, The Hermit, holds a lamp, or as the Visconti Hermit holds an hourglass.

7) Giotto's Wrath (the opposite of Temperance) appears as a woman in rage, her face being distorted, while she tears her robe. There is no obvious parallel in the standard Tarot decks.

In order to complete the system, I had to make three (not very convincing, I admit) suggestions:

1) That Trump V, The Hierophant or Pope, can be attributed to the virtue Charity. The image of the Pope though, bears no connection with either the Mantegna Tarocchi Charity or Giotto's Charity. I assumed that the blessing gesture could symbolize a similar idea, and that the papal office could be given to this Virtue because of St Paul's quotation "but the greatest of these is charity".

2) That the depiction of Giotto's Wrath (distorted face and torn robe) may remind a person who has just returned from the dead, thus reminding somehow Trump XX, Judgement.

3) That Eliphas Levi was right (for a reason unknown to me) when he placed The Fool immediately after Trump XX, Judgement. Thus, Trump XXI, The World, stands on its own, symbolizing the Soul of the World, within which all the above are contained. The Visconti World depicts two angels carrying the Heavenly Jerusalem, while other old decks present a sole angel holding the Cosmic Sphere, standing on it, or even sitting on it. I believe they are all variations of the Mantegna Tarocchi Genius of the World.

Here follows a table with my suggestions in a nutshell. Planets are colored red, Virtues green and Vices blue:

No

Tarot Trump

Meaning

I.

The Magician

Mercury

II

The High Priestess

Faith

III

The Empress

Prudence

IV

The Emperor

Injustice

V

The Hierophant

Charity

VI

The Lovers

Venus

VII

The Chariot

Mars

VIII

Justice

Justice

IX

The Hermit

Infidelity

X

The Wheel of Fortune

Jupiter

XI

Strength

Fortitude

XII

The Hanged Man

Desperation

XIII

Death

Saturn

XIV

Temperance

Temperance

XV

The Devil

Envy

XVI

The Tower

Inconstancy

XVII

The Star

Hope

XVIII

The Moon

Moon

XIX

The Sun

Sun

XX

Judgement

Wrath

0

The Fool

Foolishness

XXI

The World

The Soul of the World

The pattern appears symmetrical, at least partially:

I

IV

VII

X

XIII

XVI

XIX

II

V

VIII

XI

XIV

XVII

XX

III

VI

IX

XII

XV

XVIII

0

I believe that there must also be other sets of images depicting the Cardinal Virtues and Vices, and maybe with their help one could solve the “Tarot riddle” in a better way (well, if there is really a riddle and not just the human trait of trying to put everything in order). I am unaware of any other set though, so this is how far I can reach. I am also unaware whether there is a hidden mathematical type in the numbering. Maybe mathematics would give another interesting hint towards the solution of the supposed riddle.

I would like to thank Ian Cowburn, Kemal Menemencioglu and Christina Avgerinou-Lummel for their contribution to my research on the depictions of the Seven Sins. I would also like to thank Stelios Demonakos for proof reading this article.

SOURCES

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[\[Articles\]](#)[\[Home\]](#)

Eastern Tradition

madde işareti

madde işareti

Sunken City off India Coast - 7500 B.C. ? by Linda Moulton Howe

Who Was Abraham? by Gene D. Matlock

madde işareti

by Rama Prasad

madde işareti

madde işareti

Nature's Finer Forces - Part 1, Part 2, Part 3, Part 4, Part 5, Part 6

Kundalini: An Occult Experience by G.S. Arundale

The Secret Fire: The Relationship Between Kundalini, Kabbalah and Alchemy by Mark Stavish

This article on the incredibly ancient sunken city recently found off the gulf of Cambay in India was published through courtesy of the author Linda Moulton Howe of www.earthfiles.com , an excellent site where this article and many others on relative topics can be found.

Sunken City Off India Coast - 7500 B. C.?

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The underwater archaeological site that could be more than 9,000 years old is about 30 miles west of Surat in the Gulf of Khambhat (Cambay) in northwestern India.

You can hear Real Audio of this report
provided by 1090WJKM Radio
Cedar Vine Manor, Lebanon, Tennessee

February 16, 2002 Surat, India - A month ago in mid-January, marine scientists in India announced they had sonar images of square and rectangular shapes about 130 feet down off the northwestern coast of India in the Gulf of Khambhat (Cambay). Not only are their sonar shapes with 90-degree angles, the Indian Minister of Science and Technology ordered that the site be dredged. What was found has surprised archaeologists around the world and was the subject of a private meeting two weeks ago attended by the Indian Minister in charge of investigating the underwater site about thirty miles off the coast from Surat.

An American who traveled to that private meeting was Michael Cremo, researcher in the history of archaeology for the Bhakti Vedanta Institute in India and author of the book *Forbidden Archaeology*. I talked with him today in India about the dredging operation, what the ocean engineers found and the implications of first carbon dating of artifacts at more than 9,000 years.

Interview

Michael Cremo, Researcher of Ancient Archaeology and Author, *Forbidden Archaeology*: "Within the past few months, the engineers began some dredging operations there and they pulled up human fossil bones, fossil wood, stone tools, pieces of pottery and many other things that indicated that it indeed was a human habitation site that they had. And they were able to do more intensive sonar work there and were able to identify more structures. They appeared to have been laid out on the bank of a river that had been flowing from the Indian subcontinent out into that area.

According to the news releases, they have done a radiocarbon testing on a piece of wood from the underwater site that is now yielding an age of 9,500 years which would place it near the end of the last Ice Age.

Yes, those are the indications that are coming. There were actually two radiocarbon dates: one about 7500 years old and another about 9500 years old. The 9500 year old one seems to be the strongest one. That's the one they are going with. This was announced by Minister Joshi (Murli Manohar Joshi is Indian Minister for Ocean Technology) at this meeting I attended in Hyderabad, India. He said there is going to be more work going on. It's difficult because it's very difficult to see down there. There is a very swift current. So, it's going to have to be a pretty massive effort, but he said the government of India is willing to put the resources behind it to do whatever it takes to further confirm these discoveries.

I also spoke in Hyderabad with an independent archaeologist not connected with the Indian government, but who has a deep interest in these discoveries and he says they are still going to have to send divers down there. Up to this point, they have not sent divers down. The information they have is based on the sonar readings and the dredging they have done. Eventually, they are going to have to find a way to get people down there to take a closer look at this. I think this effort is going to go on.

Now, another American archaeologist, Richard Meadows of Harvard University, is proposing there should be an international effort here. On the surface that sounds like a good idea, but it also may be an effort of American archaeologists and others to control the project. I don't think they want to see a civilization being as old as it appears to be according to these new finds at 9500 years ago. So, I would hope the Indian archaeologists and government would be very cautious about letting outsiders in there who might have a different agenda and who might try to control what gets let out about this very important discovery. It could be quite revolutionary.

Cultural Background of People At Underwater Site?

Even if we don't know what the cultural background of the people is, if it does happen to be a city that is 9500 years old, that is older than the Sumerian civilization by several thousand years. It is older than the Egyptian, older than the Chinese. So it would radically affect our whole picture of the development of urban civilization on this planet.

Now, if it further happens that additional research is able to identify the culture of the people who lived in that city that's now underwater. If it turns out they are a Vedic people - which I think is quite probable given the location of this off the coast of India - I think that would radically change the whole picture of Indian history which has basically been written by western archaeologists.

India's Vedic Culture - Was It Really Older Than 3500 Years?

The most archaic Sanskrit (Devanagari) is that of the Vedas, multiple books written in thousands

of hymns and verses arranged in song cycles. The Vedas say that "God-men" brought Sanskrit to

Earth men as a language of musical tones. Above on the left is a comparison of the numerals 1 through 10

in Devanagari Sanskrit compared to Arabic. On the right are some examples of Devanagari vowels

and diphthongs. Sources: The New Encyclopaedia Britannica, 15th Edition © 1993 and Sanskrit Keys to the Wisdom Religion © 1968 by Judith Tyberg.

Ever since the 19th Century, there has been a huge debate about the actual history of India. When the Europeans first came there, they noticed that the people in India who had the Sanskrit language as the main language of their literature - they noticed that the European languages were similar (in word concepts), so that meant the Europeans and East Indians had to be related. The 19th Century scientists also noticed that the Sanskrit culture or Vedic culture, as it is sometimes called after the ancient Indian literature, Vedas, which means knowledge. So sometimes the ancient Indian culture is called the Vedic culture or Vedic civilization. The literature is called the Vedic literature. So, the scientists noticed that it appeared to be older than the European cultures. Since the European languages were related to the Indian language Sanskrit of the Vedas that could only mean that the European peoples had to have come out of India somehow and then gone to Europe with their languages that differentiated into Russian, English, Spanish, German and the rest of them. The European investigators didn't like that idea because it would have given the Vedic culture a position superior to their own. So, these early cities in the Indus Valley like Harappa and Mohenjo-Daro have been identified by archaeologists such as Richard Meadows and others as being non-Vedic. They think the Vedic culture came into India maybe 3500 years ago.

Isn't that inconsistent with the concept of the Vedas of the Krishna character who comes and says the universe is teeming with life and appears to have knowledge about other habitations in the cosmos and is talking from an age that would go back at least 9,500 years?

Oh, absolutely, Linda. In these ancient Sanskrit writings, there is no hint at all that the culture came from anywhere else.

And if they are the prime source and if the Vedic literature can be taken literally, then it implies that there were cities there inhabited at least several thousand years ago.

Yes, and there has been other research going on in that area. For example, the Rg Veda, which is one of the earliest Vedic literatures, talks about a mighty river called the

Saraswati that flowed from the Himalayan mountains down to the Arabian Sea, down in that area of northwestern India. And such a river doesn't exist there today. So, what happened is that people thought therefore the Rg Veda cannot be talking about India. It has to be talking about some other place outside of India where there was some kind of river.

But what happened that is quite interesting a few years ago is that archaeologists in India started studying the satellite photographs from American satellites like LANDSAT had been providing and they noticed there was a dry river channel that began up in the Himalayas, a huge river that went down almost to that Bay of Khambhat (Cambay) we are talking about (the location of the underwater city site). And then later, they found that on the banks of that river there were 800 to 1000 urban sites, archaeological sites.

So, it does appear that what the Rg Veda was talking about, a mighty river lined with cities in India over 5,000 years ago - that has to be true. The last time that river had water in it was over 5,000 years ago?

Is there a possibility that there could have been some sort of non-human co-habitation on the continent of India let's say 50,000 years ago that could explain all of the Vedas?

Yes. In Kashmir, the valley of Kashmir, it appears it was many years ago a lake. Now, there is an ancient Sanskrit manuscript that tells of a lake that existed in that area, so that account is there in some ancient writings. Now, according to modern geological reporting, about 40,000 years ago Kashmir was indeed a lake in the valley of Kashmir in northern India. It was covered by a huge lake and it was blocked on the southern end by a little range of mountains. And at a certain point, something happened and it broke open and the lake drained out. That happened about 40,000 to 50,000 years ago. So, it is interesting that you've got this ancient historical record that talks about this lake. And if it is to be taken literally, then it means that somebody must have seen this lake as it existed 50,000 years ago and wrote about it."

More Information

Harappan Civilization (ca. 3000 - 1500 B.C.)

Until the recent Bay of Khambhat discovery, one of the oldest, advanced urban centers in India investigated by archaeologists is Harappa and Mohenjo-Daro in present day Pakistan along the Indus River. Will anything in the Bay of Khambhat discovery resemble the structures of the very ancient and mysterious Harappan Civilization?

Harappa archaeology dig in Indus River valley showing heights and depths of structures,

many built on mounds 3500 years ago. Source: North Park University, Chicago, Illinois.

Excavated walls of a Harappan urban city, one of the most mysterious cultures of the ancient Indian world more than 3,000 years ago. The people were literate and used

the Dravidian Sanskrit language, only part of which has been deciphered today. The artifacts from

Harappa and Mohenjo-Daro in the Indus Valley of Pakistan are extraordinary in beauty and detail.

Source: North Park University, Chicago, Illinois.

Some Details from Harappan Urban Sites:

Mysterious white rings made of brick dot the landscape where Harappan people lived, but archaeologists do not know the function.

One guess is platforms for spreading and drying of grains.

Source: North Park University, Chicago, Illinois.

The first objects unearthed from Harappa and Mohenjo-Daro were small stone seals inscribed with elegant depictions of animals, including a unicorn-like figure in upper left, and marked with Indus script writing which still baffles scholars.

These seals are dated back to 2500 B. C. Source: North Park University, Chicago, Illinois.

This seal is a close-up of the unicorn-like animal found in Mohenjo-daro, measures 29mm (1.14 inches) on each side and is made of heated Steatite.

"Steatite is an easily carved soft stone that becomes hard after firing.

On the top are four pictographs of an as yet undeciphered Indus script,

one of the first writing systems in history." Image source

Dept. of Archaeology and Museums, Govt. of Pakistan..

Book: Forbidden Archaeology by Michael Cremo and Richard Thompson

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Who Was Abraham?

by Gene D. Matlock, B.A., M.A.

This article was published through courtesy of <http://www.viewzone.com> , where you can find the original and lots of other incredible, mind- boggling articles on forbidden archeology and unsolved mysteries.

In his History of the Jews, the Jewish scholar and theologian Flavius Josephus (37 - 100 A.D.), wrote that the Greek philosopher Aristotle had said: "...These Jews are derived from the Indian philosophers; they are named by the Indians Calani." (Book I:22.)

Clearchus of Soli wrote, "The Jews descend from the philosophers of India. The philosophers are called in India Calanians and in Syria Jews. The name of their capital is very difficult to pronounce. It is called 'Jerusalem.'"

"Megasthenes, who was sent to India by Seleucus Nicator, about three hundred years before Christ, and whose accounts from new inquiries are every day acquiring additional credit, says that the Jews 'were an Indian tribe or sect called Kalani...'" (Anacalypsis, by Godfrey Higgins, Vol. I; p. 400.)

Martin Haug, Ph.D., wrote in The Sacred Language, Writings, and Religions of the Parsis, "The Magi are said to have called their religion Kesh-î-Ibrahim. They traced their religious books to Abraham, who was believed to have brought them from heaven." (p. 16.)

There are certain striking similarities between the Hindu god Brahma and his consort Saraisvati, and the Jewish Abraham and Sarai, that are more than mere

coincidences. Although in all of India there is only one temple dedicated to Brahma, this cult is the third largest Hindu sect.

In his book *Moisés y los Extraterrestres*, Mexican author Tomás Doreste states,

Voltaire was of the opinion that Abraham descended from some of the numerous Brahman priests who left India to spread their teachings throughout the world; and in support of his thesis he presented the following elements: the similarity of names and the fact that the city of Ur, land of the patriarchs, was near the border of Persia, the road to India, where that Brahman had been born.

The name of Brahma was highly respected in India, and his influence spread throughout Persia as far as the lands bathed by the rivers Euphrates and Tigris. The Persians adopted Brahma and made him their own. Later they would say that the God arrived from Bactria, a mountainous region situated midway on the road to India. (pp. 46-47.)

Bactria (a region of ancient Afghanistan) was the locality of a prototypical Jewish nation called Juhuda or Jaguda, also called Ur-Jaguda. Ur meant "place or town." Therefore, the bible was correct in stating that Abraham came from "Ur of the Chaldeans." "Chaldean," more correctly Kaul-Deva (Holy Kauls), was not the name of a specific ethnicity but the title of an ancient Hindu Brahmanical priestly caste who lived in what are now Afghanistan, Pakistan, and the Indian state of Kashmir.

"The tribe of Ioud or the Brahmin Abraham, was expelled from or left the Maturea of the kingdom of Oude in India and, settling in Goshen, or the house of the Sun or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea." (Anacalypsis; Vol. I, p. 405.)

"He was of the religion or sect of Persia, and of Melchizedek." (Vol. I, p. 364.)

"The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians are descendants of Abraham. (p.85) ...We are told that Terah, the father of Abraham, originally came from an Eastern country called Ur, of the Chaldees or Culdees, to dwell in a district called Mesopotamia. Some time after he had dwelt there, Abraham, or Abram, or Brahma, and his wife Sara or Sarai, or Sara-iswati, left their father's family and came into Canaan. The identity of Abraham and Sara with Brahma and Saraiswati was first pointed out by the Jesuit missionaries." (Vol. I; p. 387.)

In Hindu mythology, Sarai-Svati is Brahm's sister. The bible gives two stories of Abraham. In this first version, Abraham told Pharaoh that he was lying when he introduced Sarai as his sister. In the second version, he also told the king of Gerar that Sarai was really his sister. However, when the king scolded him for lying, Abraham said that Sarai was in reality both his wife and his sister! "...and yet indeed she is my sister;

she is the daughter of my father, but not the daughter of my mother; and she became my wife." (Genesis 20:12.)

But the anomalies don't end here. In India, a tributary of the river Saraisvati is Ghaggar. Another tributary of the same river is Hakra. According to Jewish traditions, Hagar was Sarai's maidservant; the Moslems say she was an Egyptian princess. Notice the similarities of Ghaggar, Hakra and Hagar.

The bible also states that Ishmael, son of Hagar, and his descendants lived in India. "...Ishmael breathed his last and died, and was gathered to his kin... They dwelt from Havilah (India), by Shur, which is close to Egypt, all the way to Asshur." (Genesis 25:17-18.) It is an interesting fact that the names of Isaac and Ishmael are derive from Sanskrit: (Hebrew) Ishaak = (Sanskrit) Ishakhu = "Friend of Shiva." (Hebrew) Ishmael = (Sanskrit) Ish-Mahal = "Great Shiva."

A third mini-version of the Abraham story turns him into another "Noah." We know that a flood drove Abraham out of India. "...Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, Even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan." (Joshua 24:2-3.)

Genesis 25 mentions some descendants of his concubine Ketura (Note: The Moslems claim that Ketura is another name of Hagar.): Jokshan; Sheba; Dedan; Ephraim. Some descendants of Noah were Joktan, Sheba, Dedan, and Ophir. These varying versions have caused me to suspect that the writers of the bible were trying to unite several different branches of Judaism.

About 1900 BC, the cult of Brahm was carried to the Middle and Near East by several different Indian groups after a severe rainfall and earthquake tore Northern India apart, even changing the courses of the Indus and Saraisvati rivers. The classical geographer Strabo tells us just how nearly complete the abandonment of Northwestern India was. "Aristobolus says that when he was sent upon a certain mission in India, he saw a country of more than a thousand cities, together with villages, that had been deserted because the Indus had abandoned its proper bed." (Strabo's Geography, XV.I.19.)

"The drying up of the Sarasvati around 1900 BCE, which led to a major relocation of the population centered around in the Sindhu and the Sarasvati valleys, could have been the event that caused a migration westward from India. It is soon after this time that the Indic element begins to appear all over West Asia, Egypt, and Greece." (Indic Ideas in the Graeco-Roman World, by Subhash Kak, taken from IndiaStar online literary magazine; p.14)

Indian historian Kuttikhat Purushothama Chon believes that Abraham was driven

out of India. He states that the Aryans, unable to defeat the Asuras (The mercantile caste that once ruled in the Indus Valley or Harappans) spent so many years fighting covertly against the Asuras, such as destroying their huge system of irrigation lakes, causing destructive flooding, that Abraham and his kindred just gave up and marched to West Asia. (See Remedy the Frauds in Hinduism.) Therefore, besides being driven out of Northern India by floods, the Aryans also forced Indian merchants, artisans, and educated classes to flee to West Asia.

Edward Pococke writes in India in Greece,

"...in no similar instance have events occurred fraught with consequences of such magnitude, as those flowing from the great religious war which, for a long series of years, raged throughout the length and breadth of India. That contest ended by the expulsion of vast bodies of men; many of them skilled in the arts of early civilization, and still greater numbers, warriors by profession. Driven beyond the Himalayan mountains in the north, and to Ceylon, their last stronghold in the south, swept across the Valley of the Indus on the west, this persecuted people carried with them the germs of the European arts and sciences. The mighty human tide that passed the barrier of the Punjab, rolled on towards its destined channel in Europe and in Asia, to fulfill its beneficent office in the moral fertilization of the world. the distance of the migratory movement was so vast, the disguise of names so complete, and Grecian information so calculated to mislead, that nothing short of a total disregard of theoretic principles, and the resolution of independent research, gave the slightest chance of a successful elucidation."

(p. 28.)

If all these refugee ruling peoples were exclusively of Indian heritage, why doesn't History mention them?

The exodus of refugees out of ancient India did not occur all at once but over a period of one or more thousand years. If all these refugee ruling peoples were exclusively of Indian heritage, why doesn't History mention them? Indeed they are mentioned as Kassites, Hittites, Syrians, Assyrians, Hurrians, Arameans, Hyksos, Mittanians, Amalekites, Aethiops (Atha-Yop), Phoenicians, Chaldeans, and many others. But we have been wrongly taught to regard them as ethnicities indigenous to Western Asia. Our history books also call them "Indo-Europeans," causing us to wonder where they were really from. "The people of India came to realize their social identity in terms of Varna and Jati (societal functions or caste); not in terms of races and tribes." (Foundations of Indian Culture; p. 8.)

Here's an example of how the ancient Indians identified people: The leaders were called Khassis (Kassites), Kushi (Kushites), Cossacks (Russian military caste) Caesars (Roman ruling caste), Hattiya (Hittites), Cuthites (a dialectical form of Hittite), Hurrite (another dialectical form of Hittite), Cathay (Chinese leaders), Kasheetl/Kashikeh

among the Aztecs, Kashikhel/Kisheh by the Mayans, and Keshuah/Kush by the Incas. The Assyrians (in English), Asirios (in Spanish), Asuras or Ashuras (India), Ashuriya, Asuriya (Sumer and Babylonia), Asir (Arabia), Ahura (Persia), Suré in Central Mexico, etc., were people who worshipped Surya (the Sun).

Naturally, in areas where this religion prevailed, they were known as "Assyrians," no matter what the real names of their respective kingdoms were.

Another problem that western scholars have in identifying the Indo-Europeans as Indians is that India was not then and never was a nation. Furthermore, it is not "India." It is Bharata, and even Bharata is not a nation. Bharata is a collection of nations, just as Europe is a collection of nations, presently held together by the real or perceived threat of Moslem expansionism. Indian scholars have told me that when and if this expansionism ever disappears, the "Bharata Union" will again splinter into many smaller nations.

"The Arabian historians contend that Brahma and Abraham, their ancestor, are the same person. The Persians generally called Abraham Ibrahim Zeradust. Cyrus considered the religion of the Jews the same as his own. The Hindoos must have come from Abraham, or the Israelites from Brahma..." (Anacalypsis; Vol. I, p. 396.)

Was our Abraham Really the Hindu Deity Ram?

Ram and Abraham were possibly the same person or clan. For example, the syllable "Ab" or "Ap" means "father" in Kashmiri. The prototypical Jews could have called Ram "Ab-Ram" or "Father Ram." It's also conceivable that the word "Brahm" evolved from "Ab-Ram" and not vice-versa. The Kashmiri word for "Divine Mercy," Raham, likewise derives from Ram. Ab-Raham = "Father of Divine Mercy." Rakham = "Divine Mercy" in Hebrew; Ram is also the Hebrew term for "highly placed leader or governor." Indian historian A. D. Pusalker, whose essay "Traditional History From the Earliest Times" appeared in The Vedic Age, said that Ram was alive in 1950 BC, which is about the time that Abraham, the Indo-Hebrews, and the Aryans made the greatest India-to-the-Middle East migration since the Great Flood.

"One of the shrines in the Kaaba was also dedicated to the Hindu Creator God, Brahma, which is why the illiterate prophet of Islam claimed it was dedicated to Abraham. The word "Abraham" is none other than a malpronunciation of the word Brahma. This can be clearly proven if one investigates the root meanings of both words. Abraham is said to be one of the oldest Semitic prophets. His name is supposed to be derived from the two Semitic words 'Ab' meaning 'Father' and 'Raam/Raham' meaning 'of the exalted.' In the book of Genesis, Abraham simply means 'Multitude.' The word Abraham is derived from the Sanskrit word Brahma. The root of Brahma is 'Brah' which

means - 'to grow or multiply in number.' In addition Lord Brahma, the Creator God of Hinduism is said to be the Father of all Men and Exalted of all the Gods, for it is from him that all beings were generated. Thus again we come to the meaning 'Exalted Father.' This is a clear pointer that Abraham is none other than the heavenly father Brahma."

(Vedic Past of Pre-Islamic Arabia; Part VI; p.2.)

Several word-meanings can be extracted from "Abram," each of which points directly to his exalted position. Ab = "Father;" Hir or H'r = "Head; Top; Exalted;" Am = "People." Therefore, Abhram or Abh'ram can mean "Father of the Exalted." Here's still another: Ab - î - Ram = "Father of the Merciful." Ab, also meaning "Snake," could indicate that Ab-Ram (Exalted Snake) was a Naga king. All the meanings that can be extracted from the compound word "Abraham" reveal the divine destiny of his followers. Hiram of Tyre, Solomon's close friend, was "Exalted People" or Ahi-Ram (Exalted Snake).

In ancient India, the Aryan cult was called "Brahm-Aryan." The Aryans worshiped multiple gods. Abraham turned away from polytheism. By so doing, he could have become "A-Brahm" (No longer a Brahman.) The Aryans called the Asuras "Ah-Brahm." Therefore, we can logically assume that the fathers of the Indus civilization were probably prototypical Jews.

Jerusalem was a Hittite (Indian hereditary leadership caste) city at the time of Abraham's death. In Genesis 23:4, Abraham asked the Jerusalem Hittites to sell him a burial plot. The Hittites answered, "...thou art a prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee." (p. 6). If Abraham was revered as a prince by the Hittites, he, too, was a highly regarded member of India's hereditary ruling and warrior caste. The bible never did say that Abraham wasn't a Hittite. It just said, "I am a stranger and a sojourner with you." (Genesis 23:4.) As the Hittites said, they recognized Abraham as being even above them. Just as the Hittites were not a unique ethnicity, neither were the Amorites or Amarru. Marruta was the Indian caste name of commoners. The word "Amorite" (Marut) was the first caste name of the Indian Vaishyas: craftsmen, farmers, cattlemen, traders, etc.

G. D. Pande writes in Ancient Geography of Ayodhya, "Maruts represented the Visah. The Maruts are described as forming troops or masses. Rudra, the father of the Maruts, is the lord of cattle." (p. 177.) Malita J. Shendge states: "...the Maruts are the people." (The Civilized Demons; p. 314.) We should not be surprised to find the Khatti (Hittites) and Maruts (Amorites) functioning as the fathers (protectors) and mothers (helpmates or assistants) of Jerusalem.

In India, the Hittites were also known as Cedis or Chedis (pronounced Hatti or Khetti). Indian historians classify them as one of the oldest castes of the Yadavas. "The Cedis formed one of the most ancient tribes among the Ksatriyas (the aristocratic class made up of Hittites and Kassites) in early Vedic times. As early as the period of the

Rgveda the Cedi kings had acquired great reknown... they are one of the leading powers in northern India in the great epic." (Yadavas Through the Ages, p. 90.) Ram or Rama also belonged to the Yadava clan. If our Abraham, Brahm, and Ram are the one and the same person, Abraham went to Jerusalem to be with his own people!

Ram's congregations segregated themselves in their own communities, called Ayodhya, which in Sanskrit means "The Unconquerable." The Sanskrit word for "fighter" is Yuddha or Yudh. Abraham and his group belonged to the Ayodhya (Yehudiya, Judea) congregation who remained aloof from non-believers and Amalekites (Aryans?).

Melchizadek... the sage of Salem

If what I have said thus far isn't convincing enough, maybe the word "Melchizedek" will be. Melchizedek was a king of Jerusalem who possessed secret mystical and magical powers. He was also Abraham's teacher.

Melik-Sadaksina was a great Indian prince, magician, and spiritual giant - the son of a Kassite king. In Kashmiri and Sanskrit, Sadak = "a person with magical, supernatural powers." A certain Zadok (Sadak?) was also a supernaturally-endowed priest who annointed Solomon. Why does the Kassite (of royal caste) Melik-Sadaksina, a mythical Indian personage, suddenly appear in Jerusalem as the friend and mentor of Abraham? According to Akshoy Kumar Mazumdar in The Hindu History, Brahm was the spiritual leader of the Aryans. As an Aryan (Not of Yah), he naturally believed in idols. The bible says that he even manufactured them. Upon seeing how increasing idol worship and religious guesswork were contributing to the further downfall of his people, Brahm backed away from Aryanism and reembraced the ancient Indian (Yah) philosophy (Cult of the MaterialUniverse) even though it, too, was foundering in manmade evils. He decided that mankind could save himself only by dealing with what was real; not the imagined.

Shocked at the barbarism and blind selfishness of the people, the wise men and educated people among the proto-Hebrews isolated themselves from the masses. Dr. Mazumdar wrote, "The moral fall was rapid. The seers and sages lived apart from the masses. They seldom married and were mostly given to religious contemplation. The masses, without proper light and leader, soon became vicious in the extreme. Rape, adultery, theft, etc., became quite common. Human nature ran wild. Brahma (Abraham) decided to reform and regenerate the people. He made the chief sages and seers to marry and mix with the people. Most refused to marry, but 30 agreed." Brahm married his half sister Saraisvati. These sages became known as prajapatis (progenitors).

"Northern Afghanistan was called Uttara Kuru and was a great center of learning. An Indian woman went there to study and received the title of Vak, i.e. Saraisvati (Lady Sarah). It is believed that Brahm, her teacher (and half brother), was so impressed by her beauty, education, and powerful intellect, that he married her." (The Hindu History;

p. 48, in passim.)

From the holy community in Southern Afghanistan, similar communities spread all over the world: the whole of India, Nepal, Thailand, China, Egypt, Syria, Italy, the Philippines, Turkey, Persia, Greece, Laos, Iraq, - even the Americas! The linguistic evidence of Brahm's presence in various parts of the world is more than evident: Persian: Braghman (Holy); Latin: Bragmani (Holy); Russian: Rachmany (Holy); Ukranian Rachmanya (Priest; Holy); Hebrew: Ram (Supreme Leader); Norwegian From (Godly). A sacred word among the Hindus was and is the mystic syllable OM. It is associated eternally with the earth, sky, and heaven, the Triple Universe. It is also a name of Brahm. The Aztecs also worshiped and chanted the syllable OM as the dual principal of all creation: OMeticuhlti (Male Principle) and OMelcihuatl (Female Principle). The Mayan priestly caste was called Balam (pronounced B'lahm). Had an "R" sound existed in Mayan, it would have been Brahm. The Peruvian Incas worshiped the sun as Inti Raymi (Hindu Ram).

Names that undeniably derive from Rama literally pepper Native-American languages, especially the languages of those tribes extending from our American Southwest, to Mexico, and all the way to South America, beyond Peru. The Tarahumara Indians of Chihuahua are an ideal example. Their real name is Ra-Ram-Uri. As in Sumeria and Northern India, the Ra-Ram-Uri "Uri" = "People." Because the Spanish "R" is trilled, this "Uri" could also be Udi or Yuddhi, the Sanskrit name for "Warrior; Conqueror." Many Mexican tribes mention that a foreign race of Yuri once invaded their part of the world. The Ra-Ram-Uri sun god is Ono-Rúame. In Kashmiri, Ana = "Favorite Son;" The Ra-Ram-Uri moon goddess, the consort of Ono-Rúame, is Eve-Ruame. Kashmiri Hava = "Eve, or The Female Principle."

A Ra-Ram-Uri governor is called Si-Riame. In Sanskrit/Kashmiri, Su-Rama = "Great Rama." According to ancient Mexican legends, the Yoris belonged to a tribe called Surem (Su-Ram?) Before the conquest, Central Mexico and the American Southwest, as far as Eastern Colorado, were known as Suré. Suré = "Sun" in Kashmiri. The Tarahumara cure doctor or spiritual guide is an Owi-Ruame. In Sanskrit, Oph = "Hope." Their devil is called Repa-Bet-Eame. Kashmiri: Riphas (Appearance) + Buth (Malignant Spirit) + Yama (Angel of Death). Many other astonishing Kashmiri/Sanskrit correspondences appear in the Ra-Ram-Uri language. Their relation to ancient Phoenicia, Sumeria, and Northern India is beyond question.

The Phoenicians... global navigators.

Most people think of the Phoenicians as a tribe of sailor-traders that inhabited what is now Lebanon. However, the Pancika or Pani as the Hindus called them, or Puni, by the Romans (a name also derived from Rama), were, like gypsies, scattered all over the globe.

The Spaniards called the land of the Ra-Ram-Uri Chihuahua, pronounced as Shivava by the natives themselves. In Sanskrit, Shivava = "Shiva's Temple." According

to Hindu religious scholars, Ram and God Shiva were once the same deity. Shiva and Yah's (the same one we read about in the Bible) name are also prominent in Native-American religious practices and can be found inscribed as petroglyphs all over the American Southwest. (Refer to my book India Once Ruled the Americas!)

Ayodhya was also another name for Dar-es-Salam in African Tanzania and Jerusalem (Judea). It is true that the Jerusalemites were known as Yehudiya or Judeans (Warriors of Yah), a fact making the Jews' Indian origins incontrovertible.

There was no part of the ancient world, including China, that wasn't influenced by Ram's religious views. For example, Christians and Jews have been brainwashed to believe that Mohammed copied his teachings from Jewish sources. The truth is that in Mohammed's time, Ram or Abraham's theology was the foundation stone of all religious sects. All Mohammed did was to purge them of idol worship.

"...the Temple of Mecca was founded by a colony of Brahmins from India. it was a sacred place before the time of Mohamed, and they were permitted to make pilgrimages to it for several centuries after his time. Its great celebrity as a sacred place long before the time of the prophet cannot be doubted." (Anacalypsis, Vol. I, p. 421.)

"...the city of Mecca is said by the Brahmins, on the authority of their old books, to have been built by a colony from India; and its inhabitants from the earliest era have had a tradition that it was built by Ishmael, the son of Agar. This town, in the Indus language, would be called Ishmaelistan." (Ibid, p. 424.)

Before Mohammed's time, The Hinduism of the Arab peoples was called Tsaba. Tsaba or Saba is a Sanskrit word, meaning "Assembly of the Gods ". Tsaba was also called Isha-ayalam (Shiva's Temple). The term Moslem or Moshe-ayalam (Shiva's Temple) is just another name of Sabaism. The word has now shrunk to Islam. Mohammed himself, being a member of the Quaryaish family, was at first a Tsabaist. The Tsabaists did not regard Abraham as an actual god, but as an avatar or divinely ordained teacher called Avather Brahmo (Judge of the Underworld).

At the time of Jesus, the respective languages, religious symbolism, and traditions of the Arabs and Jews were nearly identical. If we could take a time machine to the past, most of us would not see any real differences between the Arabs and Jews. History tells us that the Arabs of Christ's time worshiped idols. So did the lower class and rural Jews. For this reason, the Middle Eastern squabble between the Jews and the Moslems and the hate between the Moslems and Hindus in India are ridiculous. The Moslems are fighting the Jews and Hindus, or vice-versa, over nothing. All three groups sprang from the same source.

The Kashmiri-Sanskrit equivalent of Hebron (Khev'run in Hebrew) screams out the Indian origins of Jerusalem's earliest inhabitants: Khab'ru (grave; tomb). (See Grierson's Dictionary.; p. 382.) Even in Hebrew, Ke'ver = "Tomb."

Indian linguist and orientalist Maliti J. Shendge's *The Languages of Harappans* welds together, once and for all, West Asia and the Indus Valley civilization. Not only does she prove that Harappa was Akkadian and Sumerian, she also proves that the first "Abraham" was none other than Adam before Eve was created from one of his ribs.

"...it may be said that the region from Tigris-Euphrates to the Indus and its east was inhabited by the Akkadian speaking Semites who later called themselves as Asshuraiu. Their Indian name as known from Rgveda is 'Asura' which is not far removed. That this region should be inhabited by different clans of the same ethos is not very surprising. It would however be wrong to think that it was a racially homogenous group. As our linguistic evidence shows it was a mixed population of the Akkadians and Sumerians. The other ethnic groups also may have been present, whose traces may be looked for in future work. This mixed composition of the population is not inconsistent with the present state of knowledge, as the presence of these ethnic elements in the Indus valley only confirms and extends an identical demographic pattern, which was in existence probably from the earliest times of prehistory and civilization.

"If these Akkadians were the same as the West Asian clan, there should have been an equal preponderance of this primaeval couple in the Vedic mythology. However, beyond one cryptic reference, there is no reference to them. This was baffling. It seemed unlikely that this clan was without the primaeval parents, though their god was Asura. The predominance of Brahman in RV as the primaeval father is there which is also inadequate as he is male principle alone. A close look at Brahman revealed its ancestry to be made of two words Abu + Rahmu which is the primaeval pair in the Semitic mythology. The Akkadian counterpart of Rahmu is Lahmu which later became goddess Laksmi, born in the sea and courted by both gods and demons. Lahmu is a dragon in Akkadian but in Ugaritic Rahmu is the lass of Abu. Brahma (abu + rahmu = abrahma = brahma) all the changes postulated here being covered in the above correspondences, or lass of Abu, the supreme Semitic godhood, has undergone many transformations and has many counterparts in the Indian pantheon, amongst whom is Laksmi one of the important ones being worshipped as the goddess of all material creation. Thus the Asura clan of the Indus valley worshipped Abu-Rahmu as the primaeval couple."

(pp.269 - 270.)

Ms. Shendge's research really strengthens my conviction that the remains of Abraham and Sarai in Hebron may really be those of the real Brahm and Saraisvati. Our Abraham was evidently a priest, perhaps even the founder, of the Abu-Rahmu (Adam and Eve) cultus, who brought his monotheistic religion to West Asia. Though he and Sarai were deified in various forms back in their native India, they remained as humans in Judaism.

[\[Articles\]](#)[\[Home\]](#)

[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

Rama Prasad's classic "Nature's Finer Forces" is a long out of print work that has had a strong influence on certain Golden Dawn workings. Despite its Theosophic background this Tantric work appears to have been forgotten by the modern Theosophists. It is an exceptional work offering much occult theory and practice. It is easy to understand how this work on the Eastern Tradition had such a strong hold on 19th century Hermetic students and adepts.

Part 1 (Preface & Chapters I-III)

THE SCIENCE OF BREATH

AND THE

PHILOSOPHY OF THE TATTVAS

TRANSLATED FROM THE SANSKRIT, WITH INTRODUCTORY AND
EXPLANATORY
ESSAYS ON

NATURE'S FINER FORCES

REPRINTED FROM "THE THEOSOPHIST" WITH MODIFICATIONS

AND ADDITIONS.

BY

RAMA PRASAD, M.A., F.T.S.

Its one absolute attribute, which is itself, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,” which is the perpetual motion of the Universe, in the sense of limitless, ever-present Space.

—H. P. Blavatsky: The Secret Doctrine

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CONTENTS

Part 1 (Preface & Chapters I-III) below...

Preface

- I. The Tatwas
- II. Evolution
- III. The Mutual Relation of the Tatwas & Principles ~

Part 2 (Capters IV-VI)

- IV. Prana (I)
- V. Prana (II)
- VI. Prana (III)
- VII. Prana (IV)

Part 3 (Capters VIII-X)

- VIII. The Mind (I)
- IX. The Mind (II)
- X. The Cosmic Picture Gallery

Part 4 (Capters XI-XV)

- XI. The Manifestations of Psychic Force
- XII. Yoga ~ The Soul (I)
- XIII. Yoga (II)
- XIV. Yoga (III)
- XV. The Spirit

Part 5

The Science of Breath

Part 6

GLOSSARY

PREFACE

A word of explanation is necessary with regard to the book now offered to the public. In the ninth and tenth volumes of The Theosophist I wrote certain essays on "Nature's Finer Forces." The subject of these essays interested the readers of The Theosophist so much, that I was asked to issue the series of essays in book form. On reading the essays for this purpose I found that in order to make a book they must be almost entirely rearranged and perhaps re-written. However, not being equal to the task of re-writing what I had once written, I determined to publish a translation of the book in Sanskrit on the Science of Breath and the Philosophy of the Tattvas. As, more-over, without these essays the book would have been quite unintelligible, I decided to add them to the book by way of an illustrative introduction. This accordingly has been done. The essays in The Theosophist have been reprinted with certain additions, modifications and corrections. Besides, I have written several more essays in order to make the explanations more complete and authoritative.

I was confirmed in this course by one more consideration. The book contains a good deal more than the essays touched upon, and I thought it better to lay all of it before the public.

The book is sure to throw a good deal of light upon the scientific researches of the ancient Aryans of India, and it will leave no doubt in a candid mind that the religion of ancient India had a scientific basis. It is chiefly for this reason that I have drawn my illustrations of the Tattvic Law from the Upanishads.

There is a good deal in the book which can only be shown to be true by long and diligent experiment. Those who are devoted to the pursuit of truth without prejudice will no doubt be ready to wait before they form any opinion about such portions of the book. Others it is useless to reason with.

To the former class of students I have to say one word more. From my own experience I can tell them that the more they study the book, the more wisdom they are sure to find in it, and let me hope that ere long I shall have a goodly number of colleagues, who will with me try their best to explain and illustrate the book still better and more thoroughly.

MEERUT, INDIA, RAMA PRASAD

November 5th, 1889

PREFACE TO THE SECOND AND

REVISED EDITION

The points on which revision has been attempted are: (1) the style of printing has been made uniform with the rest of the books printed on the "H. P. B." Press; (2) consistency in transliteration of Sanskrit terms has been studied, and a number of errors corrected; (3) the English of some phrases has been unproved; and (4) a few passages have been omitted from the text. R. H.. is responsible for some small portion of the work of revision and for the rest the undersigned, who has a high appreciation of Mr. Rama Prasad's essays—an appreciation, however, which is not extended to certain portions of the Tântrik work he has so ably translated.

G.R.S.M.

LONDON, 1894.

NATURE'S FINER FORCES,
AND THEIR INFLUENCE UPON

HUMAN LIFE AND DESTINY.

I
THE TATTVAS

The Tattvas are the five modifications of the Great Breath. Acting upon Prakriti this Great Breath throws it into five states, having distinctive vibratory motions, and performing different functions. The first outcome of the evolutionary state of Parabrahman is the Âkâsha Tattva. After this come in order the Vâyû, the Tejas, the Apas and the Prithivi. They are variously known as Mahâbhûtas. The word Âkâsha is generally translated into English by the word ether. Unfortunately, however, to modern English science sound is not known to be the distinguishing quality of ether. Some few might also have the idea that the modern medium of light is the same as Âkâsha. This, I believe is a mistake. The luminiferous ether is the subtle Tejas Tattva, and not the Âkâsha. All the five subtle Tattvas might no doubt be called ethers, but to use the term ether for Âkâsha, without any distinguishing epithet, is misleading. We might call Âkâsha the soniferous ether, the Vâyû the tangiferous ether, Apas the gustiferous

ether, and Prithivi the odoriferous ether. Just as there exists in the universe the luminiferous ether, an element of refined matter without which it has been found that the phenomena of light find no adequate explanation, so do there exist the four remaining ethers, elements of refined matter, without which it will be found that the phenomena of sound, touch, taste and smell find no adequate explanation.

The luminiferous ether is supposed by modern science to be matter in a most refined state. It is the vibrations of this element that are said to constitute light. The vibrations are said to take place at right angles to the direction of the wave. Nearly the same is the description of the Tejas Tattva given in the book. It makes this Tattva move in an upward direction, and the centre of the direction is, of course, the direction of the wave. Besides, it says that one whole vibration of this element makes the figure of a triangle.

Suppose in this figure A B is the direction of the wave; B C the direction of the vibration. C A is the line along which, seeing that in expansion the symmetrical arrangements of the atoms of a body are not changed, the vibrating atom must return to its symmetrical position in the line A B.

The Tejas Tattva of the ancients is then exactly the luminiferous ether of the moderns, so far as the nature of the vibration is concerned. There is no conception, however, of the four remaining ethers, at all events in a direct manner, in modern science. The vibrations of Âkâsha, the sonoriferous ether, constitute sound; and it is quite necessary to recognize the distinctive character of this form of motion.

The experiment of the bell in a vacuum goes to prove that the vibrations of the atmosphere propagate sound. Any other media, however, such as the earth and the metals, are known to transmit sound in various degrees. There must, therefore, be some one thing in all these media which gives birth to sound—the vibration which constitutes sound. That something is the Indian Âkâsha.¹

But Âkâsha is all-pervading, just as is the luminiferous ether. Why, then, is not sound transmitted to our ears when a vacuum is produced in the bell-jar? The real fact is that we must make a difference between the vibrations of the elements which constitute sound and light, etc., and the vibrations of the media which transmit these impressions to our senses. It is not the vibrations of the ethers—the subtle Tattvas—that cause our perceptions, but the ethereal vibrations transferred to different media, which are so many modifications of gross matter—the Sthûla Mahâbhûtas. The luminiferous ether is present just as much in a darkened room as in the space without. The minutest space within the dimensions of the surrounding walls themselves is not void of it. For all this the luminosity of the exterior is not present in the interior. Why? The reason is that our ordinary vision does not see the vibrations of the luminiferous ether. It only sees the vibrations of the media which the ether pervades. The capability of being set into ethereal vibrations varies with different media. In the space without the darkened room the ether brings the atoms of the atmosphere into the necessary state of visual vibration, and one wide expanse of light is presented to our view. The same is

the case with every other object that we see. The ether which pervades the object brings the atoms of that object into the necessary state of visual vibration. The strength of the ethereal vibrations which the presence of the sun imparts to the ether pervading our planet is not sufficient to evoke the same state in the dead matter of the darkening walls. The internal ether, divided from the external one by this dead mass, is itself cut off from such vibrations. The darkness of the room is thus the consequence, notwithstanding the presence therein of the luminiferous ether. An electric spark in the vacuum of a bell-jar must needs be transmitted to our eyes, because the glass of the jar which stands in contact with the internal luminiferous ether has a certain degree of the capability of being put into the state of visual vibration, which from thence is transmitted to the external ether and thence to the eye. The same would never be the case if we were to use a porcelain or an earthen jar. It is this capability of being put into the state of visual vibration which in glass and similar objects we call transparency.

To return to the sonoriferous ether (Âkâsha). Every form of gross matter has, to a certain extent, which varies with varying forms, what we may call auditory transparency.

I have now to say something about the nature of the vibrations. Two things must be understood in this connection. In the first place the external form of the vibration is something like the hole of the ear.

It throws matter which is subject to it, into the form of a dotted sheet. These dots are little points, rising above the common surface so as to produce microscopic pits in the sheet. It is said to move by fits and starts (Sankrama), and to move in all directions (Sarvatogama). That means to say that the impulse falls back upon itself along the line of its former path, which lies on all sides of the direction of the wave.

It will be understood that these ethers produce in gross media vibrations similar to their own. The form, therefore, into which the auditory vibrations throw the atmospheric air is a true clue to the form of the ethereal vibration. And the vibrations of atmospheric air discovered by modern science are similar.

I come now to the tangiferous ether (Vâyu). The vibrations of this ether are described as being spheri-cal in form, and the motion is said to be at acute angles to the wave (Tiryak). Such is the representation of these vibrations on the plane of the paper.

The remarks about the transmission of sound in the case of Âkâsha apply here, too, *mutatis mutandis*.

The gustiferous ether (Apas Tattva) is said to resemble in shape the half moon. It is, moreover, said to move downward. This direction is opposite to that of the luminiferous ether. This force, therefore, causes contraction. Here is the representation of the Apas vibrations on the plane of paper.

The process of contraction will be considered when I come to the qualities of the Tattvas.

The odoriferous ether (Prithivi) is said to be quad-rangular in shape. Thus:

This is said to move in the middle. It neither moves at right angles, nor at acute angles, nor upwards, nor downwards, but it moves along the line of the wave. The line and the quadrangle are in the same plane.

These are the forms, and the modes of motion, of the five ethers. Of the five sensations of men, each of these ethers gives birth to one, thus:

1. Âkâsha,, sonoriferous ether, sound.
2. Vâyü, tangiferous ether, touch.
3. Tejas, luminiferous ether, colour.
4. Apas, gustiferous ether, taste.
5. Prithivi, odoriferous ether, smell.

In the process of evolution these coexisting ethers, while retaining their general relative forms and primary qualities, contract time qualities of the other Tattvas. This is known as the process of Panchikarana or division into five.

If we take, as our book does, H, P, R, V and L to be the algebraical symbols for (1), (2), (3), (4), (5), respectively, the ethers after Panchikarana assume the following forms:

		H		P		R		V		L
(1)	H =	—	+	—	+	—	+	—	+	—
		2		8		8		8		8
		P		H		R		V		L
(2)	P =	—	+	—	+	—	+	—	+	—
		2		8		8		8		8
		R		H		P		V		L
(3)	R =	—	+	—	+	—	+	—	+	—
		2		8		8		8		8
		V		R		H		P		L

$$\begin{array}{ccccccccc}
 (4) & V = & - & + & - & + & - & + & - \\
 & & & & 2 & & 8 & & 8 & & 8 & & 8 & & 8 \\
 & & & & L & & V & & R & & H & & P \\
 \\
 (5) & L = & - & + & - & + & - & + & - \\
 & & & & 2 & & 8 & & 8 & & 8 & & 8 & & 8
 \end{array}$$

One molecule of each ether, consisting of eight atoms, has four of the original principal ethers, and one each of the remaining four.

The following table will show the five qualities of each of the Tattvas after Panchikarana.

	SOUND	TOUCH	TASTE	COLOUR	SMELL
(1) H.	Ordinary				
(2) P.	Very Light	Rather cool	Acid	The blue of the cloud	Acid
(3) R.	Light	Very hot	Hot	Red	Hot
(4) V.	Heavy	Cool	Astringent	White	Astringent
(5) L.	Deep	Slightly hot	Sweet	Yellow	Sweet

It might be remarked here that the subtle Tattvas exist now in the universe on four planes. The higher of these planes differs from the lower in having a greater number of vibrations per second. The four planes are:

1. Physiological	Prâna.
2. Mental	Manas.
3. Psychic	Vijnâna.
4. Spiritual	Ananda.

I shall now, however, discuss some of the secondary qualities of these Tattvas.

1. Space.—This is a quality of the Âkâsha Tattva. It has been asserted that the vibration of this ether is shaped like the hole of the ear, and that in the body thereof are microscopic points (Vindus). It follows, evidently, that the interstices between the points serve to give space to ethereal minima, and offer them room for locomotion (Avakâsha).

2. Locomotion.—This is the quality of the Vâyû Tattva. Vâyû is a form of motion itself, for motion in all directions is motion in a circle, large or small. The Vâyû Tattva

has itself the form of spherical motion. When to the motion which keeps up the form of the different ethers is added the stereotyped motion of the Vâyu, locomotion is the result.

3. Expansion.—This is the quality of the Tejas Tattva. This follows evidently from the shape and form of motion which is given to this ethereal vibration. Suppose A B C is a lump of metal:

If we apply to it a brand of fire, the luminiferous ether in it is set in motion, and that drives the gross atoms of the lump into similar motion. Suppose a is an atom. This being impelled to assume the shape of the Tejas, vibration goes towards a', and then takes the symmetrical position of a". Similarly does every point change its place round the centre of the piece of metal. Ultimately the whole piece assumes the shape of A' B' C'. Expansion is thus the result.

4. Contraction.— This is the quality of the Apas Tattva. As has been remarked before, the direction of this ether is the reverse of the Agni, and it is therefore easy to understand that contraction is the result of the play of this Tattva.

5. Cohesive Resistance.— This is the quality of the Prithivi Tattva. This, it will be seen, is the reverse of Âkâsha. Âkâsha, gives room for locomotion, while Prithivi resists it. This is the natural result of the direction and shape of this vibration. It covers up the spaces of the Âkâsha.

6. Smoothness.— This is a quality of the Apas Tattva. As the atoms of any body in contraction come near each other and assume the semi-lunar shape of the Apas, they must easily glide over each other. The very shape secures for the atoms easy motion.

This, I believe, is sufficient to explain the general nature of the Tattvas. The different phases of their manifestation on all the planes of life will be taken up in their proper places.

The reader might he put in mind of the phenomena of the telephone, and still better those of the photophone. It is clear that the rays which transmit sound in the latter are not the visual rays of the sun. They are surely audible rays. The former are the vibrations of the luminiferous ether. What are the latter The vibrations, of course, of the soniferous ether, the constituent of the Indian Prâna, which is called Âkâsha

II. EVOLUTION

IT will be very interesting to trace, according to the theory of the Tattvas, the development of man, and the formation of the world.

The Tattvas, as we have already seen, are the modifications of Svara. Regarding Svara, we find in our book:

“In the Svara are the Vedas and the Shâstras, and in the Svara is music. All the world is in the Svara; Svara is the spirit itself.”

The proper translation of the word Svara is the current of life-wave. It is that wavy motion which is the cause of the evolution of cosmic un-differentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. Whence does this motion come? This motion is the spirit itself. The word Atmâ used in the book, itself carries the idea of eternal motion, coming as it does from the root "at", eternal motion; and it may be significantly remarked, that the root at is connected with, is, in fact, simply another form of, the roots ah, breath, and as, being. All these roots have for their original the sound produced by the breath of animals. In the Science of Breath the technical symbol for inspiration is sa, and for expiration ha. It is easy to see how these symbols are connected with the roots as and ah. The current of the life-wave spoken of above is technically called Hansachasa, i.e., the motion of ha and sa. The word Hansa, which is taken to mean God, and is made so much of in many Sanskrit works, is only a symbolic representation of the two eternal processes of life — ha and sa.

The primeval current of the life-wave is, then, the same which in man assumes the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and the involution of the universe;

The book goes on:

“It is the Svara that has given form to the first accumulations of the divisions of the universe; the Svara causes involution and evolution; the Svara is God Himself or more properly the Great Power (Maheshvara).”

The Svara is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence.

The Svara has two different states. The one is known on the physical plane of life as the sun-breath, the other as the moon-breath. I shall, however, at the present stage of evolution designate them as positive and negative respectively. The period during which this current comes back to the point whence it started is known as the day and night of Parabrahman. The positive or evolutionary period is known as the day of Parabrahman; the negative or involutionary portion is known as the night of Parabrahman. These nights and days follow each other without break. The sub-divisions of this period comprehend all the phases of existence, and it is therefore necessary to give here the scale of time according to the Hindu Shâstras.

I shall begin with a Truti as the least division of time.

THE DIVISIONS OF TIME

$26 \frac{2}{3}$ Trutis = 1 Nimesha = $\frac{8}{45}$ second.

18 Nimeshas = 1 Kâshtha = $3 \frac{1}{5}$ seconds = 8 Vipalas.

30 Kâshthas = 1 Kala = $1 \frac{3}{5}$ minutes = 4 Palas.

30 Kalâ = 1 Mahûrta = 48 minutes = 2 Ghâris.

30 Mahûrtas = 1 day and night = 24 hours = 60 Ghâris.

30 days and nights and odd hours = 1 Pitrya day and night = 1 month and odd hours.

12 months = 1 Daiva day and night = 1 year = 365 days, 5hr, 30', 31".

365 Daiva days and nights = 1 Daiva year.

4,800 Daiva years = 1 Satya Yuga.

3,600 Daiva years = 1 Tretâ Yuga.

2,400 Daiva years = 1 Dvapara Yuga.

1,200 Daiva years = 1 Kali Yuga.

12,000 Daiva years = 1 Chatur Yuga (four Yugas).

12,000 Chatur Yugas = 1 Daiva Yuga.

2,000 Daiva Yugas = 1 day and night of Brahmâ.

365 Brahmîc days and nights = 1 year of Brahmâ.

71 Daiva Yugas = 1 Manvantara.

12,000 Brahmîc years = 1 Chatur Yuga of Brahmâ and so on.

200 Yugas of Brahmâ = 1 day and night of Parabrahman.

These days and nights follow each other in eternal succession, and hence eternal

evolution and involution.

We have thus five sets of days and nights. 1, Parabrahmic; 2, Brahmnic; 3, Daiva; 4, Pitrya; 5, Manuslia. A sixth is the Manvantaric day, and the Manvantaric night (Pralaya).

The days and nights of Parabrahman follow each other without beginning or end. The night (the negative period) and the day (the positive period) both merge into the Sushumnâ (the conjunctive period) and emerge into the other. And so do the other days and nights. The days all through this division are sacred to the positive, the hotter current, and the nights to the negative, the cooler current. The impressions of names and forms, and the power of producing an impression, lie in the positive phase of existence. Receptivity is given birth to by the negative current.

After being subjected to the negative phase of Parabrahman, Prakriti, which follows Parabrahman like a shadow, has been saturated with evolutionary receptivity; as the hotter current sets in, changes are printed upon it, and it appears in changed forms. The first imprint which the evolutionary positive current leaves upon Prakriti is known as Âkâsha. Then, by and by, come into existence the remaining ethers. These modifications of Prakriti are the ethers of the first stage.

Into these five ethers, as now constituting the objective plane, works on the current of the Great Breath. A further development takes place. Different centres come into existence. The Âkâsha throws them into a form which gives room for locomotion. With the beginning of the Vâyu Tattva these elementary ethers are thrown into the form of spheres. This was the beginning of formation, or what may also be called solidification.

These spheres are our Brahmândas. In them the ethers assume a secondary development. The so-called division into five takes place. Well, but in this Brahmnic sphere in which the new ethers have good room for locomotion, the Tejas Tattva now comes into play, and then the Apas Tattva. Every tattvic quality is generated into, and preserved in, these spheres by these currents. With the Apas the formation is complete. In process of time we have a centre and an atmosphere. This sphere is the self-conscious universe.

In this sphere, according to the same process, a third ethereal state comes into existence. In the cooler atmosphere removed from the centre another class of centres comes into existence. These divide the Brahmnic state of matter into two different states. After this comes into existence another state of matter whose centres bear the name of Devas or suns.

We have thus four states of subtle matter in the universe.

1. Prâna, life matter, with the Sun for centre.
2. Manas, mental matter, with the Manu for centre.

3. Vijñâna, psychic matter, with Brahmâ for centre.

4. Ananda, spiritual matter, with Parabrahman as the infinite substratum.

Every higher state is positive with regard to the lower one, and every lower one is given birth to by a composition of the positive and negative phase of the higher.

1. Prâna has to do with three sets of days and nights in the above division of time.

(a) Our ordinary days and nights.

(b) The bright and dark half of the month which are called the Pitrya day and night.

(c) The northern and southern halves of the year, the day and night of the Devas.

These three nights acting upon earth-matter impart to it the receptivity of the cool, negative shady phase of life-matter. The respective days coming in after, these nights imprint themselves upon it. The earth herself thus becomes a living being, having a north pole, in which a central force draws the needle towards itself and a south pole in which is centred a force which is, so to say, the shade of the north polar centre. It has also always the solar force centred in the eastern half, and the lunar — the shade of the former — centred in the western half.

These centres come, in fact, into existence even before the earth is manifested on the gross plane. So also do the centres of other planets come into existence. As the sun presents himself to the Manu there come into existence two states of the matter in which the sun lives and moves — the positive and the negative. As the solar Prâna, after having been for some time subjected to the negative shady state, is subjected in its revolutionary course to the source of its positive phase, Manu, the figure of Manu is imprinted upon it. This Manu is, in fact, the universal mind, and all the planets with their inhabitants are the phases of his existence. Of this, however, more here-after. At present we see that earth-life or Terrestrial Prâna has four centres of force.

The positive phase acting upon it when it has been cooled by the negative current imprints itself upon it, and earth-life in various forms comes into existence. The essays on Prâna will explain this more clearly.

2. Manas has to do with Manu. The suns revolve round these centres with the whole of their atmospheres of Prâna. This system gives birth to the Lokas or spheres of life, of which the planets are one class.

These Lokas have been enumerated by Vyâsa in his commentary on the Yogashâstra (Pâda iii. Sûtra 26).

The aphorism runs thus:

“By meditation upon the sun is obtained a knowledge of the physical creation.”

On this says the revered commentator:

“There are seven Lokas (spheres of existence).”

1. Bhûrloka extends to the Meru.
2. Antarikshaloka extends from the surface of the Meru to the Dhruva, the pole-star, and contains the planets, the Nakshatras, and the stars.
3. Svarloka lies beyond, is fivefold and sacred to Mahendra.
4. Maharloka, sacred to Prajâpati.
5. Janaloka, sacred to Brahmâ.
6. Taparloka, sacred to Brahmâ.
7. Satyaloka, sacred to Brahmâ.

It is not my purpose to try at present to explain the meaning of these Lokas. It is sufficient for my present purpose to say that the planets, the stars, the lunar mansions are all impressions of Manu, just as the organisms of the earth are impressions of the sun. The solar Prâna is prepared for this impression during the Manvantaric night.

Similarly Vijñâna has to do with the nights and days of Brahmâ, and Ananda with those of Parabrahman.

It will thus be seen that the whole process of creation, on whatever plane of life, is performed most naturally by the five Tattvas in their double modifications, the positive and negative. There is nothing in the universe which the Universal Tattvic Law of Breath does not comprehend.

After this very brief exposition of the theory of tattvic evolution comes a series of Essays, taking up all the subtle states of matter one by one, and describing more in detail the working of the tattvic law in those planes, and also the manifestations of these planes of life in humanity.

III.

THE MUTUAL RELATION OF THE TATTVAS AND OF THE PRINCIPLES.

The Âkâsha is the most important of all the Tattvas. It must, as a matter of course, precede and follow every change of state on every plane of life. Without this there can

be no manifestation or cessation of forms. It is out of Âkâsha that every form comes, and it is in Âkâsha that every form lives. The Âkâsha is full of forms in their potential state. It intervenes between every two of the five Tattvas, and between every two of the five principles.

The evolution of the Tattvas is always part of the evolution of a certain definite form. Thus the manifestation of the primary Tattvas is with the definite aim of giving what we may call a body, a prâkritic form, to the Îshvara. In the bosom of the Infinite Parabrahman there are hidden innumerable such centres. One centre takes under its influence a certain portion of the Infinite, and there we find first of all coming into existence the Akâsha Tattva. The extent of this Âkâsha limits the extent of the universe, and out of it the Îshvara is to come. To this end out of this Âkâsha comes the Vayu Tattva. This pervades the whole universe and has a certain centre which serves to keep the whole expanse together, and as one whole separate from other universes (Brahmândas).

It has been mentioned, and further on will be more clearly explained, that every Tattva has a positive and a negative phase. It is also evident on the analogy of the sun that places more distant from the centre are always negative to those which are nearer. We might say that they are cooler than these, as it will be seen further on that heat is not peculiar to the sun only, but that all the higher centres have a greater amount of heat than even the sun itself.

Well, then, in this Brahmic sphere of Vâyû, except for some space near the Parabrahmic Âkâsha, every atom of the Vâyû is reacted upon by an opposite force. The more distant and therefore the cooler one reacts upon the nearer and therefore the hotter. The equal and opposite vibrations of the same force cancel each other, and both together pass into the âkâshic state. Thus, while some of this space remains filled up by the Brahmic Vâyû on account of the constant outflow of this Tattva from the Parabrahmic Âkâsha, the remainder is rapidly turned into Âkâsha. This Âkâsha is the mother of the Brahmic Agni Tattva. The Agni Tattva working similarly gives birth through another Âkâsha to the Apas, and this similarly to the Prithivi. This Brahmic Prithivi thus contains the qualities of all the preceding Tattvas besides a fifth one of its own.

The first stage of the universe, the ocean of psychic matter, has now come into existence in its entirety. This matter is, of course, very, very fine, and there is absolutely no grossness in it as compared with the matter of the fifth plane. In this ocean shines the intelligence of Îshvara, and this ocean, with everything that might be manifest in it, is the self-conscious universe.

In this psychic ocean, as before, the more distant atoms are negative to the nearer ones. Hence, except a certain space which remains filled with the psychic Prithivi on account of the constant supply of this element from above, the rest begins to change into an Âkâsha. This second Âkâsha is full of what are called Manus in their potential state. The Manus are so many groups of certain mental forms, the ideas of the various genera and species of life to appear further on. We have to do with one of these.

Impelled by the evolutionary current of the Great Breath, Manu comes out of this Âkâsha, in the same way as Brahmâ did out of the Parabrahmic Âkâsha. First and uppermost in the mental sphere is the Vâyû, and then in regular order the Tejas, the Apas, and the Prithivi. This mental matter follows the same laws and similarly begins to pass into the third âkâshic state, which is full of innumerable suns. They come out in the same way, and begin to work on a similar plan which will be better understood here than higher up.

Everybody can here test for himself that the more distant portions of the solar system are cooler than the nearer ones. Every little atom of Prâna is comparatively cooler than the next one towards the sun from itself. Hence equal and opposite vibrations cancel each other. Leaving, therefore, a certain space near the sun as always filled up with the Tattvas of Prâna, which are there being constantly supplied from the sun, the rest of the Prâna passes into the âkâshic state.

It might be noted down here that the whole of this Prâna is made up of innumerable little points. Of these points I shall in future speak as Trutis, and might say here that it is these Trutis which appear on the terrestrial plane as atoms (Anu or Paramnânu). They might be spoken of as solar atoms. These solar atoms are of various classes according to the prevalence of one or more of the constituent Tattvas.

Every point of Prâna is a perfect picture of the whole ocean. Every other point is represented in every point. Every atom has, therefore, for its constituents, all the four Tattvas, in varying proportions according to its position in respect of others. The different classes of these solar atoms appear on the terrestrial plane as the various elements of chemistry.

The spectrum of every terrestrial element reveals the colour or colours of the prevalent Tattva or Tattvas of a solar atom of that substance. The greater the heat to which any substance is subjected the nearer does the element approach its solar state. Heat destroys for the time being the terrestrial coatings of the solar atoms.

The spectrum of sodium thus shows the presence of the yellow Prithivi, that of lithium, the red Agni, and the yellow Prithivi, that of caesium, the red Agni, the green admixture, the yellow Prithivi, and the blue Vâyû. Rubidium shows red, orange, yellow, green and blue, i.e., the Agni, Prithivi and Agni, Prithivi, Vâyû and Prithivi, and Vâyû. These classes of solar atoms which all together make up the wide expanse of the solar Prâna, pass into the âkâshic state. While the sun keeps up a constant supply of these atoms, those that are passing into the âkâshic state pass on the other side into the planetary Vâyû. Certain measured portions of the solar Âkâsha naturally separate themselves from others, according to the differing creation which is to appear in those portions. These portions of Âkâsha are called Lokas. The earth itself is a Loka called the Bhûloka. I shall take up the earth for further illustration of the law.

That portion of the solar Âkâsha which is the immediate mother of the earth, first

gives birth to the terrestrial Vâyu. Every element is now in the state of the Vâyu Tattva, which may now be called gaseous. The Vâyu Tattva is spherical in shape, and thus the gaseous planet bears similar outlines. The centre of this gaseous sphere keeps together round itself the whole expanse of gas. As soon as this gaseous sphere comes into existence, it is subjected to the following influences among others.

1. The superposed influence of the solar heat.
2. The internal influence of the more distant atoms on the nearer ones and vice versa.

The first influence has a double effect upon the gaseous sphere. It imparts more heat to the nearer hemisphere than to the more distant one. The superficial air of the nearer hemisphere having contracted a certain amount of solar energy, rises towards the sun. Cooler air from below takes its place. But where does the superficial air go? It cannot pass beyond the limit of the terrestrial sphere, which is surrounded by the solar Âkâsha, through which comes a supply from the solar Prâna. It, therefore, begins to move in a circle, and thus a rotatory motion is established in the sphere. This is the origin of the earth's rotation upon its axis.

Again, as a certain amount of the solar energy is imparted to the gaseous terrestrial sphere, the impulse of the upward motion reaches the centre itself. That centre itself, therefore, and along with it the whole sphere, moves towards the sun. It cannot, however, go on in this direction, for a nearer approach would destroy that balance of forces which gives the earth its peculiarities. A Loka which is nearer to the sun than our planet cannot have the same conditions of life. Hence, while the sun draws the earth towards himself, those laws of life which have given it a constitution, by which for ages it must roll on, keep it in the sphere they have assigned to it. Two forces thus come into existence. Drawn by one the earth would go towards the sun; checked by the other it must remain where it is. These are the centrifugal and the centripetal forces and their action results in giving the earth its annual revolution.

Secondly, the internal action of the gaseous atoms upon each other ends in the change of the whole gaseous sphere, except the upper portion, into the âkâshic state. This âkâshic state gives birth to the igneous (pertaining to the Agni Tattva) state of terrestrial matter. This changes similarly into the Apas, and this again into the Prithivi.

The same process obtains in the changes of matter with which we are now familiar. An example will better illustrate the whole law.

Take ice. This is solid, or what the Science of Breath would call in the state of Prithivi. One quality of the Prithivi Tattva, the reader will remember, is cohesive resistance. Let us apply heat to this ice. This heat as it passes into the ice is indicated by the thermometer. When the temperature rises to 78° the ice changes its state. But the thermometer no longer indicates the same amount of heat; 78° of heat have become latent.

Let us now apply 536° of heat to a pound of boiling water. As is generally known, this great quantity of heat becomes latent while the water passes into the gaseous state.

Now, let us follow the reverse process. To gaseous water let us apply a certain amount of cold. When this cold becomes sufficient to entirely counteract the heat which keeps it in the gaseous state, the vapour passes into the âkâshic state, and from thence into the Tejas state. It is not necessary that the whole of the vapour should at once pass into the next state. The change is gradual. As the cold is gradually passing into the vapour, the Tejas modification is gradually appearing out of, and through the intervention of, the Âkâsha, into which it had passed during latency. This is being indicated on the thermometer. When the whole has passed into the igneous state, and the thermometer has indicated 536°, the second Âkâsha comes into existence. Out of this second Âkâsha comes the liquid state at the same temperature, the whole heat having again passed into the âkâshic state, and therefore is no longer indicated by the thermometer.

When cold is applied to this liquid, heat again begins to come out, and when it reaches 78°, this heat having come out of and through the Âkâsha into which it had passed, the whole liquid has passed into the igneous state. Here it again begins to pass into the Âkâshic state. The thermometer begins to fall down, and out of this Âkâsha begins to come the Prithivi state of water—ice.

Thus we see that the heat which is given out by the influence of cold passes into the âkâshic state, which becomes the substratum of a higher phase, and the heat which is absorbed passes into another âkâshic state, which becomes the substratum of a lower phase.

It is in this way that the terrestrial gaseous sphere changes into its present state. The experiment described above, points out many important truths about the relation of these Tattvas to each other.

First of all it explains that very important assertion of the Science of Breath which says that every succeeding tattvic state has the qualities of all the foregoing tattvic states. Thus we see that as the gaseous state of water is being acted upon by cold, the latent heat of steam is being cancelled and passing into the âkâshic state. This cannot but be the case, since equal and opposite vibrations of the same force always cancel each other, and the result is the Âkâsha. Out of this comes the Tejas state of matter. This is that state in which the latent heat of steam becomes patent. It will be observed this state has no permanence. The Tejas form of water, as indeed of any other substance, cannot exist for any length of time, because the major part of terrestrial matter is in the lower and therefore more negative states of Apas and Prithivi, and whenever for any cause any substance passes into the Tejas state, the surrounding objects begin at once to react upon it with such strength as at once to force it into the next âkâshic state. Those things which now live in the normal state of the Apas or the

Prithivi find it quite against the laws of their existence to remain, except under external influence, in the Tejas (igneous) state. Thus an atom of gaseous water before passing into the liquid state has already remained in the three states, the âkâshic, the gaseous, and the Tejas. It must, therefore, have all the qualities of the three Tattvas, and so it no doubt has. Cohesive resistance is only wanted, and that is the quality of the Prithivi Tattva.

Now when this atom of liquid water passes into the icy state, what do we see? All the states which have preceded must again show themselves. Cold will cancel the latent heat of the liquid state, and the âkâshic state will come out. Out of this âkâshic state is sure to come the gaseous state. This gaseous (Vâyava) state is evidenced by the gyrations and other motions which are set up in the body of the liquid by the mere application of the cold. The motion, however, is not of very long duration, and as they are ceasing (passing into the âkâshic state) the Tejas state is coming out. This, too, however, is not of long duration, and as this is passing into the âkâshic state, the ice is coming into existence.

It will 'be easy to see that all the four states of terrestrial matter exist in our sphere. The gaseous (Vâyava) is there in what we now call the atmosphere; the igneous (Tejas) is the normal temperature of earth life; the liquid (Apas) is the ocean; the solid (Parthiva) is the terra firma. None of these states, however, exists quite isolated from the other. Each is constantly invading the domain of the other, and thus it is difficult to find any portion of space filled up only with matter in one state. The two adjacent Tattvas are found intermixed with each other to a greater extent than those that are removed from each other by an intermediate state. Thus Prithivi will be found mixed up to a greater extent with water than with Agni and Vâyû, Apas with Agni than with Vâyû, and Vâyû with Agni more than with any other. It would thus appear from the above, according to the science of Tattvas, that the flame and other luminous bodies on earth are not in the terrestrial Tejas (igneous) state. They are in or near the solar state of matter.

[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

[\[Part 1\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 2 (Chapters IV-VI)
NATURE'S FINER FORCES

BY

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IV.

Prâna

THE CENTRES OF PRÂNA; THE NÂDIS;
THE TATTVIC CENTRES OF LIFE;
THE ORDINARY CHANGE OF BREATH.

Prâna, as already expressed, is that state of tattvic matter which surrounds the sun, and in which move the earth and other planets. It is the next state above terrestrial matter. The terrestrial sphere is separated from the solar Prâna by an Âkâsha. This Âkâsha is the immediate mother of the terrestrial Vâyû whose native colour is blue. It is on this account that the sky looks blue.

Although at this point in the heavens, the Prâna changes into the Âkâsha, which gives birth to the terrestrial Vâyû, the rays of the sun which fall on the sphere from without are not stopped on their inward journey. They are refracted, but move onwards into the terrestrial sphere all the same. Through these rays the ocean of Prâna, which surrounds our sphere, exerts upon it an organizing influence.

The terrestrial Prâna—the earth-life which appears in the shape of all the living organisms of our planet — is, as a whole, nothing more than a modification of the solar Prâna.

As the earth moves round her own axis and round the sun, twofold centres are developed in the terrestrial Prâna. During the diurnal rotation every place, as it is subjected to the direct influence of the sun, sends forth the positive life-current from the east to the west. During the night the same place sends forth the negative current.

In the annual course the positive current travels from the north to the south during the six months of summer—the day of the Devas, and the negative during the remaining six months—the night of the Devas.

The north and east are thus sacred to the positive current, the opposite quarters to the negative current. The sun is the lord of the positive current, the moon that of the negative, because the negative solar Prâna comes during the night to the earth from the moon.

The terrestrial Prâna is thus an ethereal being with double centres of work. The first is the northern, the second the southern. The two halves of these centres are the eastern and western centres. During the six months of summer the current of life runs from the north to the south, and during the months of winter the negative current goes the other way.

With every month, with every day, with every Nimesha, this current completes a minor course, and while the current continues in its course the diurnal rotation gives it an eastern or a western direction. The northern current runs during the day of man from

east to west, during the night from west to east. The directions of the other current are respectively opposite to the above. So practically there are only two directions—the eastern and western. The difference of the northern and southern currents is not practically felt in terrestrial life. These two currents produce in the terrestrial Prâna two distinguishable modifications of the composing ethers. The rays of either of these ethereal modifications, proceeding from their different centres, run into each other — the one giving life, strength, form, and various qualities to the other. Along the rays emerging from the northern centre, run the currents of the positive Prâna; along those emerging from the southern, the currents of the negative Prâna. The eastern and western channels of these currents are respectively called Pingalâ. and Ida, two of the celebrated Nâdis of the Tantrists. It will be better to discuss the other bearings of Prâna when we have localized it in the human body.

The influence of this terrestrial Prâna develops two centres of action in the gross matter which is to form a human body. Part of the matter gathers round the northern, and part round the southern centre. The northern centre develops into the brain; the southern into the heart. The general shape of the terrestrial Prâna is something like an ellipse. In this the northern focus is the brain; the southern the heart. The column along which the positive matter gathers runs between these foci.

The line in the middle is the place where the eastern and western—right and left—divisions of the column join. The column is the medulla' oblongata. The central line is also Sushumnâ the right and left divisions being the Pingalâ and Ida. The rays of Prâna which diverge either way from these Nâdis are only their ramifications, and constitute together with them the nervous system.

The negative Prâna gathers round the southern centre. This, too, takes a form similar to the former. The right and left divisions of this column are the right and left divisions of the heart.

Each division has two principal branches, each of which subdivides into minor ramifications. The two openings either way are one a vein, and one an artery, the four opening into four chambers — the four petals of the lotus of the heart. The right part of the heart again, with all its ramifications, is called Pingalâ, the left Ida, and the middle part Sushumnâ.

There is reason-to think, however, that the heart only is spoken of as the lotus, while the three fore-going names are set apart for the nervous system. The current of Prâna works forward and backward, in and out. The cause of this lies in the momentary changes of the being of Prâna. As the year advances, every moment a change of state takes place in the terrestrial Prâna, on account of the varying strengths of the solar and lunar currents. Thus, every moment is, strictly speaking, a new being of Prâna. As Buddha says, all life is momentary. The moment which is the first to throw into matter the germ which will develop the two centres, is the first cause of organized life. If the succeeding moments are in their tattvic effect friendly to the first cause, the organism gains strength and develops; if not, the impulse is rendered fruitless. The general effect

of these succeeding moments keeps up general life; but the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One moment of Prâna proceeding from the centre of action goes to the farthest ends of the gross vessels — vascular and neural—of the organism. The succeeding moment gives it, however, the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward one. This period differs in different organisms. As the Prâna runs forward, the lungs inspire; as it recedes, the process of expiration sets in.

The Prâna moves in the Pingalâ when it moves from the northern centre towards the east, and from the southern towards the west; it moves in Ida when it moves from the northern centre towards the west, and from the southern centre towards the east. This means that in the former case the Prâna moves from the brain, towards the right, through the heart, to the left and back to the brain; and from the heart to the left through the brain to the right back to the heart. In the latter the case is the reverse. To use other terms, in the former case the Prâna moves from the nervous system to the right through the system of blood-vessels, to the left, and back again to the nervous system; or, from the system of blood-vessels, to the left, through the nervous system, to the right, and back again to the system of blood-vessels. These two currents coincide. In the latter the case is the reverse. The left part of the body containing both the nerves and the blood-vessels may be called Ida, the right, Pingalâ. The right and left bronchi form as well the parts respectively of Pingalâ and Ida, as any other parts of the right and left divisions of the body. But what is Sushumnâ? One of the names of Sushumnâ is Sandhi, the place where the two — Ida and Pingalâ—join. It is really that place from which the Prâna may move either way — right or left — or, under certain conditions, both ways. It is that place which the Prâna must pass when it changes from the right to the left and from the left to the right. It is, therefore, both the spinal canal and the cardiac canal. The spinal canal extends from the Brahmarandhra, the northern centre of Prâna through the whole vertebral column (Brahmadanda). The cardiac canal extends from the southern centre midway between the two lobes of the heart. As the Prâna moves from the spinal canal to the right hand towards the heart, the right lung works; the breath coming in and going out at the right nostril. When it reaches the southern canal, one cannot feel the breath from either nostril. As, however, it goes out of the cardiac canal to the left, the breath begins to come from the left nostril, and flows through that until the Prâna again reaches the spinal canal. There, again, one ceases to feel the breath from either nostril. The effect of these two positions of Prâna is identical upon the flow of breath, and, therefore, both the northern and southern canals are designated by Sushumnâ. If we may speak in this way, let us imagine that a plane passes midway between the spinal and cardiac canals. This plane will pass through the hollow of the Sushumnâ., But let it be understood that there is no such plane in reality. It, will perhaps be more correct "to say that as the rays of the positive Ida and Pingalâ spread both ways as nerves, and those of the negative similarly as blood-vessels, the rays of the Sushumnâ spread all over the body midway between the nerves and blood-vessels—the positive" and negative Nâdis., The following is the description of Sushumnâ in the Science of Breath:

"When the breath goes in and out, one moment by the left and the other by the right nostril, that too is Sushumna. When Prâna is in that Nâdi, the fires of death "burn; this is called Vishuna. 'When it moves one moment in the right, and the other in the left, let it be called the unequal state (Vishunabhâva); when it moves through both at once, the wise have called it Vishuna,"

Again:

" [It is Sushumnâ] at the time of the passing of the Prâna from the Ida into the Pingalâ, or vice versa; and also of the change of one Tattva into another."

Then the Sushumnâ has two other functions. It is called Vedo-Veda in one of its manifestations, and Sandhyasandhi in the other. As, however, the right and left directions of the cardiac Prâna coincide with the left and right of the spinal current, there are some writers who dispense with the double Sushumna. According to them 'the spinal canal alone is the Sushumna. The Uttaragîtâ and the Shatachakra Niûpana are works which favour this view. This method of explanation takes away a good deal of difficulty. The highest recommendation of this view is its comparative simplicity. The right side current from the heart, and the left side current from the spine, may both, without any difficulty, be taken as the left side spinal currents, as may the remaining two currents be deemed spinal currents of the right side.

One more consideration is in favour of this view. The nervous system represents the sun, the system of blood-vessels the moon. Hence the real force, of life dwells in the nerves. The positive and negative — the solar and lunar — phase? of life matter are only different phases of Prâna, the solar matter. The more distant, and, for that reason, the cooler matter is negative to that which is nearer and hotter. It is solar life which manifests itself in the various phases of the moon. To pass out of technicalities, it is nervous force which manifests itself in various forms, in the system of blood-vessels. The blood-vessels are only the receptacles of nervous force. Hence, in the nervous system, the real life of the gross body are the true Ida, Pingalâ, and Sushumnâ. These are, in such a case, the spinal column, and the right and left sympathetics, with all their ramifications throughout the body.

The development of the two centres is thus the first stage in the development of the foetus. The matter which gathers up under the influence of the northern centre is the

spinal column; the matter which gathers up round the southern centre is the heart. The diurnal rotation divides these columns or canals into the right and left divisions. Then the correlative influence of these two centres upon each other develops an upper and lower division in each of these centres. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centres is thus divided into four parts: 1, the right side positive; 2, the left side positive; 3, the right side negative; 4, the left side negative. In the heart these four divisions are called the right and left auricles and ventricles. The Tantras style these four divisions the four petals of the cardiac lotus, and indicate them by various letters. The positive petals of the heart form the centre from which proceed the positive blood-vessels — the arteries; the negative petals are the starting points of the negative blood-vessels — the veins. This negative Prâna is pregnant with ten forces: 1, Prâna; 2, Apâna; 3, Samâna; 4, Vyâna; 5, Udâna; 6, Krikila; 7, Nâga; 8, Devadatta; 9, Dhananjaya; 10, Kûrma. These ten forces are called Vâyus. The word Vayu is derived from the root va, to move, and means nothing more than a motive power. The Tantrists must not be understood to define it as a gas. Hence I shall speak in future of these Vâyus as the forces or motive powers of Prâna. These ten manifestations of Prâna are by some reduced to the first five alone, holding that the remaining ones are only modifications of the former, which are the all-important of the functions of Prâna. This, however, is only a question of division. From the left side positive petal the Prâna gathers up into a Nâdi, which ramifies within the chest into the lungs, and again gathers up into a Nâdi which opens into the right side negative petal. This entire course forms something like a circle (Chakra). This Nâdi is called in modern science the pulmonary artery and vein. Two lungs come into existence by alternate workings of the positive and negative Prânas of the eastern and western powers.

Similarly from the right side positive petal branch several Nâdis, which go both upwards and downwards in two directions—the former under the influence of the northern, the latter under the influence of the southern powers. Both these Nâdis open after a circular march throughout the upper and lower portions of the body into the left side negative petal.

Between the left side positive and the right side negative petal is one Chakra (disk). This Chakra comprises the pulmonary artery, the lungs and the pulmonary vein. The chest gives room to this Chakra, which is positive with respect to the lower portions of the body, where run the ramifications of the lower Chakra, which latter joins the right side positive and the left side negative petals.

In the above-mentioned Chakra (in the cavity of the chest) is the seat of Prâna, the first and most important of the ten manifestations. Inspiration and expiration being a true

index to the changes of Prâna, the pulmonary manifestations thereof-have the same name. With the changes of Prâna we have a corresponding change in the other functions of life. The lower negative Chakra contains the principal seats of some of the other manifestations of life. This Apana is located in the long intestine; Samana in the navel; and so on. Udâna is located in the throat; Vyâna all over the body. Udâna causes belching; Kûrma causes the eyes to shut and open; Krikila in the stomach causes hunger. In short, proceeding from the four petals of the heart we have an entire network of these blood-vessels. There are two sets of these blood-vessels lying side by side in every part of the body, connected by innumerable little channels — the capillaries.

We read in the Prashnopanishad:

" From the heart [ramify the] Nâdis. Of these there are 101 principal ones [Pradhana Nadis]. Each of these branches into 100; each of these again into 72,000."

Thus, there are 10,100 branch Nâdis and 727,200,000 still smaller ones, or what are called Twig-Nadis. The terminology is imitated from a tree. The root is in the heart. From this proceeds various stems. These ramify into branch-vessels and these again into twig-vessels; all these Nâdis put together are 727,210,201.

Now, of these the Sushumnâ is the one; the rest are divided half and half over the two halves of the body. So we read in the Kathopanishad (6th Valli, 16th Mantra):

"A hundred and one Nâdis are connected with the heart. Of these one passes out into the head. Going out by that one becomes immortal. The others become the cause in sending the life principle out of various other states."

This one that goes to the head, remarks the commentator, is the Sushumna. The Sushumna then is that Nâdi, whose nervous substratum or reservoir of force is the spine. Of the remaining principal Nâdis, the Ida is the reservoir of the life force which works in the left part of the body, having fifty principal Nâdis. So also has the right part of the body fifty principal Nâdis. These go on dividing as above. The Nâdis of the third degree become so minute as to be only visible by a microscope. The ramifications of the Sushumna all over the body serve during life to carry the Prana from the positive to

the negative portions of the body, and vice versa. In the case of the blood these are the modern capillaries.

The Vedântins, of course, take the heart to be the starting point of this ramification. The Yogis, however, proceed from the navel. Thus in the book on the Science of Breath we read:

"From the root in the navel proceed 72,000 Nâdis spreading all over the body. There sleeps the goddess Kundalini like a serpent. From this centre [the navel] ten Nâdis go upwards, ten downwards, and two and two crookedly."

The number 72,000 is the result of their own peculiar reckoning. It matters little which division we adopt if we understand the truth of the case.

Along these Nâdis run the various forces which form and keep up the physiological man. These channels gather up into various parts of the body as centres of the various manifestations of Prâna. It is like water falling from a hill, gathering' into various lakes, each lake letting out several streams. These centres are:

1, hand power centres; 2, foot power centres; 3, speech power centres; 4, excretive power centres; 5, generative power centres; 6, digestive and absorbing power centres; 7, breathing power centres; 8, the five sense power centres.

Those of these Nâdis which proceed to the outlets of the body perform the most important functions of the body, and they are hence said to be the ten principal ones in the whole system. These are:

1. Gandhâri goes to the left eye.

2. Hastijihvâ goes to the right eye.

3. Pûshâ goes to the right ear.

4. Yashasvint goes to the left ear.

5. Alambusha, or Alammukha (as it is variously spelt in one MS.), goes to the mouth. This evidently is the alimentary canal.

6. Kuhfû goes to the generative organs.

7. Shankhinî goes to the-excretive organs.

8 Ida leads to the left nostril of the nose.

9. Pingala leads to the right nostril. It appears that these names are given to these local Nâdis, for the same reason that the pulmonary manifestation of Prâna is known by the same name.

10. Sushumna has already been explained in its various phases and manifestations.

There are two more outlets of the body, which receive their natural development in the female — the breasts. It is quite possible that the Nadi Daminî, of which no specific mention has been made, might go to one of these. Whatever it be, the principle of the division and classification is clear, and this is something actually gained.

Centres of moral and intellectual powers also exist in the system. Thus we read in the Vishramopanishad (the above figure will serve to illustrate the translation):

1. "While the mind rests in the eastern portion [or petal], which is white in colour, then it is inclined towards patience, generosity, and reverence.

2. "While the mind rests in the south-eastern portion, which is red in colour, then it is inclined towards sleep, torpor, and evil inclination.

3. "While the mind rests in the southern portion, which is black in colour, then it is inclined towards anger, melancholy, and bad tendencies.

4. "While the mind rests in the south-western portion, which is blue in colour, then it is inclined towards jealousy and cunning.

5. "While the mind rests in the western portion, which is brown in colour, then it is inclined towards smiles, amorousness, and jocoseness.

6. "While the mind rests in the north-western portion, which is indigo in colour, then it is inclined towards anxiety, restless dissatisfaction, and apathy.

7. "While the mind rests in the northern portion, which is yellow in colour, then it is inclined towards love and enjoyment and adornment.

8. "While the mind rests in the north-eastern portion, which is white in colour, then it is inclined towards pity, forgiveness, reflection and religion.

9. "While the mind rests in the Sandhis [conjunctions] of these portions, then arise disease and confusion in body and home, and the mind inclines towards the three humours.

10. "While the mind rests in the middle portion, which is violet in colour, then consciousness goes beyond the qualities [the three qualities of Maya] and it inclines towards intelligence."

When any one of these centres is in action, the mind is conscious of the same kind of feeling, and inclines towards it. Mesmeric passes serve only to excite these centres.

These centres are located in the head as well as in the chest, and also in the abdominal region and the loins, etc.

It is these centres, together with the heart itself, that bear the name of Padmas, or Kamalas (lotuses). Some of these are large, some small, very small. A tântrik lotus is of the type of a vegetable organism, a root with various branches. These centres are the

reservoirs of various powers, and hence the roots of the Padmas; the Nadis ramifying from these centres are their various branches

The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by blood-vessels. But the only difference between the nerves and the blood-vessels is the difference between the vehicles of the positive and negative Prânas. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves there are corresponding blood-vessels. Both of them are indiscriminately called Nâdis. One set has for its centre the lotus of the heart, the other the thousand-petalled lotus of the brain. The system of blood-vessels is an exact picture of the nervous system, is, in fact, only its shadow. Like the heart the brain has its upper and lower divisions—the cerebrum and the cerebellum—and, as well, its right and left divisions. The nerves going to both sides of the body and coming back from thence, together with those going to the upper and lower portions, correspond to the four petals of the heart. This system too, then, has as many centres of energy as the former. Both these centres coincide in position. They are, in fact, the same — the nervous plexuses and ganglia of modern anatomy. Thus, in my opinion, the tântrik Padmas are not only the centres of nervous power of the positive northern Prâna, but as well and necessarily of the negative Prâna.

The translation of the Science of Breath which is now presented to the reader has two sections enumerating the various actions which are to be done during the flow of the positive or the negative breath. They show nothing more than what can in some cases be very easily verified, that certain actions are better done by positive energy, and others by negative energy. The taking in of chemicals and their changes are actions, as well as any others. Some of the chemicals are better assimilated by the negative,(1) others by the positive(2) Prâna. Some of our sensations produce more lasting effects upon the negative, others upon the positive Prâna.

Prâna has now arranged the gross matter in the womb into the nervous and blood vessel systems. The Prana, as has been seen, is made of the five tatwa, and the nadi serve only as lines for tatwic currents to run on. The centers of power noticed above are centers of tatwic power. The tatwic centers in the right part of the body are solar, and those in the left are lunar. Both these solar and lunar centers are of five descriptions. Their kind is determined by what are called the nervous ganglia. The semi-lunar ganglia are the reservoirs of the apas tatwa. Similarly, we have the reservoirs of the other forces. From these central reservoirs the tatwic currents run over the same lines, and do the various actions allotted to them in physiological anatomy.

Everything in the human body that has more or less of the cohesive resistance is made up of the prithivi tatwa. But in this the various tatwas work imprinting differing qualities upon the various parts of the body.

The vayu tatwa, among others, performs the functions of giving birth to, and nourishing the skin; the positive gives us the positive, and the negative the negative skin. Each of these has five layers:

(1) Pure vayu, (2) Vayu-agni, (3) Vayu-prithivi, (4) Vayu-apas, (5) Vayu-akasa. These five classes of cells have the following figures:

(1) Pure Vayu ~ This is the complete sphere of the Vayu:

(2) Vayu-Agni ~ The triangle is superposed over the sphere, and the cells have something like the following shape:

(3) Vayu-Prithivi ~ This is the result of the superposition of the quadrangular Prithivi over the spherical Vayu:

(4) Vayu-Apas ~ Something like an ellipse, the semi-moon superposed over the sphere:

(5) Vayu-Akasa ~ The sphere flattened by the superposition of the circle and dotted:

A microscopic examination of the skin will show that the cells of the skin have this appearance.

Similarly, bone, muscle and fat are given birth to by the prithivi, the agni, and the apas. Akasa appears in various positions. Wherever there is any room for any substance, there is akasa. The blood is a mixture of nutritive substances kept in the fluidic state by the apas tatwa of Prana.

It is thus seen that while Terrestrial Prana is an exact manifestation of the Solar Prana, the human manifestation is an exact manifestation of either. The microcosm is an exact picture of the macrocosm. The four petals of the lotus of the heart branch really into twelve nadi (K, Kh, g, gn, n, K', Kh', j, jh, n, t, the). Similarly the brain has twelve pairs of nerves. These are the twelve signs of the Zodiac, both in their positive and negative phases. In every sign the sun rises 31 times. Therefore we have 31 pairs of nerves. Instead of pairs, we speak in the language of the Tantras of a chakra (disk or circle). Wherever these 31 chakra connect with the 12 pairs (chakras) of nerves in the brain, pass throughout the body, we have running side by side the blood vessels proceeding from the 12 nadis of the heart. The only difference between the spinal and cardiac chakras is that the former lie crosswise, while the latter lie lengthwise in the body. The sympathetic chords consist of lines of tatwic centers: the padma or kamal. These centers lie on all the 31 chakra noticed above. Thus from the two centers of work, the brain and the heart, the signs of the Zodiac in their positive and negative aspects – a system of nadi branch off. The nadi from either center run into one another so much that one set is found always side by side with the other. The 31 chakra are various tatwic centers; one set is positive, and the other is negative. The former owe allegiance to the brain, with which they are connected by the sympathetic chords; the latter owe allegiance to the heart, with which they have various connections. This double system is called Pingala on the right side, and Ida on the left. The ganglia of the apas centers are semi-lunar, those of the taijas, the vayu, the prithivi, and the akasa

respectively triangular, spherical, quadrangular, and circular. Those of the composite tatwa have composite figures. Each tatwic center has ganglia of all the tatwa surrounding it.

Prana moves in this system of nadi. As the sun passes into the sign of Aries in the Macrocosm, the Prana passes into the corresponding nadi (nerves) of the brain. From thence it descends every day towards the spine. With the rise of the sun it descends into the first spinal chakra towards the right. It thus passes into the Pingala. It moves along the nerves of the right side, at the same time passing little by little into the blood vessels. Up to noon of every day the strength of this Prana is greater in the nervous chakra than in the venous. At noon they become of equal strength. In the evening (with sunset), the Prana with its entire strength has passed into the blood vessels. From thence it gathers up into the heart, the negative southern center. Then it spreads into the left side blood vessels, gradually passing into the nerves. At midnight the strength is equalized; in the morning (pratasandhya) the prana is just in the spine; from thence it begins to travel along the second chakra. This is the course of the solar current of prana. The moon gives birth to other minor currents. The moon moves 12 odd times more than the sun. Therefore, while the sun passes over one chakra (i.e., during 60 ghari – day and night), the moon passes over 12 odd chakra. Therefore we have 12 odd changes of prana during 24 hours. Suppose the moon too begins in Aries; she begins like the sun in the first chakra, and takes 58 min. 4 sec. in reaching the spine to the heart, and as many minutes from the heart back to the spine.

Both these prana move in their respective course along the tatwic centers. Either of them is present at any one time all over the same class of tatwic centers, in any one part of the body. It manifests itself first in the vayu centers, then in the taijas, thirdly in the prithivi, and fourthly in the apas centers. Akasa comes after each, and immediately precedes the susumna. As the lunar current passes from the spine towards the right, the breath comes out of the right nostril, and as long as the current of Prana remains in the back part of the body, the tatwa changes from the vayu to the apas. As the current passes into the front part of the right half, the tatwa changes back from the apas to the vayu. As the prana passes into the heart, the breath is not felt at all in the nose. As it proceeds from the heart to the left, the breath begins to flow out of the left nostril, and as long as it is in the front part of the body, the tatwa change from the vayu to the apas. They change back again a before, until the prana reaches the spine, when we have the akasa of susumna. Such is the even change of prana that we have in the state of perfect health. The impulse that has been given to the localized prana by the sun and moon forces that give active power and existence to its prototype Prana, makes it work in the same way forever and ever. The working of the human free will and other forces change the nature of the local prana, and individualize it in such a way as to render it distinguishable from the universal Terrestrial and Ecliptical prana. With the varying nature of prana, the order of the tatwa and the positive and negative currents may be affected in various degrees. Disease is the result of this variation. In fact, the flow of breath is the truest indication of the changes of tatwa in the body. The balance of the positive and negative currents of tatwa results in health, and the disturbance of their harmony in disease. The science of the flow of breath is therefore of the highest

importance to every man who values his own health and that of his fellow creatures. At the same time, it is the most important, useful and comprehensive, the easiest and the most interesting branch of Yoga. It teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative tatwic currents. This it does in the following way. All physical action is prana in a certain state. Without prana there is no action, and every action is the result of the differing harmonies of tatwic currents. Thus, motion in any one part of the body is the result of the activity of the vayu centers in that part of the body. In the same way, whenever there is activity in the prithivi centers, we have a feeling of enjoyment and satisfaction. The causes of the other sensations are similar.

We find that while lying down we change sides when the breath passes out of that nostril. Therefore we conclude that if we lie on any side the breath will flow out the opposite nostril. Therefore, whenever we see that it is desirable to change the negative conditions of our body to the positive, we resort to this expedient. An investigation into the physiological effects of prana on the gross coil, and the counter effects of gross action upon prana, will form the subject of the next essay.

V.

Prâna (II)

The Pranamaya Kosha (Coil of Life) changes into three general states during day and night: the waking, the dreaming, and the sleeping (jagrata, swapna, susupti). These three changes produce corresponding changes in the manamaya Kosha (the mental coil), and thence arises the consciousness of the changes of life. The mind, in fact, lies behind the prana. The strings (tatwic lines) of the former instrument are finer than those of the latter; that is, in the former we have a greater number of vibrations than in the latter during the same space of time. Their tensions stand to each other, however, in such a relation that with the vibrations of the one, the other of itself begins to vibrate. The changes give to the mind, therefore, a similar appearance, and consciousness of the phenomenon is caused. This, however, some time after. My present object is to describe all those changes of prana, natural or induced, that make up the sum total of our worldly experience, and which, during ages of evolution, have called the mind itself out of the state of latency. These changes, as I have said, divide themselves into three general states: the waking, the dreaming, and the sleeping. Waking is the positive, sleeping the negative state of prana; dreaming is the conjunction of the two (susumna sandhi). As stated in the foregoing essay, the solar current travels in a positive direction during the day, and we are awake. As night approaches the positive current has made itself lord of the body. It gains so much strength that the sensuous and active organs lose sympathy with the external world. Perception and action cease, and the waking state passes off. The excess of the positive current slackens, as it were, the tatwic chords of the different centers of work, and they accordingly cease to answer to the ordinary ethereal changes of external nature. If at this point the strength of the positive current passed beyond ordinary limits, death would ensue, prana would cease to have any connection with the gross body, the ordinary vehicle of the external tatwic changes. But just at the moment the prana passes out of the heart, the negative current sets in, and it begins to counteract the effects of the former. As the prana reaches the spine, the

effects of the positive current have entirely passed off, and we awake. If at this moment the strength of the negative current passes the ordinary limit by some cause or other, death would ensue, but just at this moment the positive current sets in with midnight, and begins to counteract the effect of the former. A balance of the positive and negative currents thus keeps body and soul together. With excess in the strength of either current, death makes its appearance. Thus we see that there are two kinds of death: the positive or spinal, and the negative or cardiac. In the former the four higher principles pass out of the body through the head, the brahmarandhra, along the spine; in the latter they pass out of the mouth through the lungs and the trachea. Besides these there are generally speaking about six tatwic deaths. All these deaths chalk out different paths for the higher principle. Of these, however, more hereafter. At this stage, let us investigate the changes of prana more thoroughly.

There are certain manifestations of prana that we find equally at work in all three states. As I have said before, some writers have divided these manifestations into five heads. They have different centers of work in different parts of the body, from whence they assert their dominion over every part of the physical coil. Thus:

Positive: (1) Prana, right lung; Negative: Prana, left lung. Prana is that manifestation of the life coil which draws atmospheric air from without into the system.

Positive: (2) Apana, the apparatus that passes off feces, long intestine, etc.; Negative: Apana, the urinary apparatus. Apana is the manifestation that throws, from the inside, out of the system, things that are not wanted there.

Positive: (3) Samana, stomach; Negative: Samana, duodenum. Samana is that manifestation which draws in and carries the juice of food to every part of the body.

Positive: (4) Vyana, all over the body, appearing in varying states with different organs (on the right side); Negative: Vyana, all over the body (on the left side). Vyana is that manifestation which inclines the currents of life back to the centers – the heart and the brain. It is, therefore, this manifestation that causes death, local or general.

Positive: (5) Udana, at the spinal and cardiac centers (right side), and the region of the throat; Negative: Udana, the spinal and cardiac centers (left side).

If Prana recedes from any part of the body (for some reason or other), that part loses its power of action. This is local death. It is in this way that we become deaf, dumb, blind, etc. It is in this way that our digestive powers suffer, and so on. General death is similar in its operations. With the excess of the strength of either of the two currents, the prana remains in the susumna, and does not pass out. The acquired power of work of the body then begins to pass off. The farther from the centers (the heart and the brain), the sooner they die. It is thus that the pulse first ceases to be felt in the extremities, and then nearer and nearer the heart, until we find it nowhere.

Again, it is this upward impulse that, under favorable conditions, causes growth,

lightness, and agility.

Besides the organs of the body already mentioned or indicated, the manifestation of vyana serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body and the powers of prana that manifest themselves in work have both the same names. Thus we have:

Active Organs & Powers: (1) Vak, the vocal organs and the power of speech; (2) Pani, the hands and the manual power; (3) Pada, the feet and the walking power; (4) Payu, anus; (5) Upastha, the generative organs and the powers that draw these together.

Sensuous Organs & Powers: (1) Chakrus, eye and ocular power; (2) Twak, skin and tangiferous power; (3) Srotra, ear and soniferous power; (4) Rasama, tongue and gustatory power; (5) Cobrana, nose and odoriferous power.

The real fact is that the different powers are the corresponding organs of the principle of life. It will now be instructive to trace the tatwic changes and influences of these various manifestations of life.

Prana: During health prana works all over the system in one class of tatwic centers at one time. We thus see that both during the course of the positive and negative current we have five tatwic changes. The color of prana during the reign of the positive and negative current is pure white; during that of the positive, reddish white. The former is calmer and smoother than the latter.

The tatwic changes give to each of these five new phases of color. Thus:

Positive ~ reddish white/ Negative ~ pure white:

(1) The vayu tatwa, blue; (2) The agni tatwa, red; (3) The prithivi, yellow; (4) The apas, white; (5) The akasa tatwa, dark

It is evident that there is a difference between the positive and negative tatwic phases of color. There are thus ten general phases of color.

The positive current (reddish white) is hotter than the negative (the pure white). Therefore it may be generally said that the positive current is hot, and the negative cool. Each of these then undergoes five tatwic changes of temperature. The agni is the hottest, the yellow next to it; the vayu becomes cool, and the apas is the coolest. The akasa has a state that neither cools nor heats. This state is the most dangerous of all, and if prolonged it causes death, disease and debility. It is evident that, if the cooling tatwa does not set in to counteract the accumulated effect of the latter in due time, the functions of life will be impaired. The just color and the just temperature at which these functions work in their vigor will be disturbed, and disease, death and debility are nothing more than this disturbance in various degrees. The case is similar if the heating

tatwa does not set in in due time after the cooling one.

It will be easy to understand that these changes of tatwic colors and temperatures are not abrupt. The one passes of easily and smoothly into the other, and the tatwic mixtures produce innumerable colors – as many, in fact, as the solar prana has been shown to possess. Each of these colors tend to keep the body healthy if it remains in action just as long as it ought, but no sooner does the duration change than disease results. There is a possibility, therefore, of as many and more diseases as there are colors in the sun.

If any one color is prolonged, there must be some one or more that have given the period of their duration to it; similarly, if one color takes less time than it ought to, there must be some one or more that take its place. This suggests two methods of the treatment of diseases. But before speaking of these, it will be necessary to investigate as fully as possible the causes that lengthen and shorten the ideal periods of the tatwas.

To return at present to Prana: This pulmonary manifestation of the principle of life is the most important of all, because its workings furnish us with a most faithful measure of the tatwic state of the body. It is on this account that the name prana has been given by pre-eminence to this manifestation.

Now, as the prana works in the pulmonary taijas centers (i.e., the centers of the luminiferous ether), the lungs are thrown into a triangular form of expansion, atmospheric air runs in, and the process of inspiration is complete. With every truti, a backwards impulse is given to the currents of prana. The lungs are thrown into their stationary state with this returning current, and the excess air is expelled. The air that is thus thrown out of the lungs bears a triangular form. To some extent, the water vapor that this air contains furnishes us with a method of testing this truth by experiment. If we take a smooth, shining looking glass, put it under the nose, and breath steadily upon its cool surface, the water vapor of the air will be condensed, and it will be seen that this bears a particular figure. In the case of pure agni, this figure will be a triangle. Let another person look steadily at the looking glass because the impression passes off rather quickly.

With the course of the other tatwas the lungs are thrown into their respective shapes, and the looking glass gives us the same figures. Thus, in apas we have the semi-moon, in vayu the sphere, and in prithivi the quadrangle. With the composition of these tatwas we may have other figures: oblongs, squares, spheroids, and so on.

It may also be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centers of the luminiferous ether, and thence to every part of the body. The other ethers also carry these materials to their respective centers. It is not necessary to trace the working of the other manifestations one by one. It may, however, be said that although all the five tatwas work in all the five manifestations, each of these manifestations is sacred to one of these tatwas. Thus in prana the vayu tatwa prevails, in samana the agni, in apana the prithivi, in vyana the apas, in udana the

akasa. I may remind the reader that the general color of prana is white, and this will show how the apas tatwa prevails in Vyana. The darkness of akasa is the darkness of death, etc., caused by the manifestation of udana.

During life these ten changes are always taking place at the intervals of about 26 minutes each. In waking, in sleep, or in dream, these changes never cease. It is only in the two susumnas or the akasa that these changes become potential for a moment, because it is from these that these tatwic manifestations show themselves on the plane of the body. If this moment is prolonged, the forces of prana remain potential, and in death the prana is thus in the potential state. When those causes that tended to lengthen the period of i, and thus cause death, are removed, this individual prana passes out of the potential into the actual, positive, or negative state as the case may be. It will energize matter, and will develop it into the shape towards which its accumulated potentialities tend.

Something may now be said about the work of the sensuous and active organs.

It may be generally said that all work is tatwic motion. This work is capable of being carried on during the waking state, and not in sleep or dream. These ten organs have ten general colors, generally thus:

Sensuous Organs: (1) Eye, agni, red; (2) Ear, akasa, dark; (3) Nose, prithivi, yellow; (4) Tongue (taste), apas, white; (5) Skin, vayu, blue;

Active Organs: (1) Hand, vayu, blue; (2) Foot, i, yellow; (3) Tongue (speech), apas, white; (4) Anus, akasa, dark; (5) Genitals, i, red.

Although these are the generally prevalent tatwas in these various centers, all the other tatwas exist in a subordinate position. Thus in the eye we have a reddish yellow, reddish white, reddish dark, reddish blue, and similarly in the other organs. This division into five of each of these colors is only general; in reality there is an almost innumerable variation of colors in each of these.

With every act of every one of these ten organs, the organ specially and the whole body generally assumes a different color, the color of that particular tatwic motion which constitutes that act.

All these changes of Prana constitute the sum total of our worldly experience. Furnished with this apparatus, prana begins its human pilgrimage, in company with a mind, which is evolved only to the extent of connecting the "I am" of the ahankara or vijñana, the fourth principle from below, with these manifestations of prana. Time imprints upon it all the innumerable colors of the universe. The visual, the tangible, the gustatory, the auditory, and the olfactory appearances in all their variety gather into prana just as our daily experience carries many messages at one and the same time. In the same way do the appearances of the active organs, and the five remaining general functions of the body, gather up in this prana to manifest themselves in due time.

A few illustrations will render all this clear:

Sexual Relations ~

The generative agni tatwa of the male is positive, and that of the female is negative. The former is hotter, harsher, and more restless than the latter; the latter is cooler, smoother, and calmer than the former. These two currents tend to run into each other, and a feeling of satisfaction is the result if the two currents are allowed to take their course; if not, a feeling of uneasiness is the result. The genesis of these feelings will be my subject under the head of the manomaya kosha (mental principle). Here I shall only speak of the coloration of prana by the action or inaction of this organ. The positive agni tends to run into the negative, and vice versa. If it is not allowed to do so, the repeated impulses of this tatwa turn upon themselves, the center gains strength, and every day the whole prana is colored deeper and deeper red. The centers of the agni tatwa all over the body become stronger in their action, while all the others contract a general tinge of the red. The eyes and the stomach become stronger. This, however, is the case only within certain limits and under certain circumstances. If the agni gains too much strength, all the other centers of the remaining tatwas become vitiated in their action by an over-coloration of agni, and disease and debility result. If, however, man indulges in this luxury more often than he should, and in more than one place, the male prana gets colored by the female agni, and vice versa. This tends to weaken all the centers of this tatwa, and gives a feminine color to the whole prana. The stomach becomes cooled down, the eyes grow weak, and virile manly power departs. If, however, more than one individual female agni takes possession of the male prana, and vice versa, the general antagonistic tatwa becomes deeper and stronger. The whole prana is vitiated to a greater extent, greater debility is the result, and spermatorrhea, impotence, and other such antagonistic colors take possession of the prana. Besides, the separate individualities of the male or female agni that has taken possession of any one prana will tend to repel each other.

Walking ~

Suppose now that a man is given to walking. The prithivi tatwa of the feet gains strength, and the yellow color pervades the whole prana. The centers of the prithivi all over the body begin to work more briskly; agni receives a mild and wholesome addition to its power, the whole system tends towards healthy equilibrium, neither too hot, nor too cold, and a general feeling of satisfaction accompanied with vigor, playfulness, and a relish of enjoyment is the result.

Speech ~

Let me take one more illustration from the operation of Vak (speech), and I shall be done with the organs of action. The power (Sakti) of speech (Vak, saraswati) is one of the most important goddesses of the Hindu pantheon. The apas tatwa is the chief ingredient of prana that goes towards the formation of this organ. Therefore the color of

the goddess is said to be white. The vocal chord with the larynx in front form the vina (musical instrument) of the goddess.

In the above figure of the vocal apparatus, AB is the thyroid, a broad cartilage forming the projection of the throat, and much more prominent in men than in women. Below this is the annular cartilage C, the crecoid. Behind this, or we may say on this, are stretched the chord a and b.

Atmospheric air passing over these chords in the act of breathing sets these chords in vibration, and sound is the result. Ordinarily these chords are too loose to give any sound. The apas tatwa, the milk-white goddess of speech, performs the all-important function of making these chords tense. As the semi-lunar current of the apas tatwa passes along the muscles of these chords, they are as it were shriveled up and curves are formed in the chords; they become tighter.

The depth of these curves depends upon the strength of the apas current. The deeper these curves, the tenser are the chords. The thyroid serves to vary the intensity of the voice thus produced. The thyroid serves to vary the intensity of the voice thus produced. This will do here, and it is enough to show that the real motive power in the production of voice is the apas tatwa or Prana. As will be easily understood, there are certain ethereal conditions of the external world that excite the centers of the apas tatwa; the current passes along the vocal chords, they are made tense, and sound is produced. But the excitement of these centers also comes from the soul through the mind. The use of this sound in the course of evolution as the vehicle of thought is the marriage of Brahma (the Vijana mayakosha, the soul) with Saraswati, the power of speech as located in man.

The apas tatwa of the vocal apparatus, although it is the chief motive power in the production of sound, is modified according to the circumstance by the composition of the other tatwas in various degrees. As far as human ken reaches, about 49 of these variations have been recorded under the name of swara. First, there are seven general notes. These may be positive and negative (tivra and komala), and then each of these may have three subdivisions. These notes are then composed into eight raga, and each raga has several ragini. The simple ragini may then be compounded into others, and each ragini may have a good many arrangements of notes. The variations of sound thus become almost innumerable. All these variations are caused by the varying tensions of the vocal chords, the Vina of Saraswati, and the tensions vary by the varying strength of the apas current, caused by the superposition of the other tatwas.

Each variation of sound has a color of its own that affects the whole prana in its own way; the tatwic effect of all these sounds is noted in books of music. Various diseases may be cured, and good or bad tendencies imprinted on the prana by the power of sound. Saraswati is an all-powerful goddess, and controls our prana for good or evil as the case may be. If a song or note is colored by the agni tatwa, the sound colors the prana red, and similarly the vayu, the apas, the akasa, and the prithivi, blue, white, dark, and yellow. The red colored song causes heat; it may cause anger, sleep, digestion,

and redness of color. The akasa colored song causes fear, forgetfulness, etc. Songs may similarly give our prana the color of love, enmity, adoration, morality, or immorality, as the case may be.

Let us turn to another key. If the words we utter bear the color of the agni tatwa – anger, love, lust – our prana is colored red, and this redness turns upon ourselves. It may burn up our substance, and we may look lean and lank and have 10,000 other diseases. Terrible retribution of angry words! If our words are full of divine love and adoration, kindness and morality, words that give pleasure and satisfaction to whoever hears them – the colors of the prithivi and the apas – we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever satisfied. The discipline of speech itself – the satya of Patanjali – is thus one of the highest practices of Yoga.

Sensuous impressions color the prana in a similar way. If we are given to too much of sight-seeing, to the hearing of pleasant sounds, to the smelling of dainty smells, etc., the colors of these tatwas will be overly strengthened, and will gain a mastery over our prana. If we are too fond of seeing beautiful women, hearing the music of their voices, heaven help us, for the least and most general effect will be that our pranas will receive the feminine coloration. If it were only for the love of women, man should avoid this over-indulgence, for feminine qualities in men do not obtain favor in the eyes of women.

These illustrations are sufficient to explain how the tatwic colors of external nature gather up in prana. It may be necessary to say that no new colors enter into the formation of prana. All the colors of the universe are present there already, just as they are in the sun, the prototype of prana. The coloration I have spoken of is only the strengthening of this particular color to an extent that throws the others in shade. It is this disturbance of balance that in the first place causes the variety of human prana, and in the second those innumerable diseases to which flesh is heir.

From this point it is evident that every action of man gives his prana a separate color, and the color affects the gross body in turn. But when, at what time, does the particular tatwic color affect the body? Ordinarily it is under similar tatwic conditions of the external universe. This means that if the agni tatwa has gained strength in any prana at any one particular division of time, the strength will show itself when that particular division of time recurs again. Before attempting a solution of this problem, it is necessary to understand the following truths:

The sun is the chief life-giver of every organism in the system. The moment that a new organism has come into existence, the sun changes his capacity in relation to that organism. He now becomes the sustainer of positive life in that organism. Along with this the moon begins to influence the organism in her own way. She becomes the sustainer of negative life. The planets each establish their own currents in the organism. For the sake of simplicity, I have as yet spoken only of the sun and moon, the respective lords of the positive and negative currents of the right and left halves of the body, of the brain and the heart, of the nerves and the blood vessels. These are the two

chief sources of life, but it must be remembered that the planets exercise a modifying influence over these currents. The real tatwic condition of any moment is determined by all the seven planets, just like the sun and the moon. Each planet, after determining the general tatwic condition of the moment, goes to introduce changes in the organism born at that moment. These changes correspond with the manifestation of that color of prana that rose at that time. Thus, suppose the red color has entered prana when the moon is in the second degree of the sign of Libra. If there is no disturbing influence of any other luminary, the red color will manifest itself whenever the moon is in the same position; in the other case, when the disturbing influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have its effect. It depends a good deal upon the strength of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further.

(1) Momentary: This degree of strength has its effect then and there;

(2) 30 degrees strength: In this case the effect will show itself when each planet is in the same sign as at the time of the impression;

(3) 15 degrees strength: Hora; (4) 10 degrees strength: Dreskana; (5) 200 degrees strength: Navaansha; (6) 150 degrees strength: Dwadasansa; (7) 60 or 1 degree strength: Trinsansa; (8) 1" strength: Kala; (9) 1'" strength: Vipala; (10) 1'''' strength: Truti.

Suppose in any prana, on account of any action, the agni tatwa obtains the strongest possible prevalence consistent with the preservation of the body, the tatwa will begin to have its effect then and there until it has exhausted itself to a certain extent. It will then become latent and show itself when at any time the same planets sit in the same mansions. Examples will illustrate better. Suppose the following advancement of the planets at any moment denotes the tatwic condition when any given color has entered the prana:

The 3rd of April, Tuesday ~

Planet	Sign	Degree	Minute	Second
Sun	11	22	52	55
Moon	8	16	5	9
Mercury	10	25	42	27
Venus	11	26	35	17
Mars	5	28	1	40
Jupiter	7	15	41	53
Saturn	3	9	33	30

It is at this time, we suppose, that the act above referred to is committed. The present effect will pass off with the two hours' lunar current that may be passing at that time. Then it will become latent, and remain so till the time when these planets are in the same position again. As has been seen, these positions might be nine or more in

number.

As soon as the exact time passes of when a color has obtained predominance in prana, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars sit in the same mansions. Some of the strength is worn off at this time, and the force becomes latent to show itself in greater minuteness when at any time the half-mansions coincide, and so on with the remaining parts noticed above. There may be any number of times when there is only an approach to coincidence, and then the effect will tend to show itself, though at that time it will remain only a tendency.

These observation, although necessarily very meager, tend to show that the impression produced upon prana by any act, however insignificant, really takes ages to pass off, when the stars coincide in position to a degree with that when the act was committed. Therefore, a knowledge of astronomy is highly essential in occult Vedic religion. The following observation may, however, render the above a little more intelligible.

As often remarked, the prana mayakosha is an exact picture of the Terrestrial Prana. The periodical currents of the finer forces of nature that are in the earth pass according to the same laws in the principle of life; just like the Zodiac, the prana mayakosha is subdivided into mansions, etc. The northern and southern inclinations of the axis give us a heart and a brain. Each of these has 12 ramifications branching off from it; these are the 12 signs of the Zodiac. The daily rotation than gives us the 31 chakras spoken of previously. There is the positive semi-mansion and the negative semi-mansion. Then we have the one-third, the one-ninth, the one-twelfth, and so on to a degree, or the divisions and subdivisions thereof. Each chakra, both diurnal and annual, is in fact a circle of 360 degrees, just like the great circles of the heavenly spheres. Through the chakra a course of seven descriptions of life-currents is established:

(1) Solar, (2) lunar, (3) Mars, agni, (4) Mercury, prithivi, (5) Jupiter, vayu, (6) Venus, apas, (7) Saturn, akasa.

It is quite possible that along the same chakra there may be passing all or any one or more of these differing currents at one and the same time. The reader is reminded of the telegraph currents of modern electricity. It is evident that the real state of prana is determined by the position of these localized currents. Now if any one or more of these tatwic currents is strengthened by any act of ours, under any position of the currents, it is only when we have to a degree the same position of the currents that the tatwic current will makes it appearance at full strength. There may also be appearances of slight power at various times, but the full strength will never be exhausted until we have the same position of these currents to the minutest division of a degree. This takes ages upon ages, and it is quite impossible that the effect should pass off in the present life. Hence rises the necessity of a second life upon this earth.

The accumulated tatwic effects of a life's work give each life a general tinge of its

own. This tinge wears off gradually as the component colors pass off or weaken in strength, one by one. When each of the component colors is one by one sufficiently worn off, the general color of a life passes off. The gross body that was given birth to by this particular color ceases to respond to the now generally different colored prana. The prana does not pass out of the susumna. Death is the result.

Death ~

As already said, the two ordinary forms of death are the positive through the brain, and the negative through the heart. This is death through the susumna. In this all the tatwas are potential. Death may also take place through the other nadis. In this case there must always be the prevalence of one or more tatwas.

The prana goes towards different regions after death, according to the paths through which it passes out of the body. Thus:

(1) The negative susumna takes it to the moon; (2) the positive susumna takes it to the sun; (3) the agni of the other nadi takes it to the hill known as Raurava (fire); (4) the apas of the other nadi takes it to the hill known as Ambarisha, and so on, the akasa, the vayu, and the prithivi take it to Andhatanusra, Kalasutra, and Maha kala (See Yoga Sutra, pada 111, Aphorism 26, commentary).

The negative path is the most general one that the prana takes. This path takes it to the moon (the chandraloka) because the moon is the lord of the negative system, and the negative currents, and the negative susumna the heart, which therefore is a continuation of the lunar prana. The prana that has the general negative color cannot move but along this path, and it is transferred naturally to the reservoirs, the centers of the negative prana. Those men in whom the two hours' lunar current is passing more or less regularly take this path.

The prana that has lost the intensity of its terrestrial color energizes lunar matter according to its own strength, and thus establishes for itself there a sort of passive life. Here the mind is in a state of dream. The tatwic impressions of gathered up forces pass before it in the same way as they pass before it in our earthly dreams. The only difference is that in that state there is not the superimposed force of indigestion to render the tatwic impressions so strong and sudden as to be terrible. That dreamy state is characterized by extreme calmness. Whatever our mind has in it of the interesting experiences of this world, whatever we have thought, heard, seen or enjoyed, the sense of satisfaction and enjoyment, the bliss and playfulness of the apas and the prithivi tatwa, the languid sense of love of the agni, the agreeable forgetfulness of the akasa, all make their appearance one after the other in perfect calm. The painful impressions make no appearance, because the painful arises when any impression forces itself upon the mind that is out of harmony with its surroundings. In this state the mind lives in Chandraloka, as will be better understood when I come to speak of the tatwic causes of dreams.

Ages roll on in this state, when the mind has, according to the same general laws that obtain for prana, worn out the impressions of a former life. The intense tatwic colors that the ceaseless activity of prana had called into existence now fade away, until at last the mind comes upon a chronic level with the prana. Both of them have now lost the tinge of a former life. It may be said of prana that it has a new appearance, and of the mind that it has a new consciousness. When they are both in this state, both very weak, the accumulated tatwic effects of prana begin to show themselves with the return of the stars to the same positions. These draw us back from the lunar to the terrestrial prana. At this stage, the mind has no individuality worth taking account of, so that it is drawn by prana to wherever its affinities carry it. It comes and joins with those solar rays that bear a similar color, with all those mighty potentialities that show themselves in the future man remaining quite latent. It passes with the rays of the sun according to the ordinary laws of vegetation into grain that bears similar colors. Each grain has a separate individuality, which accounts for its separate individuality from others of its brothers, and in many there may be human potentialities giving it an individuality of its own. The grain or grains produce the virile semen, which assumes the shape of human beings in the wombs of women. This is rebirth.

Similarly do human individualities come back from the five states that are known as hells. These are the states of posthumous existence fixed for those men who enjoy to an excessive and violent degree the various impressions of each of the tatwas. As the tatwic intensity, which disturbs the balance and therefore causes pain, wears off in time, the individual prana passes off to the lunar sphere, and thence undergoes the same states that have been described above.

Along the positive path through the brahmarandhra pass those prana that pass beyond the general effects of Time, and therefore do not return to the earth under ordinary laws. It is Time that brings back prana from the moon, when he is even the most general, and the least strong tatwic condition comes into play with the return of identical astral positions; but the sun being the keeper of Time himself, and the strongest factor in the determination of his tatwic condition, it would be impossible for solar Time to affect solar prana. Therefore, only that prana travels towards the sun in which there is almost no preponderance of any tatwic color. This is the state of the prana of Yogin alone. By the constant practice of the eight branches of Yoga, the prana is purified of any very strongly personifying colors, and since it is evident that on such a prana Time can have no effect, under ordinary circumstances, they pass off to the sun. These prana have no distinct personifying colors; all of them that go to the sun have almost the same general tinge. But their minds are different. They can be distinguished from each other according to the particular branch of science that they have cultivated, or according to the particular and varying methods of mental improvement that they have followed on earth. In this state the mind is not dependent, as in the moon, upon the impressions of prana. Constant practice of Yoga has rendered it an independent worker, depending only upon the soul, and molding the prana to its own shapes, and giving it its own colors. This is a kind of Moksha.

Although the sun is the most potent lord of life, and the tatwic condition of prana

now has no effect upon the prana that has passed to the sun, the planetary currents still have some slight effect upon it, and there are times when this effect is very strong, so that the earthly conditions in which they have previously lived are called back again to their minds. A desire to do the same sort of good they did the world in their previous life takes possession of them, and impelled by this desire they sometimes come back to earth. Snakaracharya has noticed in his commentary of the Brahmasutra that Apantaramah, a Vedic rishi, thus appeared on earth as Krishna-dwaipayana, about the end of the Dwapara and the beginning of the Kaliyuga.

VI. Prana (III)

As it is desirable that as much as possible should be known about Prana, I give below some quotations on the subject from the Prasnopnishat. They will give additional interest to the subject, and present it in a more comprehensive and far more attractive garb.

Six things are to be known about Prana, says the Upanishad:

“He who knows the birth (1), the coming in (2), the places of manifestation (3), the rule (4), the macrocosmic appearance (5), and the microcosmic appearance of Prana becomes immortal by that knowledge.”

Practical knowledge of the laws of life, i.e., to live up to them, must naturally end in the passing of the soul out of the shadowy side of life into the original light of the Sun. This means immortality, that is, passing beyond the power of terrestrial death.

But to go on with what the Upanishad has to say about the six things to be known about Prana:

The Birth of Prana ~

The Prana is born from the Atma; it is caused in the atma, like the shadow in the body.

The human body, or any other organism, becomes the cause of throwing a shade in the ocean of prana, as it comes between the sun and the portion of space on the other side of the organism. Similarly, the prana is thrown as a shade in the macrocosmic soul (Isvara) because the macrocosmic mind (manu) intervenes. Briefly the prana is the shade of Manu caused by the light of the Logos, the macrocosmic center. The suns are given birth to in this shade, by the impression of the macrocosmic mental ideas into this shade. These suns, the centers of Prana, become in their turn the positive starting point of further development. The manus throwing their shade by the intervention of the suns, give birth in those shades to planets, etc. The suns throwing their shades by the

intervention of planets, give birth to moons. Then these different centers begin to act upon the planets, and the sun descends on the planets in the shape of various organisms, man included.

The Macrocosmic Appearance ~

This prana is found in the macrocosm as the ocean of life with the sun for its center. It assumes two phases of existence: (1) the prana, the solar, positive life-matter, and (2) the rayi, the lunar, negative life-matter. The former is the northern phase and the eastern; the latter is the southern phase and the western. In every Moment of Terrestrial life, we have thus the northern and southern centers of prana, the centers from which the southern and northern phases of life-matter take their start at any moment. The eastern and western halves are there too.

At every moment of time – i.e., in every truti – there are millions of truti – perfect organisms – in space. This might require some explanation. The units of time and space are the same: a truti.

Take any one truti of time. It is well known that every moment of time the tatwic rays of prana go in every direction from every point to every other point. Hence it is clear enough that every truti of space is a perfect picture of the whole apparatus of prana, with all its centers and sides, and positive and negative relations. To express a good deal in a few words, every truti of space is a perfect organism. In the ocean of Prana that surrounds the sun there are innumerable such truti.

While essentially the same, it is easy to understand that the following items will make a difference in the general color, appearance, and forms of these trutis: (1) distance from the solar center; (2) inclination from the solar axis.

Take the earth for illustration. That zone of solar life, taking into consideration both the distance and the inclination in which the earth moves, gives birth to earth-life. This zone of earth-life is known as the ecliptic. Now every truti of space in this ecliptic is a separate individual organism. As the earth moves in her annual course, i.e., as the truti of time changes, these permanent truti of space change the phases of their life. But their permanency is never impaired. They retain their individuality all the same.

All the planetary influences reach these trutis always, wherever the planets may be in their journey. The changing distance and inclination is, of course, always causing a change of life-phase.

This truti of space, from its permanent position in the ecliptic, while maintaining its connection with all the planets, at the same time sends its tatwic rays to every other quarter of space. They also come to the earth.

It is a condition of earth life that the positive and negative currents, the prana and the rayi, be equally balanced. Therefore, when the two phases of life matter are equally

strong in this ecliptical truti, the tatwic rays that come from it to the earth energize gross matter there. The moment that the balance is disturbed by the tatwic influence of the planets, or by some other cause, terrestrial death ensues. This simply means that the tatwic rays of the truti that fall on earth cease to energize gross matter, although they do fall there all the same, and although the truti is there all the same in its permanent ecliptical abode. In this posthumous state, the human truti will energize gross matter in that quarter of space whose laws of relative, negative and positive predominance coincide with that state. Thus, when the negative life matter, the rayi, becomes overly strong, the energization of the truti is transferred from the earth to the moon. Similarly it may pass to other spheres. When the terrestrial balance is restored again, when this posthumous life has been lived, the energization is transferred to the earth again.

Such is the macrocosmic appearance of Prana, with the pictures of all the organisms of the earth.

The Coming In Of Prana ~

How does this prana maya kosha – this truti of the macrocosm – come into this body? Briefly, “By actions at whose root lies the mind”, says the Upanishad. It was explained previously how every action changes the nature of the prana maya kosha, and it will be explained in the essay on the “Cosmic Picture Gallery” how these changes are represented in the cosmical counterpart of our life-principle. It is evident that by these actions change is produced in the general relative nature of the prana and the rayi, which has been spoken of previously. It is hardly necessary to say that the mind – the human free will – lies at the root of those actions that disturb the tatwic balance of the life-principle. Hence, “The prana comes into this body by actions, at whose root lies the mind.”

The Places of Manifestation ~

“As the paramount Power appoints its servants, telling, ‘Rule such and such villages’, so does the Prana. It puts its different manifestations in different places. The apana (this discharges feces and urine) is in the Payu (anus) and the upastha. The manifestations known as sight and hearing (Chakrus and Srotra) are in the eye and ear. The prana remains itself, going out of mouth and nose. Between (the places of prana and apana, about the navel) lives the Samana. It is this that carries equally (all over the body) the food (and drink) that is thrown in the fire. Hence are those seven lights (by means of prana, light of knowledge is thrown over color, form, sound, etc.)

“In the heart is of course this atma (the pranamaya kosha) and in it, of course, the other coils. Here there are a hundred and one nadi. Of these there are a hundred in each. In each of these branch nadis there are 72,000 other nadi. In these moves the vyana.

“By one (the Susumna) going upward, the udana carries to good worlds by means of goodness, and to bad ones by means of evil; by both to the world of men.

“The sun is, of course, the macrocosmic prana; he rises, and thereby helps the eyesight. The Power that is in the earth keeps up the power of apana. The akasa (the ethereal matter) that is between heaven and earth, helps the samana.

“The ethereal life-matter (independent of its being between heaven and earth) which fills macrocosmic space, is vyana.

“The taijas – the luminiferous ether – is udana; hence he whose natural fire is cooled down approaches death.

“Then the man goes toward the second birth; the organs and senses go into the mind; the mind of the man comes to the Prana (its manifestations now ceasing). The prana is combined with the taijas; going with the soul, it carries her to the spheres that are in view.”

The different manifestations of Prana in the body, and the places where they manifest themselves have been dwelt upon. But other statements of interest appear in this extract. It is said that this atma, this prana maya kosha, with the other coils of course, is located in the heart. The heart, as has been seen, represents the negative side of life, the rayi. When the positive prana impresses itself upon the rayi – the heart and the nadis that flow from it – the forms of life and the actions of man come into existence. It is therefore, properly speaking, the reflection in the heart that works in the world, i.e., is the proper lord of the sensuous and active organs of life. If this being of the heart learns not to live here, the sensuous and active organs both lose their life; the connection with the world ceases. The being of the brain that has no immediate connection with the world, except through the heart, now remains in unrestrained purity. This means to say that the soul goes to the suryaloka (the Sun).

The next point of interest is the description of the functions of the External Prana, which lie at the root of, and help the working of the individualized prana. It is said that the Sun is the Prana. This is evident enough, and has been mentioned many times before this. Here it is meant to say that the most important function of life, inspiration and expiration, the function of which, according to the Science of Breath, is the One Law of existence in the Universe on all the planes of life, is brought into existence and kept in activity by the sun in himself. It is the solar breath that constitutes his existence, and this reflected in man producing matter gives birth to human breath.

The Sun then appears in another phase. He rises, and as he does, he supports the eyes in their natural action.

Similarly, the power that is in the earth sustains the apana manifestation of prana. It is the power that draws everything towards the earth, says the commentator. In modern language, it is gravity.

Something more might be said here about the udana manifestation of prana. As

everybody knows, there is a phase of microcosmic prana that carries everything, names, forms, sight, sounds, and all other sensations, from one place to another. This is otherwise known as the universal agni, or the Tejas of the text. The localized manifestation of Prana is called udana, that which carries the life-principle from one place to another. The particular destination is determined by past actions, and this universal agni carries the prana, with the soul, to different worlds.

VII.

Prâna (IV)

This Prana is then a mighty being, and if its localized manifestations were to work in unison, and with temperance, doing their own duty, but not usurping the time and place of others, there would be but little evil in the world.

But each of these manifestations asserts its sole power over the bewildered human soul. Each of these claims the whole life of man to be its own proper domain:

“The akasa, the vayu, the agni, the prithivi, the apas, speech, sight and hearing – all of them say clearly that they are the sole monarchs of the human body.”

The principal prana, he whose manifestations all these are, tells them:

“Be not forgetful; it is I who sustain the human body, dividing myself into five.”

If the five manifestations of Prana with all their minor subdivisions revolt against him, if each begin to assert its own lordship and cease to work for the general benefit of the lord paramount, the real life, misery makes its sad appearance to harass the poor human soul. “But the manifestation of prana, blinded by ignorance,” would not “put forth” in the admonitions of their lord. “He leaves the body, and as he leaves, all the other minor pranas leave it too; they stay there as he stays.” Then their eyes are opened. “As the bees follow the queen bee in every posture, so does prana; these, speech, the mind, the eye, the ear, follow him with devotion, and thus praise him.”

“He is the agni, the cause of heat; he is the sun (the giver of light); he is the cloud, he is the Indra, he is the Vayu, he is the prithivi, he is the rayi, and the deva, the sat, and the asat, and he is the immortal.

[Rayi and asat are the negative, deva and sat the positive phases of life-matter.]

“Like the spokes in the nave of a wheel, everything is sustained in prana: the hymns of the Rik, the Yajur, and the Sama Veda, the sacrifice, the Kshatriya, and the Brahmin, etc.

“Thou art the Progenitor; thou movest in the womb; thou art born in the shape of the father or the mother; to thee, O Prana, that puts up in the body with thy manifestations, these creatures offer presents.

“Thou art the carrier of offerings to the deva, thou art the carrier of oblations to the fathers; thou art the action and the power of the senses and other manifestations of life.

“Thou art, O Prana, in power the great lord, the Rudra [the destroyer] and the Preserver; thou movest in the sky as the sun, thou art the preserver of the light of heaven.

“When thou rainest, these creatures are full of joy because they hope to have plenty of food.

“Thou art Prana, pure by nature; thou art the consumer of all oblations, as the Ekarshi fire [of the Atharva; thou art the preserver of all existence; we are to thee the offerers of food; thou art our father as the Recorder [or, the Life-giver of the Recorder].

“Make healthy that appearance of thine which is located in the speech, the ear, the eye, and that which is stretched towards the mind; do not fly away.

“Whatever exists in the three heavens, all of it is in the power of prana. Protect us like a mother her offspring; give us wealth and intellect.”

With this I conclude my description of Prana, the second principle of the Universe, and the human body. The epithets bestowed upon this mighty being in the above extract will be easy of understanding in the light of all that has gone before. It is now time to trace the working of the universal Tatwic Law of Breath on the next higher pane of life, the mind (manomayakosha).

1. For example, milk and other fatty substances.
2. Such food as is digested in the stomach.

[\[Part 1\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 3 (Chapters VIII-X)
NATURE'S FINER FORCES

BY

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VIII.
The Mind (I)
Introduction

No theory of the life of the Universe is at once so simple and so grand as the theory of breath (Swara). It is the one universal motion, which makes its appearance in maya by virtue of the unseen substratum of the Cosmos, the parabrahma of the Vedantins. The most appropriate expression for Swara in English is the “current of life”. The Indian Science of Breath investigates and formulates the laws, or rather the one Universal Law, according to which this current of life, this motive power of Universal Intelligence, running (as Emerson so beautifully puts it) along the wire of thought, governs evolution and involution and all the phenomena of human life, physiological, mental and spiritual. In the whole length and breadth of this universe there is no phenomenon, great or small, that does not find its most natural, most intelligible, most apposite explanation in the theory of the five modes of manifestation of this universal motion: the five elementary tatwas. In the foregoing essays I have tried to explain generally how every physiological phenomenon was governed by the five tatwas. The object of the present essay is to briefly run over the various phenomena relating to the third higher body of man – the manomaya kosha, the mind – and note how symmetrically and universally the tatwas bring about the formation and work of this principle.

Knowledge ~

It is what is in general language called knowledge that distinguishes the mind from physiological life (prana), but it will be seen on a little consideration that different degrees of knowledge might very well be taken as the distinguishing characteristics of the five states of matter, which in man we call the five principles. For what is knowledge but a kind of tatwic motion of breath, elevated into self-consciousness by the presence, in a greater or lesser degree, of the element of ahankara (egoism)? This is no doubt the view taken of knowledge by the Vedantic philosopher when he speaks of intelligence as being the motive power, the first cause of the universe. The word swara is only a synonym of intelligence, the one manifestation of the One descending into prakriti.

“I see something” means, according to our view of knowledge, that my manomaya kosha has been put into visual vibration. “I hear” means that my mind is in a state of auditory vibration. “I feel” means that my mind is in a state of tangible vibration. And so on with the other senses. “I love” means that my mind is in a state of amatory vibration (a form of attraction).

The first state, that of the anandamaya, is the state of the highest knowledge. There is then but one center, the substratum for the whole infinity of parabrahma, and the ethereal vibrations of his breath are one throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe with all its potentialities and actualities is a part of that knowledge. This is the highest state of bliss. There is no consciousness of self here, for the I has only a relative existence, and there must be a Thou or a He before there can be an I.

The ego takes form when, in the second plane of existence, more than one minor center comes into existence. It is for this reason that the name ahankara has been given to this state of matter. The ethereal impulses of those centers are confined to their own particular domain in space, and they differ in each center. They can, however, affect each other in just the same way as the individualized ethereal impulses of one man are affected by those of others. The tatwic motion of one center of Brahma is carried along the same universal lines to the other. Two differing motions are thus found in one center. The stronger impulse is called the I, the weaker the Thou or the He as the case may be.

Then comes manas. Viraj is the center, and manu the atmosphere of this state. These centers are beyond the ken of ordinary humanity, but they work under laws similar to those ruling the rest of the cosmos. The suns move the virats in the same way as the planets move around the sun.

The Functions of the Mind ~

The composition of the manu is similar to that of prana: it is composed of a still finer grade of the five tatwas, and this increased fineness endows the tatwas with different functions.

The five functions of prana have been given. The following are the five functions of manas, as given by Patanjali and accepted by Vyasa:

(1) Means of knowledge (Pramana), (2) False knowledge (Viparyaya), (3) Complex imagination (Vikalpa), (4) Sleep (Nidra), (5) Memory (Smrite).

All the manifestation of the mind fall under one or another of these five heads. Thus, Pramana includes:

(1) Perception (pratyaksha), (2) Inference (anumana), (3) Authority (Agama).

Viparyana includes:

(1) Ignorance (avidya, tamas), (2) Egoism (asinita, moha), (3) Retention (raja, mahamoka), (4) Repulsion (tamisra, dwesha), (5) Tenacity of life (abhinwesh, andhatamisra).

The remaining three have no definite subdivisions. Now I shall show that all the modifications of thought are forms of tatwic motion on the mental plane.

Pramana (Means of Knowledge) ~

The word pramana (means of knowledge) is derived from two roots, the predicative ma, and the derivative root ana, with the prefix pra. The original idea of the root ma is “to go”, “to move”, and hence “to measure”. The Prefix pra gives the root idea of fullness, connected as it is with the root pri, to fill. That which moves exactly up or down to the same height with any other thing is the pramana of that thing. In becoming the pramana of any other thing, the first thing assumes certain qualities that it did not have before. This is always brought about by a change of state caused by a certain kind of motion, for it is always motion that causes change of state. In fact, this is also the exact meaning of the word pramana, as applied to a particular manifestation of the mind.

Pramana is a particular tatwic motion of the mental body; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external tatwas are capable of imprinting upon it, and these changes have been classified into three general heads by Patanjali.

Pratyaksha (Perception) ~

This is that change of state which the operations of the five sensuous organs produce in the mind. The word is a compound of “I”, each, and “aksha”, sensuous power, organ of sense. Hence is that sympathetic tatwic vibration that an organ of sense in contact with its object produces in the mind. These changes can be classified under five heads, according to the number of the senses.

The eye gives birth to the taijas vibrations, the tongue, the skin, the ear, and the nose respectively to the apas, the vayu, the akasa and the prithivi vibrations. The pure agni causes the perception of red, the taijas-prithivi of yellow, the taijas-apas of white, the taijas-vayu of blue, and so on. Other colors are produced in the mind by mixed vibrations in a thousand varying degrees. The apas gives softness, the vayu roughness, the agni harshness. We see through the eyes not only color, but also form. It will be remembered that a particular form has been assigned to every tatwic vibration, and all the forms of gross matter answer to corresponding tatwic vibrations. Thus, form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it must be remembered that virtue is not an act. The ear would hear form, if the more general use of the eye and skin for this purpose had not almost stifled it into inaction.

The pure apas vibrations cause an astringent taste, the apas-prithivi a sweet, the apas-agni hot, the apas-vayu acid, and so on. Innumerable other vibrations of taste are caused by intermediate vibrations in various degrees.

The case is similar with the vocal and other changes of vibration. It is clear that our perceptive knowledge is nothing more than a veritable tatwic motion of the mental body, caused by the sympathetic communications of the vibrations of prana, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument.

Anumana (Inference) ~

The word anumana has the same roots as the word pramana. The only difference is in the prefix. We have here anu, "after", instead of pra. Inference (anumana) is therefore after-motion. When the mind is capable of sustaining two vibrations at one and the same time, then if any one of these vibrations is set up and perceived, the second vibration must also manifest itself. Thus, suppose a man pinches me. The complex vibrations that make up the perception of the action of man pinching me are produced in my mind. I recognize the phenomena. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now here are two kinds of tatwic motion, one coming after the other. If at any other time I feel similar pain, the image of the man pinching will be recalled to my consciousness. This after-motion is "inference". Induction and deduction are both modifications of this after-motion. The sun always appears to rise in a certain direction. The concept of that direction becomes forever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the concept of that direction presents itself. Therefore I say that, as a rule, the sun rises in that direction. Inference is therefore nothing more than a tatwic motion coming after another related one.

Agama (Authority) ~

The third modification of what is called the means of knowledge (pramana) is authority (agama). What is this? I read in my geography, or hear from the lips of my teacher that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, and their mutual relations? Certainly it is not perception, and therefore not inference, which must by nature work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognizes it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.

There is, however, little doubt that the color corresponding to this mental modification differs from that corresponding to either perception or inference. The color belonging to the perceptive modifications of the mind is always single in nature. A certain phase of the tajas vibration must always prevail in the visual modification, and similarly the vibrations of other tatwas correspond to our different sensuous modifications. Each manifestation has its own distinctive color. The red will appear as well in the visual as in the auditory or any other vibration, but the red of the visual will be bright and pure; that of the organ of smell will be tinged with yellow; that of the organ of touch with blue, and the soniferous ether will be rather dark. There is, therefore, not the least likelihood that the vocal vibration will coincide with the pure perceptive vibration. The coal vibrations are double in their nature, and they can only (if at all) coincide with the inferential vibrations; and here, too, they can only coincide with the auditory vibrations. A little consideration will, however, show that there is some difference between the vocal and

inferential vibrations. In inference, a certain modification of sound in our mind is followed by a certain visual picture, and both these vibrations retain an equally important position in our mind. We place two precepts together, compare them, and then say that one follows the other. In the verbal modification there is no comparison, no simultaneous consciousness, no placing together of the two precepts. The one causes the other, but we are not at all conscious of the fact. In inference the simultaneous presence for some time of both the cause and the effect brings about a change in the color of the effect. The difference is less great in the vocal as compared with the inferential vibration. Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind.

Viparyaya (False Knowledge) ~

This is the second mental modification. This word also is derived from a root meaning motion : i or ay. “to go”, “to move”. The prefix pari is connected with the root pra, and gives the same radical meaning as pramana. The word Paryaya has the same radical meaning as pramana. The word Viparyaya therefore means “a motion removed from the motion that coincides with the object”. The vibrations of pramana coincide in nature with the vibrations of viparyaya. Certain acquired conditions of the mind imprint on the precepts a new color of their own, and thus distinguish them from the precepts of pramana. There are five modifications of this manifestation.

Avidya (Ignorance) ~

This is the general field for the manifestation of all the modifications of false knowledge. The word comes from the root vid, “to know”, the prefix a, and the suffix ya. The original meaning of the vidya is, therefore, “the state of a thing as it is”, or expressed in terms of the mental plane in one word, “knowledge”. As long as in the face of a human being I see a face and nothing else, my mental vibration is said to be vidya. But as soon as I see a moon or something else not a face, when it is a face I am looking at, my mental vibration is no longer said to be vidya, but avidya. Avidya (ignorance) is therefore not a negative conception; it is just as positive as vidya itself. It is a great mistake to suppose that words having the privative prefixes always imply abstractions and never realities. This, however, is by the bye. The state of avidya is that state in which the mental vibration is disturbed by that of akasa, and some other tatwas, which thus result in the production of false appearances. The general appearance of avidya is akasa, darkness, and this is why tamas is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds, because, as we find from daily experience, a given object does not excite the same set of vibrations in all minds. What, then is the mental defect? It is to be found in the nature of the stored-up potential energy of the mind. This storing-up of potential energy is a problem of the deepest importance in philosophy, and the doctrine of transmigration of souls finds its most intelligible explanation in this. The law might be enunciated as follows:

The Law of Vasana ~

If anything be set in any particular kind of tatwic motion, internal or external, it acquires for a second time the capability of easily being set in motion, and of consequently resisting a different sort of motion. If the thing is subjected to the same motion for some time, the motion becomes a necessary attribute of the thing. The superposed motion becomes, so to speak, "second nature".

Thus, if a man accustoms his body to a particular form of exercise, certain muscles in his body are very easily set into motion. Any other form of exercise that requires the use of other muscles will be found fatiguing on account of the resistance set up by muscular habits. The case is similar with the mind. If I have a deep-rooted conviction, as some do to this day, that the earth is flat and the sun moves around it, it may require ages to dislodge it. A thousand examples might be cited of such phenomena. It is, however, only necessary in this place to state that the capacity of turning easily to one mental state and offering resistance to another one is what I mean by this stored-up energy. It is variously called vasana or Sansakara in Sanskrit.

The word vasana comes from the root vas, "to dwell". It means the dwelling or fixing of some form of vibratory motion in the mind. It is by vasana that certain truths become native to the mind, and not only certain so-called truths, but all the so-called natural tendencies, moral, physical, spiritual, become in this way native to the mind. The only difference in different vasana is their respective stability. The vasana that are imprinted upon the mind as the result of the ordinary evolutionary course of nature never change. The products of independent human actions are of two kinds. If actions result in tendencies that check the evolutionary progressive tide of nature, the effect of the action exhausts itself in time by the repellant force of the undercurrent of evolution. If, however, the two coincide in direction, increased strength is the result. The latter sort of actions we call virtuous, the former vicious.

It is this vasana, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive generative current has in any man the strength a , if too it is presented a negative female current of the same degree of strength a , the two will try to unite. An attraction that we term sexual love will then be set up. If these two currents are not allowed to unite, they increase in strength and react on the body itself to its injury; if allowed to unite, they exhaust themselves. This exhaustion causes a relief to the mind, the progressive evolutionary current asserts itself with greater force, and thus a feeling of satisfaction is the result. This tatwic disturbance of the mind will, as long as it has sufficient strength, give its own color to all perceptions and concepts. They will not appear in their true light, but as causes of satisfaction. Thus they say that true lovers see all things rose-colored. The appearance of a face we love to see causes a partial running of currents into one another, and a certain amount of satisfaction is the result. We forge that we are seeing a face: we are only conscious of some cause resulting in a state of satisfaction. That cause of satisfaction we call by different names. Sometimes we call it a flower, at others we call it a moon. Sometimes we feel that the

current of life is flowing from those dear eyes, at others we recognize nectar itself in that dear embrace. Such are the manifestations of avidya. As Patanjali says, avidya consists in the perception of the eternal, the pure, the pleasing, and the spiritual instead of or rather in the non-eternal, the impure, the painful, and the non-spiritual. Such is the genesis of avidya, which, as has been remarked, is a substantial reality, and not a mere negative conception.

This mental phenomenon causes the four remaining ones.

Asmita (Egoism) ~

Egoism (Asmita) is the conviction that real life (purusha swara) is one with the various mental and physiological modifications, that the higher self is one with the lower one, that the sum of our percepts and concepts is the real ego, and that there is nothing beyond. In the present cycle of evolution and in the previous ones, the mind has been chiefly occupied with these percepts and concepts. The real power of life is never seen making any separate appearance, hence the feeling that the ego must be the same with the mental phenomena. It is plain that avidya, as defined above, lies at the root of this manifestation.

Raga (Desire to Retain) ~

The misleading feeling of satisfaction above mentioned under avidya is the cause of this condition. When any object repeatedly produces in our mind this feeling of satisfaction, our mind engenders the habit of falling again and again into the same state of tatvic vibration. The feeling of satisfaction and the picture of the object that seemed to cause that satisfaction tend to appear together, and this is a hankering after the object, a desire not to let it escape us – that is to say, Raga.

Pleasure ~

Here may investigate more thoroughly the nature of this feeling of satisfaction and its opposite: pleasure and pain. The Sanskrit words for these two mental states are respectively sukha and dukkha. Both come from the root khan, “to dig”; the prefixes su and dus make the difference. The former prefix conveys the idea of “ease” and it derives this idea from the unrestrained easy flow of breath. The radical idea of sukha is, therefore, unrestrained digging – digging where the soil offers but little resistance. Transferred to the mind, that act becomes sukha, which makes an easy impression upon it. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any percepts or concepts had taken root in the mind, there was no desire, no pleasure. The genesis of desire and what is called pleasure – that is, the sense of satisfaction caused by the impressions produced by external objects – begins with certain percepts and concepts taking root in the mind. This taking root really is only an overclouding of the original set of impressions arising out of evolutionary mental progress. When contact with the external object momentarily removes that cloud from the clear horizon of the mind, the soul is conscious of a feeling

of satisfaction that avidya connects with the external object. This, as shown above, gives birth to desire.

Pain & Dwesha ~

The genesis of pain and the desire to repel (dwesha) is similar. The radical idea of dukkha (pain) is the act of digging where a good deal of resistance is experienced. Transferred to the mind, it signifies an act that encounters resistance from the mind. The mind does not easily give place to these vibrations; it tries to repel them with all its might. There arises a feeling of privation. It is as if something of its nature was being taken away, and an alien phenomenon introduced. The consciousness of privation, or want, is pain, and the repulsive power that these alien vibrations excite in the mind is known by the name of dwesha (desire to repel). The word dwesha comes from the root dwesh, which is a compound of du and ish. Ish itself appears to be a compound root, i and s. The final s is connected to the root su, "to breath", "to be in one's natural state". The root i means "to go", and the root ish, therefore, means to go toward one's natural state. Transferred to the mind, the word becomes a synonym of raga. The word du in dwesh performs the same function as dus in dukkh. Hence dwesh comes to mean "a hankering after repulsion". Anger, jealousy, hatred, etc., are all modifications of this, as love, affection and friendship are those of raga. By what has been said above, it is easy to follow up the genesis of the principle of "tenacity of life". I must now try to assign these actions to their prevailing tatwas.

The general color of avidya is, as already said, that of akasa, darkness. Otherwise, the agni tatwa prevails in anger. If this is accompanied by vayu, there will be a good deal of motion in the body, prithivi will make it stubborn, and apas easily manageable. Akasa will give a tinge of fear.

The same tatwa prevails in love. Prithivi makes it abiding, vayu changeable, agni fretting, apas lukewarm, and akasa blind.

Akasa prevails in fear; it tends to produce a hollow in the veins themselves. In prithivi the timid man is rooted to the spot, with vayu he runs away, with apas he succumbs to flattery, and agni tends to make one vengeful.

Vikalpa ~

Vikalpa is that knowledge which the words imply or signify, but for which there is no reality on the physical plane. The sounds of nature connected with its sight have given us names for precepts. With the additions or subtractions of the percepts we have also had additions and subtractions of the sounds connected therewith. The sounds constitute our words.

In vikalpa two or more precepts are added together in such a way as to give birth to

a concept having no corresponding reality on the physical plane. This is a necessary result of the universal law of visana. When the mind is habituated to a perception of more phenomena than one, all of them have a tendency to appear again; and whenever two or more such phenomena coincide in time, we have in our mind a picture of a third something. That something may or may not exist in the physical plane. If it does not, the phenomenon is vikalpa. If it does, however, we call it Samadhi.

Nidra (Sleep) ~

This also is a phenomenon of the manomaya kosha mind. Indian philosophers speak of three states in this connection: waking, dream, and sleep.

Waking ~

This is the ordinary state when the principle of life works in connection with the mind. The mind then receives impressions of the external objects through the action of the senses. The other faculties of the mind are purely mental, and they may work in the waking as in the dreaming state. The only difference is that in dreams the mind does not undergo the perceptive changes. How is this? These changes of state are always passive, and the soul has no choice in being subjected to them. They come and go as a necessary result of the working of swara in all its five modifications. As has been explained in the articles on Prana, the different sensuous organs cease to respond to external tatwic changes when the positive current gains more than ordinary strength in the body. The positive force appears to us in the shape of heat, the negative in the shape of cold. Therefore I may speak of these forces as heat and cold.

Dreams ~

The Upanishad says that in dreamless sleep the soul sleeps in the blood vessels (nadi), the pericardium (puritat), the hollow of the heart. Has the system of blood vessels, the negative center of Prana, anything to do with dreams also? The state of dream, according to the Indian sage, is an intermediate one between waking and sleeping, and it is but reasonable to suppose that there must be something in this system that accounts for both these phenomena. What is that something? It is variously spoken of as the pitta, the agni, and the sun. It is needless to say that these words are meant to denote one and the same thing. It is the effect produced on the body by the solar breath in general, and the agni tatwa in particular. The word pitta might mislead many, and therefore it is necessary to state that the word does not necessarily always mean lull. There is one pitta that Sanskrit physiology locates specifically in the heart. This is called the sadhaka pitta. It is nothing more or less than cardiac temperature, and it is with this that we have to do in sleep or dream.

According to the Indian philosopher, it is the cardiac temperature that causes the

three states in varying degrees. This and nothing more is the meaning of the Vedic text that the soul sleeps in the pericardium, etc. All the functions of life are carried on properly as long as we have a perfect balance of the positive and negative currents, heat and cold. The mean of the solar and lunar temperatures is the temperature at which the prana keeps up its connection with the gross body. The mean is struck after an exposure of a whole day and night. Within this period the temperature is subjected to two general variations. The one is the extreme of the positive; the other the extreme of the negative. When the positive reaches its daily extreme the sensuous organs pass out of time with the external tatwas.

It is a matter of daily experience that the sensuous organs respond to external tatwic vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations. There is, therefore, a certain degree of temperature at which the sensuous organs can ordinarily work; when this limit is exceeded either way, the organs become incapable of receiving any impression from without. During day the positive life current gathers strength in the heart. The ordinary working temperature is naturally exceeded by this gathering up of the forces, and the senses sleep. They receive no impression from without. This is sufficient to produce the dreaming state. As yet the chords of the gross body (sthula sharira) alone have slackened, and the soul sees the mind no longer affected by external impressions. The mind is, however, habituated to various precepts and concepts, and by the mere force of habit passes into various states. The breath, as it modifies into the five tatwic states, becomes the cause of the varying impressions coming up. As already said, the soul has no part in calling up these visions of its own free will. It is by the working of a necessary law of life that the mind undergoes the various changes of the waking and the sleeping states. The soul does nothing in conjuring up the phantasms of a dream, otherwise it would be impossible to explain horrible dreams. Why, indeed, if the soul is entirely free in dreaming does it sometimes call into being the hideous appearances that, with one terrible shock, seem to send our very blood back to our heart? No soul would ever act thus if it could help it.

The fact is that the impressions of a dream change with the tatwas. As one tatwa easily glides into the other, one thought gives place to another. The akasa causes fear, shame, desire, and anger; the vayu takes us to different places; the taijas shows us gold and silver, and the prithivi may bring us enjoyment, smiles, dalliance, and so on. And then we might have composite tatwic vibrations. We might see men and women, dances and battles, councils and popular gatherings; we might walk in gardens, smell the choicest flowers, see the most beautiful spots; we might shake hands with our friends, we might deliver speeches, we might travel into different lands. All these impressions are caused by the tatwic state of the mental coil, brought about either by (1) physical derangement, (2) ordinary tatwic changes, (3) or some other coming natural change of state.

As there are three different causes, there are three different kinds of dreams. The first cause is physical derangement. When the natural currents of prana are disturbed so that disease results, or are about to be so disturbed, the mind in the ordinary way

undergoes these tatwic changes. The sympathetic chords of the minds are excited, and we dream of all the disagreeable accompaniments of whatever disease may be within our physical atmosphere in store for us. Such dreams are akin in their nature to the ravings of delirium; there is only a difference in strength and violence. When ill, we may in a similar way dream of health and its surroundings.

The second kind of dream is caused by ordinary tatwic changes. When the past, the present, and the future tatwic condition of our surroundings is uniform in its nature, when there is no change, and when no change is in store for us, the stream of dreams is most calm and equable in its easy flow. As the atmospheric and the healthful physiological tatwas glide smoothly one into the other, so do the impressions of our minds in this class of dreams. Ordinarily we cannot even remember these dreams, for in them there is nothing of special excitement to keep them in our memory.

The third kind of change is similar to the first; there is only a difference in the nature of the effects. These we call the effects of disease or health, as the case may be; here we might group the results under the general name of prosperity or calamity.

The process of this sort of mental excitement is, however, the same in both. The currents of life, pregnant with all sorts of good and evil, are sufficient in strength while yet potential and only tending towards the actual, to set the sympathetic chords of the mind in vibration. The purer the mind, and the freer from dust of the world, the more sensitive it is to the slightest and the remotest tendency of prana towards some change. Consequently we become conscious of coming events in dreams. This explains the nature of prophetic dreams. To weigh the force of these dreams, however, to find out exactly what each dream means, is a most difficult task, and under ordinary circumstances quite impossible. We may make 10,000 mistakes at every step, and we need nothing less than a perfect Yogi for the right understanding of even our own dreams, to say nothing of those of others. Let us explain and illustrate the difficulties that surround us in the right understanding of our dreams. A man in the same quarter of the city in which I live, but unknown to me, is about to die. The tatwic currents of his body, pregnant with death, disturb the atmospheric tatwas, and through their instrumentality are spread in various degrees all over the world. They reach me, too, and excite the sympathetic chords of my mind while I am sleeping. There being no special room in my mind for that man, my impression will be only general. A human being, fair or ugly, male or female, lamented or not, and having other similar qualities, will come into the mind on his deathbed. But what man? The power of complex imagination, unless strongly kept in check by the hardest exercise of yoga, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these tatwic qualities will make his appearance in my consciousness. It is evident that I shall be on the wrong track. That someone is dead or dying, we may be sure, but who or where is impossible for ordinary men to discover. And not only does the manifestation of vikalpa put us on the wrong track, but all the manifestations of the mind do that. The state of samadhi, which is nothing more than putting one's self into a state of the most perfect amenability to tatwic surroundings, is therefore impossible unless all the other manifestations are held in perfect check. Patanjali says, "Yoga is

keeping in check the manifestations of the mind.”

Sleep ~

The dreamy state is maintained as long as and when the cardiac temperature is not strong enough to affect the mental coil. But with increasing positive strength, that too must be affected. The manas and the prana are made of the same materials and are subject to the same laws. The more subtle these materials are, however, the stronger must be the forces that produce similar changes. All the coils are tuned together, and changes in the one affect the other. The vibrations per second of the first one are, however, larger in number than those of the lower one, and this causes its subtlety. The higher are always affected through the immediately lower principles. Thus the external tatwas will affect prana immediately, but the mind can only be affected through the prana and not directly. The cardiac temperature is only an indication of the degree of heat in prana. When sufficient strength is gathered up there, the prana affects the mental coil. That too now passes out of tune with the soul. The mental vibration can only work at a certain temperature; beyond that it must go to rest. In this state we have no more dreams. The only manifestation of the mind is that of rest. This is the state of dreamless sleep.

I pass on now to the fifth and last mental manifestation.

Smrite (Retention, Memory) ~

As Professor Max Muller has remarked, the original idea at the root smri (from which smrite) is “to make soft, to melt”. The process of making soft or melting consists in the melting thing assuming a consistency nearer and nearer to the tatwic consistency of the melting force. All change of state is equivalent to the assumption on the part of the thing changing, of the state of tatwa that causes the change. Hence the secondary idea of the root, “to love”. Love is that state of mind in which it melts into the state of the object of love. This change is analogous to the chemical change that gives us a photograph on a sensitive plate. As in this phenomenon the materials on the sensitive plate are melted into the state of the reflected light, so the sensitive plate of the mind melts into the state of its percepts. The impression upon the mind is deeper, the greater the force of the imprinting rays and the greater the sympathy between the mind and the object perceived. This sympathy is created by stored up potential energy, and the perceptive rays themselves act with greater force when the mind is in a sympathetic state.

Every percept takes root in the mind, as explained above. It is nothing more than a change of the tatwic state of the mind, and what is left behind is only a capacity for sooner falling into the same state again. The mind falls back into the same state when it is under the influence of the same tatwic surroundings. The presence of the same thing calls back the same mental state.

The tatwic surroundings may be of two descriptions, astral and local. The astral influence is the effect upon the individual prana of the condition of the terrestrial prana at that time. If this effect appears as the agni tatwa, those of our concepts that have a prominent connection with this tatwa will make their appearance in the mind. Some of these are a hankering after wealth, a desire for progeny, etc. If we have the vayu tatwa, a desire to travel may take possession of our minds and so on. A minute tatwic analysis of all of our concepts is of the greatest interest; suffice it to say here that the tatwic condition of prana often calls up into the mind objects that have made the objects of perception in similar previous conditions. It is this power that underlies dreams of one class. In the waking state too this phase of memory often acts as reminiscence.

Local surrounding are constituted by those object which the mind has been accustomed to perceive together with the immediate object of memory. This is the power of association. Both these phenomena constitute memory proper (smrite). Here the object comes first into the mind, and afterwards the act and the surroundings of perception. Another very important kind of memory is what is called buddhi, literary memory. This is the power by which we call to mind what we have learned of scientific facts. The process of storing up these facts in the mind is the same, but the coming back into consciousness differs in this, that here the act first comes into the mind and then the object. All the five tatwas and the foregoing mental phenomena may cause the phenomenon of memory. Literary memory has a good deal to do with yoga, i.e., the exercise of free will to direct the energies of the mind into desirable channels. While those impressions that take root in the mind on account of natural surroundings make the mind the unwilling slave of the external world, buddhi may lead it to bliss and freedom. But will these tatwic surroundings always bring related phenomena into consciousness? No! This depends upon their correlative strength. It is well known that when the vibrations per second of akasa (sound) pass beyond a certain limit either way, they do not affect the tympanum. It is, for example, only a certain number of vibrations per second of the taijas tatwa that affects the eye, and so on with the other senses. The case with the mind is similar. It is only when mental and external tatwic tensions are equal that the mind begins to vibrate as it comes into contact with the external world. Just as the varying states of the external organs make us more or less sensitive to ordinary sensation, so different men might not hear the same sounds, might not see the same sights, the mental tatwas might not be affected by percepts of the same strength, or might be affected in different degrees by percepts of the same strength. The question is, how is the variation of this mental tatwic strength produced? By exercise, and the absence of exercise. If we accustom the mind, just as we do the body, to any particular precept or concept, the mind easily turns to those percepts and concepts. If, however, we give up the exercise, the mind becomes stiff and ceases by degrees to respond to these percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercises is just opening the buds of his mind, whose mind is just gaining strength enough to see into the causes and effects of things, give up his exercise. His mind will begin to lose that nice perception. The stiffer the mind becomes the less will the casual relation affect him, and the less he will know of it, until at last he loses all his power.

Ceaseless influence and activity of one sort being impossible in the ordinary course of time, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise. But although activity of one sort is impracticable, activity of some sort is always present in the mind. With every action the color of the mind changes, and one color may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days and years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away even in two decades, so also it takes ages to demolish the impressions of the mind. Hundreds and thousands of years may this be spent in devachan in order to wear away those antagonistic impressions that the mind has contracted in earthly life. By antagonistic impressions, I mean those impressions that are not compatible with the state of moksha, and have about them a tinge of earthly life.

With every moment the mind changes its color, whether the impression be adding or subtracting. These changes are temporary. But there is at the same time a permanent change going on in the color of the mind. With every little act of our worldly experience, the evolutionary tide of progress is gaining strength and passing into variety. The color is constantly changing. But the same general color is maintained under ordinary circumstances, during one earthly life. Under extraordinary circumstances we might have men having two memories. Under such circumstances as in the case of approaching death, the accumulated forces of a whole life combine into a different color. The tension, so to speak, becomes different from what it was before. Nothing can put the mind into the same state again. This general color of the mind differing from that of other minds, and yet retaining its general character for a whole life, gives us the consciousness of personal identity. In every act that has been done, or that is, or might be done, the soul sees the same general color, and hence the feeling of personal identity. In death the general color changes, and although we have the same mind, we have a different consciousness. Hence no continuance of the feeling of personal identity is possible through death.

Such is a brief account of the manomaya kosha, the mental coil in the ordinary state. The influence of the higher principle (the vijñana maya kosha) through the exercise of yoga induces in the mind a number of other manifestations. Psychic manifestations show themselves in the mind and the prana, in the same way as mental manifestations are seen influencing and regulating the prana.

IX.

The Mind (II) ~

As has been seen, the universe has five planes of existence (which may also be divided into seven). The forms of the earth, which are little pictures of the universe, also have the same five planes. In some of these organisms the higher planes of existence are absolutely latent. In man, in the present age, the Vijnana maya kosha and the lower

principles make their appearance.

We have had an insight into the nature of the macrocosmic prana, and we have seen that almost every point in this ocean of life represents a separate individual organism.

The case is similar with the macrocosmic mind. Every truti of that center takes in the whole of the macrocosmic mind in the same way. From every point the tatwic rays of the mental ocean go to every point, and thus every point is a little picture of the universal mind. This is the individual mind.

The Univesal mind is the original of all the centers of Prana, in the same way as the solar prana is the original of the species of earth-life. Individual mind, too, is similarly the original of all the individual manifestations of the prana maya kosha. Similarly the soul, and the individual spirit on the highest plane, is the perfect picture of all that comes below.

With the four higher planes of life there are four different states of consciousness, the waking, the dreaming, the sleeping, and the Tureya.

With these remarks the following extract from the Prasnopnishat will be intelligible and instructive.

“Now Sauryayana Gargya asked him, ‘Sir, in this body, what sleeps, and what remains awakened? Which of these luminous beings sees dreams? Who has this rest? In whom do all these [manifestations] rest in the potential unmanifested state?’

“He answered him, ‘O Gargya, as the rays of the setting sun are all collected in the luminous shell, and then go out again, as he rises again and again, so all that is collected in the luminous shell of mind beyond. For this reason then, the man does not hear, does not see, does not smell, does not taste, does not touch, does not take, does not cohabit, does not excrete, does not go on. They say that he sleeps. The fires of prana alone remain awakened in his body. The apana is the Garhapatya fire; the Vyana is the right hand fire. The prana is the ahavanurya fire, which is made by the Garhapatya. That which carries equally everywhere the oblations of food and air, is the samana. The mind (manas) is the sacrificer (vajmana). The Udana is the fruit of the sacrifice. He carries the sacrificer every day to Brahma. Here this luminous being [the mind] enjoys great things in dreams. Whatever was seen, he sees again as if it were real; whatever was experienced in different countries, in different directions, he experiences the same again and again – the seen and the unseen, the heard or the unheard, thought or not thought upon. He sees all, appearing as the self of all manifestations.

“When he is overpowered by the taijas, then this luminous being sees no dreams in this state; then there appears in the body this rest [the dreamless sleep].

“In this state, my dear pupil, all [that is enumerated below] stays in the ulterior atma, like birds that resort to a tree for habitation – the prithivi composite and the prithivi non-composite; the apas composite and the apas non-composite; the taijas composite and the taijas non-composite; the vayu composite and the vayu non-composite; the akasa composite and the akasa non-composite; the sight and the visible, the hearing and the audible, the smell and the smellable, the taste and the tasteable, the touch and the tangible, the speech and the utterable, the hands and whatever might be grasped, the generative organ and the excrements, the feet and that which may be gone over, the faculty and the object of doubt, the faculty and the object of egoism, the faculty and the object of memory, the light and that which might be enlightened, the prana and that which keeps it together.

“The soul is the Vijnana atma, the seer, the toucher, the hearer, the smeller, the taster, the doubter, the ascertainer, the agent. This soul [the Vijnana atma] stays in the ulterior, unchangeable atma [the ananda].

“So there are four atma – the life, the mind, the soul, the spirit. The ultimate force that lies at the root macrocosmic Power of all the manifestation of soul, mind, and the life the principle, is the spirit.”

By composite is meant that tatwa which has come into existence after the division into five, noticed in the first essay. The non-composite means a tatwa before the division into five.

The principal interest of this quotation lies in presenting in authoritative fashion the views that have already been propounded. The next essay explains one of the most important functions of the macrocosmic Power and Mind, that of recording the human actions, and touches upon some other rather important truths.

X.

The Cosmic Picture Gallery ~

We are directed by our Guru in the philosophy of tatwas to look into vacant space toward the sky, when the sky is perfectly clear, and fix your attention there with the utmost possible strength.

We are told that after sufficient practice we shall see there a variety of pictures – the most beautiful landscapes, the most gorgeous palaces of the world, and men, women and children in all the varying aspects of life. How is such a thing possible? What do we learn by this practical lesson in the science of attention?

I think I have described with sufficient explicitness in the essays, the ocean of prana with the sun for its center, and have given a hint sufficiently suggestive of the nature of the macrocosmic mental and psychic atmospheres. It is of the essential nature of these atmospheres that every point therein forms a center of action and reaction for the whole

ocean. From what has already been said, it will be plain that each of these atmospheres has a limit of its own. The terrestrial atmosphere extends only to a few miles, and the external boundary line of this sphere must, it will be readily understood, give it the appearance of an orange, just like that of the earth. The case is the same with the solar prana, and the higher atmospheres. To begin with the terrestrial Prana, which has the measured limits of our atmosphere. Every little atom of our earth, and the most perfect organisms, as well as the most imperfect, makes a center of action and reaction for the tatwic currents of terrestrial Prana. The prana has the capability of being thrown into the shape of every organism or, to use a different language, the rays of prana as they fall upon every organism are returned from that organism according to the well-known laws of reflection. These rays, as is again well known, carry within themselves our pictures. Bearing these within them, they go up to the limit of the terrestrial prana noted above. It will be easy to conceive that within the imaginary sphere that surrounds our terrestrial prana, we now have a magnified picture of our central organism. Not one organism only, but all the smallest points, the most imperfect beginnings of organized life, as well as the most perfect organisms – all are pictured in this imaginary sphere. It is a magnificent picture-gallery; all that is seen or heard, touched, tasted or smelled on the face of the earth has a glorious and magnified picture there. At the limit of this terrestrial prana, the picture-forming tatwic rays exercise a double function.

Firstly they throw the sympathetic tatwic chords of the solar prana into similar motion. That is to say, these pictures are now consigned to the solar prana, from whence in due course they reach step by step to the universal intelligence itself.

Secondly, these rays react upon themselves, and turning back from the limiting sphere, are again reflected back to the center.

It is these pictures that the attentive mind sees in its noonday gaze into vacancy, and it is these pictures, seen in this mysterious way, that give us the finest food for our imagination and intellect, and supply us with a far-reaching clue to the nature and working of the laws that govern the life of the macrocosm and the microcosm. For these pictures tell us that the smallest of our actions, on whatever plane of our existence, actions that may be so insignificant to us as to pass unnoticed even by ourselves, are destined to receive an everlasting record, as the effect of the past and the cause of the future. These pictures again tell us of the existence of the five universal tatwas that play so important a part in the universe. It is these pictures that lead us to the discovery of the manifold constitution of man and the universe, and of those powers of the mind that have not yet received recognition at the hands of the official science of the day.

That these truths have found place in the Upanishad may be seen from the following quotation from the Ishopnishat, mantra 4:

“The Atma does not move: is one: is faster than the mind: the senses reach it not: as it is the foremost in motion. It goes beyond the others in rapid motion while itself at rest, in it the Recorder preserves the actions.”

In the above quotation it is the word Matarishwa that I translate “Recorder”. Ordinarily the word is translated as air, and so far as I know, the word has never been understood clearly in the sense of the “Recorder”. My view, therefore, may be further explained with advantage.

The word is a compound of the words matari and swah. The word matari is the locative case of matri which ordinarily means mother, but which is rendered here as space, as the substratum of distance, from the root ma, to measure. The second word of the compound means the breather, coming as it does from the root Swas, to breathe. Hence the compound means “he who breathes in space”. In explaining this word the commentator Sankaracharya goes on to say:

“The word ‘Matarishwa’, which has been derived as above, means the Vayu [the mover] which carries in it all the manifestations of prana, which is action itself, that which is the substratum of all the groups of causes and effects, and in which all the causes and effects are held like beads in a thread, that which is given the name of sutra [the thread] inasmuch as it holds in itself the whole of the world.”

It is further said that the “actions” in the above quotation which this matarishwa holds in itself are all the movements of the individualized prana, as well as the actions of heating, lighting, ruining, etc., of the macrocosmic powers known as Agni, etc.

Now such a thing can by no means be the atmospheric air. It is evidently that phase of prana which acts as carrying the pictures of all actions, all motions from every point of space to every other point and to the limits of the surya mandala. This phase of prana is nothing more or less than the Recorder. It holds in itself forever and ever all the causes and effects, the antecedents and consequents of this world of ours.

It is action itself. This means that all action is a change of phase of prana.

It is said in the above quotation that this Recorder lives in the atma. Inasmuch as the atma exists, this Power always performs its function. The prana draws its life itself from the atma, and accordingly we find a similarity between the dualities of the two. It is said of the atma in the above extract that it does not move, and yet it moves faster than the mind. These appear to be contradictory qualities at first sight, and it is such qualities that make the ordinary God of commonplace theologians the absurd being he always looks to be. Let us, however, apply these qualities to prana, and once understood on this plane, they will be quite as clearly understood on the highest plane, the atma. It has been said more than once that from every point of the ocean of prana the tatwic rays fly in every direction, to every point within the surya mandala. Thus the ocean of prana is in eternal motion. For all this, however, does one point of this ocean ever change its place? Of course not. Thus while every point keeps its place, every point at the same time goes and shows itself in every other point.

It is the same simple way that the all-pervading atma is in eternal motion and yet always at rest.

The case is similar with all the planes of life; all our actions, all our thoughts, all our aspirations, receive an everlasting record in the books of Matarishwa.

I must now notice these pictures in a little more detail. The science of photography tells us that under certain conditions the visual pictures can be caught on the plane of the sensitive film. But how can we account for the reading of letters at a distance of 40 miles or more? Such phenomena are a matter of personal experience to me. Very recently, while sitting abstracted, or it may be in a kind of dream, about 4 o'clock in the morning, I read a postcard written by a friend to a friend about me, the very same night, at a distance of almost 30 miles. One more thing must be noticed here, I think. Almost half the card spoke about me, and the rest referred to other matters that might have a passing interest for me, but could not be engrossing. Now this rest of the card did not come before my eyes very clearly, and I felt that with all my effort I could not even keep my eye upon those lines or a sufficiently long time to understand them, but was irresistibly drawn towards the paragraph that spoke of me, and which I could read very clearly. Four days after this, the addressee showed it to me; it was exactly the same, sentence by sentence (so far as I could remember), as I had seen before. I mention this phenomenon in particular, as in it the various prerequisites for the production of these phenomena are clearly defined. We learn from an analysis of this incident the following facts:

(1) When he was writing, the writer of the card meant that I should read the card, and especially the paragraph that concerned me.

(2) I was very anxious to know the news about me that the card contained.

(3) In the frame of mind mentioned above my friend wrote the card. What happened? The picture of his thoughts on the card, both on the physical and the mental plane, flew in every direction along the tatwic rays of the macrocosmic prana and mind. A picture was immediately made on the macrocosmic spheres, and from thence it bent its rays towards the destination of the postcard. No doubt all minds in the earth received a shock of this current of thought at the same time. But my mind alone was sensitive to the card and the news it contained. It was, therefore, on my mind alone that any impression was made. The rays were, as it were, refracted into my mind, and the result described above followed.

It follows from this illustration that in order to receive the pictorial rays of the prana we must have a mind in a state of sympathy, and not of antipathy; that is to say, a mind free from all action or intense feeling for the time being is the fittest receptacle for the pictorial representations of the cosmos, and so for a correct knowledge of the past and the future. And if we have an intense desire to know the thing, so much the better for us. It is in this way that the divine occultist reads the records of the past in the book of nature, and it is on this road that the beginner of this science must walk according to the direction of our Guru.

It must be understood that everything in every aspect that has been or is being on our planet has a legible record in the book of nature, and the tatwic rays of the prana and the mind are constantly bringing the outlines of these pictures back to us. It is to a great extent due to this that the past never leaves us, but always lives within us, although many of its most magnificent monuments have been forever effaced from the face of our planet for the ordinary gaze. These returning rays are always inclined toward the center that originally gave them birth. In the case of the mineral surroundings of terrestrial phenomena these centers are preserved intact for ages upon ages, and it is quite possible for any sensitive mind, at any time, to turn these rays towards itself by coming into contact with any material remains of historic phenomena. A stone unearthed at Pompeii is pictured as part of the great event that destroyed the city, and the rays of that picture naturally are inclined towards that piece of stone. If Mrs. Denton puts the stone to her forehead, a sympathetic and receptive condition is the only pre-requisite for the transference of the whole picture to her mind. This sympathetic state of mind may be natural to a person, or it may be acquired. It may be mentioned that what we are in the habit of calling natural powers are really acquired, but they have been acquired in previous incarnations. Shiva says:

“There are some to whom the tatwas become known, when the mind is purified by habituation, either by the acquired velocity of other births or by the kindness of the Guru.”

It seems that two pieces of granite, the same to all intents and purposes externally, may have an entirely different tatwic color, for the color of a thing depends to a very great extent upon its tatwic surrounding. It is this occult color that constitutes the real soul of things, although the reader must by this time know that the Sanskrit word prana is more appropriate.

It is no myth to say that the practiced yogi might bring the picture of any part of the world, past or present, before his mind's eye with a single effort of his will. And not only visual pictures, as our illustration might lead the reader to think. The preservation and formation of visual pictures is only the work of the luminiferous ether, the taijas tatwa. The other tatwas perform their functions as well. The akasa or soniferous ether preserves all the sounds that have ever been heard or are being heard on earth, and similarly the remaining three other preserve the records of the remaining sensations. We see, therefore, that combining all these pictures, a yogi in contemplation might have before his mind's eye any man at any distance whatsoever and might hear his voice also. Glyndon, in Italy, seeing and hearing the conversation of Viola and Zanon in their distant home, is therefore not merely a dream of the poet; it is a scientific reality. The only thing necessary is to have a sympathetic mind. The phenomena of mental telepathy, psychometry, clairvoyance and clairsaudience, are all phases of this tatwic action. Once understood, it is all a very simple affair. It may be useful in this place to offer some reflections as to how these pictorial representations of a man's present go to shape his future. I shall first attempt to show how complete the record is. At the outset I may remind the reader of what I have said about the tatwic color of everything. It is this that gives individuality even to a piece of stone.

This pictorial whole is only the cosmic counterpart of the individual prana maya kosha (the coil of life). It is possible that anyone who may not have thoroughly understood the manner of the storing up of tatwic energy in the individual prana may more easily comprehend the phenomena in its cosmic counterpart. In fact, the macrocosmic and microcosmic phenomena are both links of the same chain, and both will conduce to the thorough understanding of the whole. Suppose a man stands on a mountain, with the finest prospect of nature stretched out before his eyes. As he stands there contemplating this wealth of beauty, his picture in this posture is at once made in the ecliptic. Not only is his external; appearance pictured, but the hue of his life receives the fullest representation. If the agni tatwa prevails in him at that moment, if there is the light of satisfaction in his face, if the look in his eyes is calm, collected and pleasant, if he is so much absorbed in the gaze as to forget everything else, tatwas separate or in composite will do their duty, and all the satisfaction, calmness, pleasure, attention or inattention will be represented to the finest degree in the sphere of the ecliptic. If he walks or runs, comes down or jumps up or forward, the tatwic rays of prana picture the generating and the generated colors with the utmost faithfulness in the same retentive sphere.

A man stands with a weapon in his hand, with the look of cruelty in his eye, with the glow of inhumanity in his veins, his victim, man or animal, helpless or struggling before him. The whole phenomenon is instantly recorded. There stands the murderer and the victim in their truest possible colors, there is the solitary room or the jungle, the dirty shed or the filthy slaughterhouse; all are there as surely and certainly as they are in the eye of the murderer or the victim himself.

Let us again change the scene. We have a liar before us. He tells a lie, and thereby injures some brother man. No sooner is the word uttered than the akasa sets to work with all possible activity. There we have the most faithful representation. The liar is there from the reflection that the thought if the injured person throws into the individual prana; there is the injured man also. The words are there with all the energy of the contemplated wrong. And if that contemplated wrong is completed, there is also the change for the worse that his mendacity has produced in the victim. There is nothing of the surroundings, the antecedent and the consequent postures – the causes and effects – that is not represented there.

The scene changes, and we come to a thief. Let the night be as dark as it may, let the thief be a circumspect and wary as he can; our picture is there with all its colors well defined, though perhaps not so prominent. The time, the house, the wall, the sleeping and injured inmates, the stolen property, the subsequent day, the sorrowful householders, with all the antecedent and consequent postures, are pictured. And this is not only for the murderer, the thief, or the liar, but for the adulterer, the forger, the villain who thinks his crime is hidden from every human eye. Their deeds, like all deeds that have ever been done, are vividly, clearly, exactly recorded in nature's picture gallery. Instances might be multiplied, but it is unnecessary. What has been said is sufficient to explain the principle, and the application is useful and not very difficult. But

now we must bring our pictures back from our gallery.

We have seen that time and space and all the possible factors of a phenomenon receive an accurate representation there, and these tatwic rays are united to the time that saw them leaving their record on the plane of our pictorial region. When, in the course of ages, the same Time throws its shade again upon the earth, the pictorial rays, stored up long since, energize man-producing matter, and shape it according to their own potential energy, which now begins to become active. It will be readily conceded that the sun dives life to the earth – to men as well as to vegetables and minerals. Solar life takes human shape in the womb of the mother, and this is only an infusion of some one set of our pictorial rays into the sympathetic life that already shows itself on our planet. These rays thus produce for themselves a gross human body in the womb of the mother, and then having the now somewhat different and differing maternal body, start on their terrestrial journey. As time advances, the pictorial representation changes its tatwic postures, and with it the gross body does the same.

In the case of the rebirth of the man we saw gazing on the mountains, the calm, watchful, contented attitude of the mind that he cultivated then has its influence upon the organism now, and once more the man enjoys the beauty of nature and so is pleased and happy.

But now take the case of the cruel murderer. He is by nature cruel, and he still yearns to murder and destroy, and he could not be restrained from his horrible practices; but the picture of the ebbing life of his victim is now part and parcel of his constitution, the pain, the terror, and the feeling of despair and helplessness are there in all their strength. Occasionally he feels as if the blood of life were leaving his very veins. There is no apparent cause, and yet he suffers pain; he is subject to unaccountable fits of terror, despair and helplessness. His life is miserable; slowly but surely it wanes away.

Let the curtain fall on this stage. The incarnated thief now comes on the stage. His friends leave him one by one or he is driven away from them. The picture of the lonely house must assert its power over him. He is doomed to a lonely house. The picture of somebody coming into the house through some unfrequented part and stealing some of his property, makes its appearance with the fullest strength. The man is doomed to eternal cowardice. He draws towards himself the same grief and heart-rending that he caused to others long ago. This posture of heart-rending grief has its influence upon him in the ordinary way, and it creates its surrounding under the same influence.

These illustrations are sufficient to explain the law according to which these cosmic pictures govern our future lives. Whatever other sins may be committed under the innumerable circumstance of life, their tatwic effects can be traced easily through the pictorial representations of the cosmos.

It is not difficult to understand that the picture of each individual organism upon the face of the earth is pictured in prana, and it is these pictures, in my opinion, that

correspond to the ideas of Plato on the highest plane of existence. A very interesting question arises at this point. Are these pictures of eternal existence, or do they only come into existence after formations have taken place on the terrestrial plane? Ex nihilo nihil fit is a well-known doctrine of philosophy, and I hold with Vyasa that the representations (what we now call pictures) of all objects in their generic, specific, and individual capacities have been existing forever in the universal mind. Swara, or what may be called the Breath of God, the Breath of Life, is nothing more or less than abstract intelligence, as has been explained, or intelligent motion, if such an expression is better understood. Our book says:

“In the swara are pictured, or represented, the Vedas and the Sastras, in the swara the highest Gandharvas, and in the swara all the three worlds; the swara is atma itself.”

It is not necessary to enter more thoroughly into a discussion of this problem; the suggestion is sufficient. It might be said, however, that all formation in progress on the face of our planet is the assuming by everything under the influence of solar ideas of the shape of these ideas. The process is quite similar to the process of wet earth taking impressions of anything that is pressed upon it. The idea of anything is its soul.

Human souls (prana maya kosha) exist in this sphere just like the souls of other things, and are affected in that home of theirs by terrestrial experience in the manner mentioned above.

In the course of ages, these ideas make their appearance in the physical plane again and again, according to the laws hinted at previously.

I have also said that these pictures have their counterparts in the mental and the higher atmospheres. Now it might be said that just as these solar pictures recur again and again, there are times at which these mental pictures also recur. The ordinary deaths known to us are terrestrial deaths. This means to say that the influence of the solar pictures is withdrawn for some time from the earth. After some time, the duration depending upon the colors of the picture, they throw their influence again upon the earth, and we have terrestrial rebirth. We may die any number of terrestrial deaths, and yet our solar life might not be extinct.

But men of the present manwantara might die solar deaths under certain circumstances. Then they pass out of the influence of the sun and are born again only in the region of the second Manu. Men who now die solar deaths will remain in the state of bliss all through the present manwantara. Their rebirth might also be delayed for more than one manwantara. All these pictures remain in the bosom of Manu during the manwantarapralaya. In the same way, men might undergo higher deaths, and pass their time in a state of even higher and more enduring bliss. The mental coil may be broken, too, just as the gross, the terrestrial, and the solar might be, and then the blessed soul remains in bliss and unborn until the dawn of the second day of Brahma. Higher still and longer still is the state that follows Brahmic death. Then the spirit is at rest for the remaining Kalpa and the Mahapralaya that follows. After this it will be easy to

understand the meaning of the Hindu doctrine, that during the night of Brahma the human soul and the whole of the universe is hidden in the bosom of Brahma like the tree in the seed.

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 4 (Chapters XI-XV) NATURE'S FINER FORCES

BY

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XI.

The Manifestations of Psychic Force ~

Psychic Force is the form of matter known as vijñana in active connection with the mental and life matters. In the quotation given above from the Ishnopnishat, it has been said that the deva – the macrocosmic and microcosmic manifestations of prana – do not reach the atma, inasmuch as it moves faster than even the mind. The tatwas of prana move with a certain momentum. The mind has greater velocity, and psychic matter greater still. In the presence of the higher, the lower plane always appears to be at rest, and is always amenable to its influence. Creation is a manifestation of the various macrocosmic spheres with their various centers. In each of these spheres – the prana, the manas, and the vijñana – the universal tatwic rays give birth to innumerable individualities on their own planes. Each truti on the plane of prana is a life-coil (prana maya kosha). The rays that give existence to each of these truti come from each and all of the other truti, which are situated in the space allotted to each of the five tatwas and their innumerable admixtures, and which represent therefore all the possible tatwic manifestations of life.

On the plane of manas each mental truti represents an individual mind. Each individual mind is given birth to by mental tatwic rays from the other quarter. These rays come from all the other truti situated under the dominion of each of the five tatwas and their innumerable admixtures and representing therefore all the possible tatwic phases of mental life.

On the psychic plane, each truti represents an individual soul brought into existence by the psychic tatwas flying from every point to every other point. These rays come from every truti situated under the dominion of each of the five tatwas and their innumerable

admixtures, and thus representing all the possible manifestations of psychic life.

The latter class of truti on the various planes of existence are the so-called gods and goddesses. The former class are coils that manifest themselves in earthly life.

Each psychic truti is thus a little reservoir of every possible tatwic phase of life that might manifest itself on the lower planes of existence. And so, sending its rays downward just like the sun, these truti manifest themselves in the truti of the lower planes. According to the prevalent phase of tatwic color in these three sets of truti, the vijana (psychic) selects its mind, the mind selects its coil, and in the end the life-coil creates its habitation in the earth.

The first function of the individual truti vijana is to sustain in the life of the mental truti just as the macrocosmic vijana sustains the life of the macrocosmic mind. And so also does the mental truti sustain the life of the individual truti of prana. In this state, the souls are conscious only of their subjectivity with reference to the mind and the prana. They know that they sustain the lower truti, they know themselves, they know all the other psychic truti, and they know the whole of the macrocosm of Iswara, the tatwic rays reflecting every point into their individual consciousness. They are omniscient; they are perfectly happy because they are perfectly balanced.

When the prana maya kosha enters the habitation of earth, the soul is assailed by finitude for the first time. This means a curtailment, or rather the creation of a new curtailed consciousness. For long ages the soul takes no note of these finite sensations, but as the impressions gain greater and greater strength they are deluded into a belief of identity with these finite impressions. From absolute subjectivity consciousness is transferred to relative passivity. A new world of appearances is created. This is their fall. How these sensations and perceptions, etc., are born, and how they affect the soul, already has been discussed. How the soul is awakened out of this forgetfulness and what it does then to liberate itself will come further on.

It will be seen at this stage that the soul lives two lives, an active and a passive. In the active capacity it goes on governing and sustaining the substantial life of the lower truti. In the passive capacity it forgets itself and deludes itself into identity with the changes of the lower truti imprinted upon them by the external tatwas. The consciousness is transferred to finite phases.

The whole fight of the soul upon reawakening consists in the attempt to do away with its passive capacity and regain this pristine purity. This fight is yoga, and the powers that yoga evokes in the mind and the prana are nothing more than tatwic manifestations of the psychic force, calculated to destroy the power of the external world on the soul. This constant change of phase in the new unreal finite coils of existence is the upward march of the life current from the beginnings of relative consciousness to the original absolute state.

There is no difficulty in understanding the how of these manifestations. They are

there in the psychic reservoir, and they simply show themselves when the lower truths assume the state of sympathetic polish and tatwic inclination. Thus the spectrum only shows itself when certain objects assume the polish and form of a prism.

Ordinarily the psychic force does not manifest itself either in the prana or the mind in any uncommon phase. Humanity progresses as a whole, and whatever manifestations of this force take place, they take in races as a whole. Finite minds are therefore slow to recognize it.

But all the individuals of a race do not have the same strength of tatwic phase. Some show greater sympathy with the psychic force in one or more of its component tatwic phases. Such organisms are called mediums. In them the particular tatwic phase of psychic force with which they are in greater sympathy than the rest of their mind, makes its uncommon appearance. This difference of individual sympathy is caused by a difference of degree in the commissions and omission of different individuals, or by the practice of yoga.

In this way, this psychic force might manifest itself in the shape of all the innumerable possibilities of tatwic combination. So far as theory is concerned, these manifestations might cover the whole domain of tatwic manifestations in the visible macrocosm (and also in the invisible, which, however, we do not know). These manifestations may violate all our present notions of time and space, cause and effect, force and matter. Intelligently utilized, this force might very well perform the functions of the vril of "The Coming Race". The following essays will trace some of these manifestations on the plane of the mind.

XII.

Yoga -- The Soul (I) ~

I have described two principles of the human constitution: prana and manas. Something also has been said about the nature and relations of the soul. The gross body was omitted as needing no special handling.

The five manifestations of each of the two principles (the prana and the manas), it may be mentioned, may be either fortunate or unfortunate. Those manifestations are fortunate which are consonant with our true culture, which lead us to our highest spiritual development, the summum bonum of humanity. Those that keep us chained to the sphere of recurring births and deaths may be called unfortunate. On each of the two planes of life (prana and manas) there is a possibility of double existence. We might have a fortunate and an unfortunate prana, a happy and an unhappy mind. Considering these two to be four, the number of principles of the human constitution might be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, the happy ones with the happy, and we have in the human

constitution an arrangement of principles something like the following:

(1) The gross body (sthula sarira), (2) the unhappy prana, (3) the unhappy mind, (4) the happy prana, (5) the happy mind, (6) the soul (vijana), and (7) the spirit (ananda).

The fundamental division in the fivefold division is upadhi, the particular and distinct state of matter (prakriti) in each case; in the sevenfold division it is the nature of Karma with reference to its effect upon human evolution.

Both the sets of these powers, the blessed and the unhappy, work upon the same plane, and although the blessed manifestations tend in the long run towards the state of moksha, that state is not reached unless and until the higher powers (the siddhi) are induced in the mind by the exercise of yoga. Yoga is a power of the soul. Therefore it is necessary to say something about the soul and Yoga before the higher powers of the mind can be intelligibly described. Yoga is the science of human culture in the highest sense of the word. Its purpose is the purification and strengthening of the mind. By its exercise is filled with high aspirations, and acquires divine powers, while the unhappy tendencies die out. The second and third principles are burnt up by the fire of divine knowledge, and the state of what is called salvation in life is attained. By and bye the fourth principle too becomes neutralized, and the soul passes into a state of manwantaric moksha. The soul may pass higher still according to the strength of her exercise. When the mind too is at rest, as in sound sleep (sushupti) during life, the omniscience of the vijnana is reached. There is still a higher state: the state of ananda. Such are the results of yoga. I must now describe the nature of the thing and the process of acquirement.

So far as the nature of Yoga is concerned, I may say that mankind has reached its present state of development by the exercise of this great power. Nature herself is a great Yogi, and humanity has been, and is being, purified into perfection by the exercise of her sleepless will. Man need only imitate the great teacher to shorten the road to perfection for his individual self. How are we to render ourselves fit for that great imitation? What are the steps on the great ladder of perfection? These things have been discovered for us by the great sages of yore, and Patanjali's little book is only a short and suggestive transcript of so much of our past experiences and future potentialities as is recorded in the book of nature. This little book uses the word Yoga in a double signification. The first is a state of the mind otherwise called samadhi; the second is a set of acts and observances that induce that state in the mind. The definition given by the sage is a negative one, and is applicable only on the plane of the mind. The source of the positive power lies in the higher principle; the soul Yoga (it is said) is the keeping in check of the five manifestations of the mind. The very wording of the definition is involved in the supposition of the existence of a power that can control and keep the mental manifestations in check. This power is familiar to us as freedom of the will. Although the soul is deluded by the manifestations of egoism (asmita) on the mental plane into regarding herself as a slave of the second and third principles, that is not the fact, and the awakening takes place as soon as the chord of egoism is slackened to a certain extent. This is the first step in the initiation by nature herself of the race of man.

It is a matter of necessity. The side-by-side working with each other of the second and third and the fourth and fifth principles weakens the hold of natural mental asmita upon the soul. "I am these, or of these mental manifestations", says Egoism. Such a state of affairs, however, cannot last long. These manifestations are double in nature; the one is just the reverse of the other. Which of them is one with the ego: the unhappy or the blessed? No sooner is this question asked than the awakening takes place. It is impossible to answer any of these questions in the affirmative, and the soul naturally ends in discovering that she is a separate thing from the mind, and that although she has been the slave, she might be (what she naturally is) the Lord of the mind. Up to this time the soul has been tossed this way or that in obedience to the tatwic vibrations of the mind. Her blind sympathy with the mental manifestations gives her unison with the mind, and hence the tossing. The chord of sympathy is loosened by the waking. The stronger the nature, the greater the departure from unison. Instead of the soul being tossed by the mental vibrations, it is now time that the mind should vibrate in obedience to the vibrations of the soul. This assumption of lordship is the freedom of the will, and this obedience of the mind to the vibrations of the soul is Yoga. The manifestations evoked in the mind by the external tatwas must now give way to the stronger motion coming from the soul. By and bye the mental colors change their very nature, and the mind comes to coincide with the soul. In other words, the individual mental principle is neutralized, and the soul is free in her omniscience.

Let us now trace the acquirements of the mind step by step up to samadhi.

Samadhi, or the mental state induced by the practice of Yoga, has two descriptions. As long as the mind is not perfectly absorbed in the soul the state is called samprajnata. That is the state in which the discovery of new truths follows labor in every department of nature. The second is the state of perfect mental absorption. It is called asamprajnata. In this there is no knowing, no discovering of unknown things. It is a state of intuitive omniscience. Two questions are naturally suggested at the awakening stage:

"If I am these manifestations, which of them am I? I think I am none of them. What am I then? What are these?"

The second question is solved in the samprajnata samadhi, the first in the other. Before entering further into the nature of samadhi, a word about habituation and apathy. These two are mentioned by Patanjali as the two means of checking mental manifestation, and it is very important to understand them thoroughly. The manifestation of apathy is the reflection in the mind of the color of the soul when she becomes aware of her free nature and consequently is disgusted at the mastery of the passions. It is a necessary consequence of the awakening. Habituation is the repetition of the state so as to confirm it in the mind.

The confirmation of the mind in this state means a state of ordinary mental inactivity. By this I mean that the five ordinary manifestations are at rest for the first time. This being so, the mind is for the time being left free to receive any influences. Here for the first time we see the influence of the soul in the shape of curiosity (Vitarka).

What is this? What is that? How is this? How is that? This is the form in which curiosity shows itself in the mind. Curiosity is a desire to know, and a question is a manifestation of such a desire. But how does man become familiar with questions? The mental shape of curiosity and question will be understood easily by paying a little attention to the remarks I have made on the genesis of desire. The process of the birth of philosophical curiosity is similar to that of the birth of desire. In the latter the impulse comes from the external world through Prana, and in the former, directly from the soul. The place of pleasure in this is supplied by the reflection into the mind of the knowledge of the soul that self and independence are better than non-self and the enslaving cords thereof. The strength of the philosophical curiosity depends upon the strength of this reflection, and as this reflection is rather faint in the beginning (as it generally is in the present state of the spiritual development), the hold of philosophical curiosity upon the mind bears almost no comparison in strength with the hold of desire.

Philosophical curiosity is then the first step of mental ascent towards Yoga. To begin with, we place before our mind every possible manifestation of nature, and try to fit in every possible phase of it with every related manifestation. In plain language, it is to apply ourselves to the investigation of all the branches of natural science one by one.

This is the natural result of curiosity. By this attempt to discover the relations already existing or possible, essential or potential, among the phenomena of nature, another power is induced in the mind. Patanjali calls this power vichara, meditation. The radical idea of the word is to go among the various relations of the portions that make up the whole subject of our contemplation. It is only a deeper hold on the mind of the philosophical curiosity noticed above. The third state of this samadhi is what is called ananda, happiness or bliss. As long as there is curiosity or meditation, the mind is only assuming the consistency of the soul. This means to say that as yet the vibrations of the soul are only making way into the mind; they have not yet entirely succeeded. When the third stage is arrived at, however, the mind is sufficiently polished to receive the full and clear image of the sixth coil. The mind is conscious of this image as bliss. Every man who has devoted himself to the study of nature has been in that coveted state for however short a time. It is very difficult to make it intelligible by description, but I am sure that the majority of my readers are not strangers to it.

But whence does this bliss come? What is it? I have called it a reflection of the soul. But first of all, what is the soul? From what I have written up to this time, the reader will no doubt surmise that I understand the soul to be only a picture of the gross body, the prana, and the mind, so far only as its constitution is concerned.

I have mentioned that in the macrocosm the sun is in the center, the prana the atmosphere of the second principle, and that the ecliptic marks the shape of this principle. I have also mentioned that the individual human principle is only a picture of this macrocosmic whole. I have mentioned again that in the macrocosm virat is the center and manu the atmosphere of second principle. This atmosphere is made of the five universal tatwas, just like prana, the only difference being that the mental tatwas undergo a greater number of vibrations per second than the tatwas of prana. I have also

said that the individual mind is an exact picture of the macrocosmic mind, the aspect differing with the surroundings of time, just as in the case of prana.

Now I have to say the same with regard to the soul. In the macrocosm there is Brahma for the center, and vijana for the atmosphere of this principle. As the earth moves in prana, as the sun moves in manu, as the manu (or virat) breathes in vijana, so the soul breathes in the highest atmosphere of ananda. Brahma is the center of spiritual life, as the sun is the center of prana, and virat the center of mental life. These centers are similar in luminosity to the sun, but ordinary senses cannot perceive them because the number of tatwic vibrations per second is beyond their power.

The soul of the universe (the vijana maya kosha), with Brahma for its center, is our psychic ideal.

The tatwic wires of this sphere extend over what we call a Brahmanda. This they do in a way similar to the tatwic rays of prana with which we are familiar through the medium of gross matter. This center with this universe forms the self-conscious universe. All the lower centers exist within the bosom of this atmosphere.

Under the influence of gross matter the mental macrocosm registers the external pictures; that is to say, it gains the power of manifesting itself in the five ways I have described in the essay on mind. Under the Brahma, however, the mental macrocosm (Manu) attains the higher powers under discussion. This double influence changes, after a time, the nature of Manu itself. The universe has, as it were, a new mind after every manwantara. This change is always for the better. The mind is ever spiritualizing. The later the Manu the more spiritual. A time will come when the present macrocosmic mind will be entirely absorbed into the soul. The same is the case with the microcosm of man. Thus Brahma is by nature omniscient. He is conscious of a self. The types of everything that was or is to be in the process of time are but so many varying compositions of his tatwas. Every phase of the universe, with its antecedents and consequents, is in him. It is himself, his own self-consciousness. One mind is absorbed in him in the space of fourteen manwantara. The motion of the mental tatwas is so much accelerated that they become spiritual. By the time that this takes place in the Universe the vibrations of the tatwas of prana too are being accelerated under the influence of Manu until the prana itself is turned into the Manu of the next period. And again, while this is being done, the gross matter is similarly developing itself into prana.

This is the process of involution, but for the present let us leave it here and resume the subject.

The human soul is an exact picture of this macrocosmic principle. It is omniscient like its prototype, and has the same constitution. But the omniscience of the human soul is yet latent on account of her forgetfulness. The sixth principle (absolute) has developed only a little. Humanity in general has only a very dim notion of infinity, of Godhead, and of all such subjects. This means that the rays of the infinite are only just evoking our sixth principle into active life at this stage of our progress. When in the

process of time the rays of the infinite gather sufficient strength, our soul will come out in her true light. We might accelerate this process by vairagya (apathy), which gives strength to Yoga, as we have seen.

The means of strengthening Yoga deserve separate consideration. Some of them help to remove those influences and forces that are antagonistic to progress; others, such as the contemplation of the divine principle, accelerate the process of development of the human soul, and the consequent absorption of the mind in the soul. At present I have simply to discover the nature of the blissful samadhi, which I spoke of as being caused by the reflection of the soul in the mind.

This reflection simply means the assumption by the mind of the state of the soul. The mind passes from its own ordinary state to the state of the higher energy of the soul. The greater number of tatwic vibrations per second make their way in the matter of a lower number of tatwic vibrations per second. The English language recognizes this rising up of the mind, this passing out of itself, as elation, and this is the meaning of the word ananda as qualifying the third state of the samprajnata samadhi. The ananda maya kosha takes its name from its being the state of the highest upheaval. Every moment of ananda is a step towards the absorption of the mind as it changes its nature, passing forever into a higher state of consistency. That state which in ananda only appeared in the moment of triumph now becomes part and parcel of the mind. This confirmation of the higher energy is known by the name of Asmita, which may be translated by the word egoism, but means making part and parcel of self.

XIII.

Yoga (II) ~

The object in view in this article is to mark the stages along the road of mental matter to its final absorption in the soul. In the last essay I brought the mind to the state of samprajnata samadhi. It is in this state that the mind acquires the power of discovering new truths, and seeing new combinations of things existent. As this state has been attained in the long cycle of bygone ages, man has acquired a knowledge of science to its present stage of development, and the attainment of this quantum of knowledge has been the means of raising our minds to our present pitch of perfection, when we have learned to say that these great powers are native to the human mind. As I have shown, these powers have become native to the mind only after long submission of the mind to the influence of the soul.

By the constant exercise of this samadhi the mind learns to incline towards those cosmic influences that are in their very nature antagonistic to those bad powers of our constitution that check our progress. These powers tend to die out naturally. The ultimate goal of this march is that the state of mind when its manifestation become entirely potential. The soul, if she pleases, might propel them by her inherent power into

the domain of the actual, but they lose all power to draw the soul after them.

When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called paravairagya, or the Higher Apathy.

The word vairagya usually is rendered into English as apathy, and is looked upon with disfavor by modern thinkers. This is, I believe, owing to a misconception of the meaning of the word. It is generally understood that misanthropy is the only indication, or perhaps the highest perfection, of this mental state. Nothing can be further from the intention of those sages who put vairagya down as the highest means of the attainment of bliss. Vairagya or apathy is defined by Vyasa in his commentary on The Aphorisms of Yoga as the “final state of perfected knowledge”. It is that state in which the mind, coming to know the real nature of things, would no longer be deluded into false pleasure by the manifestations of avidya. When this upward inclination becomes confirmed, when this habit of soaring towards the divine becomes second nature, the name of paravairagya is given to the complementary mental state.

This state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of samprajnata samadhi. By the constant practice of this samadhi, to which the mind runs of itself when it once tastes the bliss of the fourth stage of that state, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity in which the yet unknown truths of nature begin to throw their shadows before them. The mind begins to feel truth in any and every place, and drawn by the taste of bliss (ananda), sets to work out the process of its evolution with greater and greater zeal. This faith has been called Sraddha by Patanjali, and he calls the consequent zeal Virya.

Confirmed in this zeal and working on, the manifestation of memory comes in naturally. This is a high state of evolution. Every truth becomes present before the mind's eye at the slightest thought, and the four stages of samadhi make their appearance again and again till the mind becomes very nearly a mirror of Nature.

This corresponds to the state of paravairagya, which in the second place would also be attained by the contemplation of the High Prototype of the Soul. This is the Iswara of Patanjali, the macrocosmic soul that remains forever in that entity's soul of pristine purity. It is this Iswara of that I have spoken as the self-conscious universe.

This Iswara, as I conceive it, is only a macrocosmic center, similar in nature to the sun, though higher in function.

As the sun with his ocean of Prana is the prototype of our life-principle, prana maya kosha, so Iswara is the great prototype of our souls. What is the sixth principle of not only a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined to emerge again into its own true self? Just as I have shown that the principles of life live in the sun after our terrestrial death, to recur again

and again into actual life, so too the soul lives in the Iswara in a similar fashion. We may look upon this entity as being the group of all the liberated souls, but at the same time we must remember that the unliberated souls also are his undeveloped reflections, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of Iswara, and of other souls in Iswara.

This macrocosmic psychic center, this ideal of the sixth principle in man, is the great reservoir of every actual force in the universe. He is the true type of the perfection of the human soul. The incidents of mental and physical existence which, however perfect in themselves, are to His more comprehensive nature mere imperfections, find no place in Him. There is no misery for Him – the five comprehensive miseries of Patanjali are enumerated above – for misery can arise only in the retrograde process of the first awakening of the mind, only being caused by sensation, and the human sixth principle not yet gaining sufficient strength in the process of time to draw the mind towards itself and out of the domain of the senses, to make it what its prototype originally is, the rod of dominion, and not as sensation has made it, the instrument of slavery.

By this conemplation of the sixth principle of the Universe, a sympathy is established naturally between it and the human soul. That sympathy is only necessary for the Universal Tatwic Law to work with greater effect. The human soul begins to be cleansed of the dust of the world and in its turn affects the mind in a similar way, and therein the yogi becomes conscious of this influence by the slackening of the fetters forged by Prakriti, and a daily, hourly strengthening of heavenward aspirations.

The human soul then begins to become a center of power for its own little universe, just as Iswara is the center of power in His universe. The microcosm then becomes a perfect little picture of the macrocosm. When perfection is attained, all the mental and physiological tatwas of the microcosm, and to a certain extent of the surrounding world, become the slaves of the soul. Whitherso it may incline, the tatwas are at its back. He may will, and the atmospheric Vayu tatwa, with any amount of strength he pleases or is capable of centering, will set in motion any piece of furniture within the reach of his will. He may will, and at the instant the apas tatwa will slake your thirst, cure your fever, or in fact wash off the germs of any disease. He may will, and any and every tatwa on either of the lower planes will do its work for him. These high powers do not wait to come in all of a sudden, but show themselves gradually, and according to the special aptitudes in special forms.

But a description of these powers is not my present business. My only purpose is to show in what way, according to the universal law of nature, by contemplation of the macrocosmic sixth principle, that the human soul becomes the means for the mind attaining the state called paravairagya.

Besides these two, the author of The Aphorisms of Yoga enumerates five more ways in which the minds of those who are already by the power of previous karma inclined towards the divine, are seen to work out their way to the sate of paravairagya.

This first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, and the vicious respectively. Every good man will tell us that the manifestation of joy at the comfort of another is a high virtue. Why, what harm is there in jealousy? I think no other science except the philosophy of the tatwas explains with any amount of satisfaction the reason why of such questions.

We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the prithivi or the apas tatwa prevails in the prana and the mind. It is evident that if we put our minds in the same, we induce either of the two tatwas in our life and mental principles. What will be the result? A process of purification will set in. Both the principles will be cleansed of any trace of defect that the excess of any remaining tatwas may have given to our constitution.

All those physiological or mental causes that induce inattention in the mind are removed. Bodily distempers take their leave for they are the result of the disturbance of the balance of the physiological tatwas, and comfort, pleasure and enjoyment are foreign to these. The one induces the other. As the balance of the tatwas brings comfort and enjoyment of life, so the sense of comfort and enjoyment that colors our prana and mind when we put ourselves in sympathy with the comfortable, restores the balance of our tatwas.

And when the balance of tatwas is restored, what remains? Disinclination to work, doubt, laziness and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As Vyasa says in his commentary, the White Law makes its appearance in the mind. Such and in a similar way is the result of the manifestation of the other qualities. But for such a result to be achieved, there must be long and powerful application.

The next method is Pranayama, deep expiration and inspiration. This too conduces to the same end and in the same way. The drawing of deep breaths in and out has to some extent the same effect as running and other hard exercise. The heat that is produced burns down certain elements of disease, which if it is desirable should be burnt. But the practice in its effects differs for the better from hard exercise. In hard exercise the susumna begins to play, and that is not good for physiological health. Pranayama, if properly performed, however, is beneficial from a physiological as well as from a mental point of view. The first effect that is produced in pranayama is the general prevalence of the prithivi tatwa. It is unnecessary to remind the reader that the apas tatwa carries the breath lowest down, and that the Prithivi is the next. In our attempt to draw deeper breaths than usual, the prithivi tatwa cannot but be introduced, and the general prevalence of this tatwa, with the consequent golden tinge of the circle of light round our heads, can never fail to cause fixity of purpose and strength of attention. The apas tatwa comes in next. This is the silvery hue of innocence that encircles the head of a saint and marks the attainment of paravairagya.

The next is the attainment of the two-fold lucidity – the sensuous and the cardiac.

The sensuous lucidity is the power of the senses to perceive the changes of prana. The previously trained attention, according to special aptitudes, is centered on any one of the five senses or more. If centered in the eyes, one can see the physiological and atmospheric colors of prana. I can affirm this by personal experience. I can see the various colors of the seasons. I can see the rain coming an hour, two hours, and sometimes even two days before an actual shower. Bright sheets of the green washed into coolness and purity by the white make their appearance anywhere about me – in the room, in the heavens, on the table before me, on the wall in front. When this happens, I am sure that rain is in the air and will come down soon. If the green is streaked with red, it takes some time to come, but it is surely preparing.

These remarks are enough for color. The power can be made to show itself by a sustained attempt to look into space, or anything else, as the moon, a star, a jewel, and so on. The remaining four senses also attain similar powers, and sounds, smells, tastes and touches that ordinary humanity cannot perceive begin to be perceived by the Yogi.

The cardiac lucidity is the power of the mind to feel and also that of the senses to perceive thoughts. In the article on Prana, I have given a chart of the head, specifying the places and giving the colors of the various kinds of mental manifestations. These colors are seen by anyone who has or acquires the power, and they constitute the surest book in which to read the thoughts of any man. By sustained practice one will recognize the finest shades.

One can also feel these thoughts. The modifications of thought moving along the universal tatwic wires affect any and every man. They each impart a distinct impulse to the prana maya kosha, and thus a distinguishable impulse to the throbs of the brain and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart and sits with his attention centered into the heart (while it is of course open to every influence) learns to feel every influence there. The effect on the heart of the mental modifications of other people is a fact that, so far as quality is concerned, may be verified by the commonest experience.

This sensuous or cardiac lucidity, as the case may be, once attained kills skepticism, and in the end conduces to the state of paravairagya.

In the next place, says Patanjali, one may rely upon the knowledge obtainable through dreams and sleep. But this will do for the present.

XIV.

Yoga – The Soul (III) ~

The five ethereal currents of sensation are focused in the brain, and motion is transmitted to the mental principle from these five centers of force. These various foci serve as connecting links between the mental and the life-principles. The visual currents produce in the mind the capability of becoming conscious of color. In other words, they

produce eyes in the mind. Similarly, the mind gets the capability of receiving the impressions of the four remaining sensations. This capability is acquired after the exposure of ages. Cycles upon cycles pass, and the mind is not yet capable of receiving these tatwic vibrations. The wave of life begins its organized journey upon earth with vegetable forms. Since that time external currents begin to affect the vegetable organism, and this is the beginning of what we call sensation. The modifications of the external tatwas through the individualized vegetable life strike the chords of the latent mind, but it will not yet respond. It is not in sympathy. Higher and higher through vegetable forms the life-wave travels; greater and greater is the force with which it strikes the mental chords, and better and better is the capability of that principle to respond to the tatwic calls of life. When we reach the animal kingdom the external tatwic foci are just visible. These are the sensuous organs, each of which has the capability of focusing its own peculiar tatwic rays into itself. In the lowest forms of animal life they are just visible, and this is a sign that the mental principle is then in a comparatively high state of perfection: it has begun to respond somewhat to the external tatwic call. It might be remarked here that this is the superposed relative mind, and not the absolute original mental truti, both of which I have already described. It is the uprising of this evolutionary finite structure on all the planes of life that has led a German philosopher to the conclusion that God is Becoming. This is true of course, but it is only true of the finite Universe of names and forms and not of the absolute towards which it is moving.

To resume: The exposure of this animal life to the external tatwas is longer and longer, and the strength becomes greater and greater in their various foci, the formation of these foci becomes higher and higher, the external call upon the mind is stronger and stronger, and the mental response is more and more perfect. A time comes in the progress of this mental evolution when the five mental senses are perfectly developed, as is marked by the development of the external senses. We call the action of the five mental senses the phenomenon of perception. On the manifestation of this perception is raised the mighty fabric of perception of those mental manifestations that I have discussed in the essay on Mind. The way in which this evolution takes place is sketched there too.

The external tatwas of gross matter create gross foci in a gross body from whence to send their currents. The soul does the same. The tatwic currents of the external soul, Iswara, create similar centers of action in connection with the mind. But the tatwic vibrations of the soul are finer than those of the life-principle. The mental matter takes a longer time to respond to the call of Iswara than it does to answer to the call of Prana. It is not till the life-wave reaches humanity that the vibrations of the soul begin to show themselves in the mind. The foci of psychic currents are located in what is called the vijñana maya kosha, the psychic coil. At the time of the beginning of human life, the psychic foci go on gaining strength, race after race, till we reach the point that I have called the awakening of the soul. That process ends in the confirmation of the state of paravairagya. From this state there are only a few steps to the power of what has been called ulterior or psychic perception. Our former perception may now be called animal perception. And just as the mighty fabric of inference and verbal authority has been raised on the basis of animal perception, a more mighty fabric of inference and verbal

authority has been raised on the basis of psychic perception by ancient Aryan sages. We shall come to that by and by.

As practice confirms the state of paravairagya in the Yogi's mind, it gets the most perfect calm. It is open to all sorts of tatwic influences, without any sensuous disturbance. The next power that consequently shows itself is called samapatti. I define this word as that mental state in which it becomes capable of receiving the reflection of the subjective and the objective worlds, and the means of knowledge at the slightest motion, however imparted.

Intuition has four stages: (1) Sa vitarka, verbal, (2) Nir vitarka, wordless, (3) Sa vichara, meditative, (4) Nir vichara, ultra-meditative.

The state of intuition has been likened to a bright, pure, transparent, colorless crystal. Place whatever you will behind such a crystal, and it will show itself in the color of that object. And so does the mind behave in this state. Let the tatwic rays that constitute the objective world fall on it, and it shows itself in the colors of the objective world. Remove these colors, and it is again as pure as crystal, ready to show in itself any other colors that might be presented to it. Think of the elementary forces of Nature, the tatwa, think of the gross objects where they work, think of the organs of sense and their genesis and the method of their operations, think of the soul, liberated or bound, and the mind readily falls into each of these states. It retains no particular color that might oppose or vitiate any other color entering it. The first stage of intuition is verbal. It is the most common in this age and therefore the most easily intelligible. Let the reader think of a mind in which no color is evoked at the sound of scientific words. Let him think of thousands of those men in whose minds the sounds of their own language, full of high and great ideas, is as strange as Hebrew. Take an uneducated English peasant and teach him to read Comus. Do you think those beautiful words will carry to him all they are intended to convey? But why an uneducated peasant? Did the great Johnson himself understand the beauties of Milton? Take again a common schoolboy, and read to him in his own language the truths of philosophy. Does that language, even if you gave him its lexicographic meaning, convey any idea to his mind? Take the Upanishad, and read it to any pandit who can understand Sanskrit reasonably well. Does anyone doubt (I do not) that he does not understand all that those noble words convey? With such a mind, let him compare the mind of a really educated man, a mind that almost intuitively takes in the true sense of words. To take in the full sense that words are intended to convey is not an easy task, even for the highly educated. Prejudice, deep-seated antagonistic theories, the strength of one's own convictions, and perhaps some other characteristics of the mind prove to be an insurmountable obstacle. Even a John Stuart Mill could not properly understand the philosophy of Sir William Hamilton. One of the greatest Oriental scholars says that Patanjali's system is no philosophy at all! Another has expressed himself to the effect that Patanjali's Aphorisms on Yoga are mere fanaticism! There are many tantras of which, though we might translate them into any language, very few of us really know the meaning. This is a very grave shortcoming, and sometimes much to be regretted. It disappears only with the manifestation of verbal intuition. In this state the Yogi is at once en rapport with the

author of the book, and this is because his mind is free from every blinding prejudice, and is in fact a pure, bright, colorless crystal, ready to show any phase of color that might come in contact with it.

The next stage of intuition is wordless. In this you no longer stand in need of books to initiate yourself into the secrets of nature. Your mind becomes capable of serving these truths from their fountainhead: true pictures of everything in every state of the objective world which through the agency of prana are represented in the universal mind, pictures that are the souls of these things, their own true selves, pregnant with every state in which the thing has passed, or has to pass, the realities of the various and varying phases of the phenomenal world, the thing which in a table, a glass, a pen, and in fact any and every thing, is hard or soft, long or short, white or black.

These states have for their object the gross phenomenal world. The next two stages of intuition have for their object the world of forces that lies at the root of the changes of the gross world, the world of subtle bodies. The meditative intuition has for its object only the present manifestation of the currents of the subtle body, the forces that are already showing or going to show themselves. In this state, for example, the Yogi knows intuitively the present forces of the atmospheric Prana as they are gathering strength enough to give us a shower of rain or snow, but he does not know what has given them their present activity, or whether the potential will ever become the actual, and if yes, to what extent. He knows the forces that are working at the present moment in that tree, that horse, that man, the powers that keep these things in the state they are in, but he does not know the antecedents and consequents of that state.

The next state has for its object all the three states of subtle bodies. The present state is known of course, but with it the Yogi draws in the whole history of the object from beginning to end. Place before him a rose, and he knows its subtle principle in all its states, antecedents and consequents. He is familiar with the little beginnings of the bush and its growth in various stages; he knows how the budding began, how the bud opened, and how it grows into a beautiful flower. He knows what its end shall be, and when. Put before him a closed letter, and he knows not only what that letter contains, but he can trace those thoughts to the brain whence they proceeded, to the hand that wrote the letter, to the room in which they were written, and so on. It is in this state too that the mind knows mind, without the medium of words.

These four states constitute what is called the objective trance (savija samadhi).

Occasionally these powers show themselves in many minds. But that simply shows that the favored mortal is on the right track. He must make sure of the point if he would win.

When the last stage of this samadhi is confirmed in the mind, our psychic senses gain the power of that amount of certain knowledge which is the portion of our animal senses. The authority of these senses is supreme with us, so far as the gross world is concerned. In a similar way there is no room left for us to doubt the truth of the

knowledge that our psychic senses bring us. The high power of knowing every supersensuous truth with perfect certainty is known as Ritambhara, or psychic perception.

The knowledge that psychic perception gives us is by no means to be confounded with the knowledge obtained through inference, imagination, or the records of others' experience.

Inference, imagination, and verbal authority, based on animal perception, can only work upon knowledge obtained through animal senses. But psychic perception and inference based upon that has for its object things of the supersensuous world, the realities that underlie the phenomenal existence with which we are familiar. That perception takes in the fact of the existence and the nature of Prakriti, the most subtle state of matter, just as animal perception takes in gross matter.

Animal perception draws the mind towards gross matter, the world that has given it birth. So does psychic perception draw the mind towards the soul. The practice of objective samadhi destroys itself. The mind takes in so much of the higher energy of the soul that it loses its mental consistency. Down goes the entire structure of unreal names and forms. The soul lives in herself, and not in the mind as now.

With this the greater part of my work is done. It is now clear that what we call man lives chiefly in the mind. The mind has two entities to affect it. The one is the life-principle, the other the psychic principle, the once producing certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the soul is more desirable than that of the life principle. When the mind loses itself entirely in the soul, man becomes God.

The object of these essays has been roughly to portray the nature, function and mutual relation of the principles; in other words, to trace the operation of the universal tatwic law on all the planes of existence. This has been briefly done. A good deal more remains to be said about the powers latent in the Prana and the mind, which show themselves in special departments of the progress of man. That need not, however, form part of the present series, and therefore I close this series with some description of the first and last principle of the cosmos: the Spirit.

XV.

The Spirit ~

This is the anandamaya kosha, literally the coil of bliss of the Vedantins. With the power of psychic perception, the soul knows the existence of this entity, but in the present stage of human development it has hardly made its presence directly felt in the human constitution. The characteristic difference between the soul and the spirit is the absence of the "I" in the latter.

It is the dawn of the day of evolution. It is the first setting-in of the positive current of the great breath. It is the first state of cosmic activity after the night of Mahapralaya. As

we have seen, the breath in every state of existence has three states: the positive, the negative, and the susumna. The susumna is pregnant with either of the two states. This is the state that is described in the Parameshthi sukta of the Rig Veda as neither Sat (positive) nor Asat (negative). This is the primary state of parabrahma, in which the whole universe lies hidden like a tree in the seed. As billows rise and lose themselves in an ocean, the two states of evolution and involution take their rise in this state, and in due time are lost in the same. What is Prakriti itself in this state of potential omnipotence? The phenomena of Prakriti owe their origin and existence to the modifications of the great breath. When that great breath is in the state of susumna, can we not say that Prakriti itself is held in that state by susumna? It is in fact parabrahma that is all in all. Prakriti is only the shadow of that substance, and like a shadow it follows the modifications of His great breath. The first modification of the great breath is the setting in of the evolutionary (positive) current. In this state, Prakriti is ready to modify into the ethers of the first degree, which make up the atmosphere from which Iswara draws life. In the first state of evolution, the Subject (parabrahma) whose breath causes these modifications of Prakriti, is known as Sat, the fountainhead of all existence. The I is latent in this state. Naturally enough, because it is the differentiation that gives birth to the I. But what is this state? Must man be annihilated before he reaches this state of what from the standpoint of man is called nirvana or paranirvana? There is no reason to suppose that it is the state of annihilation any more than a certain amount of latent heat is annihilated in water. The simple fact is that the color that constitutes the ego becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge above self, not certainly destroying it.

The individual spirit bears the same relation to the Sat which the individual soul bears to the Iswara, the individual mind to the Virat, and the individual life-principle to the Prana. Each center is given birth to by the tatwic rays of that degree. Each is a drop in its own ocean. The Upanishad explains this state under many names. The Chhandogya, however, has a very comprehensive dialogue on this subject between Uddalaka and his son Shwetaketu.

Professor Max Muller has made some very questionable remarks on certain assertions in this dialogue, calling them "more or less fanciful". These remarks could never have fallen from so learned a man had he known and understood something of the ancient Science of Breath and the Philosophy of the Tatwas. The Upanishad can never be very intelligible without this comprehensive science. It must be remembered that the Upanishads themselves have in many places clearly laid down that a teacher is wanted for the proper understanding of these divine words. Now the teacher taught nothing else but the Science of Breath, which is said to be the secret doctrine of all secret doctrines. It is, in fact, the key to all that is taught in the Upanishad. The little book that tries to explain these essays to the world appears from its very arrangement to be a compilation of various couplets on the same subject, inherited from various esoteric circles. In fact, this handful of stanzas has its chief value as a key to Aryan philosophy and occult science, but even this little book will hardly serve to dispel the gloom of ages.

To return, however, to the dialogue between the father and the son: it is contained in the sixth Prapathaka of the Chhandogya Upanishad.

“In the beginning, my dear, there was only that which is one only, without a second. Others say in the beginning there was that only, which is not one only, without a second, and from which is not, that which is was born.”

This is the translation of Professor max Muller. Notwithstanding the authority of his great name, and real scholarship, I venture to think that the sense of the Upanishad is totally lost sight of in this translation. The words of the original are:

“Sad eva saumyedadagre asit.”

I cannot find any word in the translation giving the sense of the word idam in the original. Idam means “this”, and it has been explained as meaning the phenomenal world. This that is perceived, etc. Therefore real translation of the text would be:

“This (world) was Sat alone in the beginning.”

Perhaps in the translation of Professor Muller the word “there” is printed by mistake for “this”. If this is the case, the defect in the translation is at once cured.

The text means that the first state of the world before differentiation was the state known as Sat. From what comes afterwards, it appears that this is the state of the Universe in which all its phenomena, material, mental and psychic, are held in posse. The word eva, which in the translation stands for the word “alone” or “only”, signifies that in the beginning of the Day of Evolution the universe had not all the five, or even two or more of the five planes of existence together. Now such is the case, but in the beginning the Sat existed alone.

The Sat is one only, without a second. There is no qualification of time in these two epithets. The Sat is one alone, not like the Prana, the Virat, and Iswara, having all three existing simultaneously, a shadowy side of existence.

The next sentence goes on to say that in the beginning there was Asat alone. As Professor Muller renders it, “There [?] was that only which is not.”

Now this carries no meaning, notwithstanding the Greek accompaniment. That the word Asat is used in the sense of “that which is not” or briefly “nothing”, there is no doubt. But there is also no doubt that such is not the meaning of the Upanishad. The words are used here in the same sense in which they are used in the “Nosad asit” hymn of the Rigveda.

“Then there was neither the Sat nor the Asat.”

This of course is a state quite other than the Sat of the Upanishad. It is nothing

more than the susumna of the Brahmic breath. After this in the beginning of evolution the Brahma became Sat. This is the positive potential phase. The Asat is nothing more than the cooler negative life current that rules during the night of Maha pralaya. When the shadowy Prakriti has undergone the preparatory influence of the negative current, the day of evolution sets in with the beginning of the positive current. The dispute as to beginning is merely of a technical nature. In reality there is no beginning. It is all a motion in the circle, and from this point of view we may put whatever state we like in the beginning.

But the Asat philosopher argues that unless the Maya undergo the preparatory influence of the Night, there can be no creation. Hence, according to him, we must put Asat at the beginning.

The sage Uddalaka would not consent to this. According to him, the active impressive force is in the Sat, the positive state, just as all the life-forms take their origin from Prana (the positive life matter) and not from Rayi (the negative life matter) – see the Prasnopnishat. It is only impressibility that exists in the Asat; the real names and forms of the phenomenal Universe do not exist there. In fact, the name Asat has been given to the primary state of the evolving universe for this very reason. If we would translate these two words into English, we would have to coin two very unique compounds: Sat (that-in-which-is) and Asat (that-in-which-is-not).

It is only such a rendering that would carry the true idea, and hence it is advisable to retain the Sanskrit words and explain them as well as one can.

That actually existing state in which the names and forms do not exist cannot very properly stand as the cause of the names and forms that do not exist. Hence the Sat alone was in the beginning, etc.

The individual spirit has the same relation to the Sat as the soul has to the Iswara.

That will do for now. It is enough to show that there is no annihilation anywhere in the Universe. Nirvana simply means the enlightenment (which is not extinction) of the phenomenal rays.

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 5
NATURE'S FINER FORCES

BY

RAMA PRASAD, M.A., F.T.S.

The Science of Breath & The Philosophy of the Tatwas
(Translated from the Sanskrit)

1. The goddess said: My Lord Mahadeva, the god of gods, be kind to me, and tell me the wisdom that comprehends everything.

2. How did the universe come out? How does it go on? How does it disappear? Tell me, O Lord, the philosophy of the universe.

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Notes ~ “The god said”; “the goddess said”; “said the god”; “said the goddess”. The whole book is couched in the form of a dialogue between the god Siva and his wife Parvati. All the tantras have the same form. It is hardly consistent with facts to hold that Siva and Parvati were a human pair in some ancient period. The former is generally spoken of in this book as Iswara, the latter as Devi or Shakti. Judging from its method of composition, the book under notice does not seem to have been written by Siva. In the first place, there are several stanzas in the book that appear to be the composition of different authors, but in the present form by some compiler. Secondly, the author says in one place that he was going to describe certain experiments as he had seen them in the Sivagama (The Teaching of Siva). In the end of one ms., however, it is said that the book comprises the eighth chapter of Sivagama.

In the Kenopnishat the great commentator Shankaracharya interprets Uma Haimvati (another name of Parvati) as Brahma Vidya, the Divine Science or Theosophia. There, however, the goddess appears as a teacheress, and she might well be interpreted as Theosophia. That explanation will hardly hold good here. Here Siva and Parvati seem to be the male and female principles. They are the best acquainted with their own workings. The god, the male principle, explaining to Sakti, the female principle, the various modes in which the finer forces of nature imprint themselves upon the grosser planes, might be the symbol of the eternal impression of all thoughts and living organisms into the Sakti (the cooler matter ray) by Siva, the hotter male principle.

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3. Said the god: The universe came out of tatwa or the tatwas; it goes on by the instrumentality of the tatwas; it disappears in the tatwas; by the tatwas is known the nature of the universe.

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Notes ~ In the original the singular number is often used to denote the common quality of the five tatwas, that by which each is known as such.

The universe comprehends all the manifestations with which we are familiar, either on the physical, the mental, or the psychic plane. All of them have come out of the tatwas. The tatwas are the forces that lie at the root of all these manifestations Creation, preservation, and destruction, or more strictly speaking, appearance, sustenance, and disappearance of the phenomena with which we are acquainted are tatwic changes of state.

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4. Said the goddess: The Knowers of the tatwas have ascertained the tatwa to be the highest root; what, O God, is the nature of the tatwas? Throw light upon the tatwas.

5. Said the god: Unmanifested, formless, one giver of light is the great Power; from that appeared the soniferous ether (akasa); from that had birth the tangiferous ether.

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Notes ~ This is the parabrahma of the Vedantins, the first change of state that stands at the top of evolution. This is the first positive phase of life. All the Upanishads concur in this. In the beginning all this was Sat (the positive phase of Brahma). From this state the five ethers (tatwas or mahabhutas as they are also called) come out by degrees. "From him came the Akasa and so on", said the Upanishad. This state of parabrahma is called in the text "Unmanifested". Manifestation for us only begins with the "Ego", the sixth principle of our constitution; all beyond that is naturally unmanifested, "Formless". This epithet is given because forms only show themselves when the tatwas and the two states of matter, the male and female, the hotter and the cooler, come into existence. As yet there is only one universal state of matter. Hence that state is also given the epithet One.

He is also called the Giver of Light. This light is the real life. It is this state that transmutes into the five ethers that form the atmosphere of the sixth principle of the universe.

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6. From the tangiferous ether, the luminiferous ether, and from this the gustiferous ether; from thence was the birth of the odiferous ether. These are the five ethers and they have five-fold extension.

7. Of these the universe came out; by these it goes on; into these it disappears; even among these it shows itself again.

8. The body is made of the five tatwas; the five tatwas, O Fair One, exist therein in the subtle form; they are known by the learned who devote themselves to the tatwas.

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Notes ~ The body, human as well as every other, is made of the five tatwas in their gross form. In this gross body play the five tatwas in their subtle form. They govern it physiologically, mentally, psychically and spiritually. These are therefore the four subtle forms of the tatwas.

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9. On this account shall I speak of the rise of breath in the body; by knowing the nature of inspiration and expiration comes into being the knowledge of the three times.

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Notes ~ Man can devote himself most easily to his own body. On this account the laws of the rise of the breath in the body have been described here.

Knowledge of the three times (the past, the present and the future) is nothing more than a scientific knowledge of the causes and effects of phenomena. Know the present tatwic state of things, know its antecedent and consequent states, and you have a knowledge of the three times.

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10. This science of the rise of breath, the hidden of the hidden, the shower of the true Good, is a pearl on the head of the wise.

11. This knowledge is the subtle of the subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among unskeptical people.

12. The science of the rise of breath is to be given to the calm, the pure, the virtuous, the firm and the grateful, single-minded devote of the guru.

13. It is not to be given to the vicious, the impure, the angry, the untruthful, the adulterer, and him who has wasted his substance.

14. Hear, thou goddess, the wisdom which is found in the body; omniscience is caused by it, if well understood.

15. In the swara are the Vedas and the shastras; in the swara the highest gandharva; in the swara are all the three worlds; the swara is the reflection of the parabrahma.

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Notes ~ “In the swara are the Vedas”, etc. Swara is the current of the life-wave. It is the same as the intelligence of the Vedantins. The assertion in this stanza might have two meanings. It might mean that the things described in the Vedas are in the swara, or it might mean that the description itself is there. It might mean that both are there. This is of course an absolute fact. There is nothing in the manifested universe that has not received existence from the Great Breath, which is the Prana of the universe on the highest plane of life.

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16. Without a knowledge of the breath (swara), the astrologer is a horse without its lord, a speaker without learning, a trunk without a head.

17. Whoever knows the analysis of the Nadis, and the Prana, the analysis of the tatwa, and the analysis of the conjunctive susumna gets salvation.

18. It is always auspicious in the seen or the unseen universe, when the power of breath is mastered; they, O Fair One, that the knowledge of the science of breath is somewhat auspicious.

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Notes ~ This stanza points to the difference between practical and theoretical occultism. The practice is highly auspicious, of course, but the theory too puts us on the right track, and therefore is somewhat auspicious.

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19. The parts and the first accumulations of the universe were made by the swara, and the swara is visible as the great Power, the Creator, and the Destroyer.

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Notes ~ For some reflections on this subject, the reader is referred to the Essay on Evolution.

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20. A knowledge more secret than the science of Breath, wealth more useful than the science of Breath, a friend more true than the science of breath, was never seen or heard of.

21. An enemy is killed during the power of the breath, and also friends are brought

together; wealth is got during the power of breath, and comfort and reputation during the same.

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Notes ~ Every phenomenon is nothing more than a phase of tatwic motion.

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22. On account of the force of breath one gets a female child or meets a king; by the force of breath are gods propitiated, and by the breath is a king in anyone's power.

23. Locomotion is caused by the power of breath, and food too is taken by the power of breath; urine and faeces also are discharged during the power of breath.

24. All the Sastras and Purana, etc., beginning with the Vedas and the Upanishads, contain no principle beyond the knowledge of swara (the breath).

25. All are names and forms. Among all these people wander mistaken. They are fools steeped in ignorance unless the tatwas are known.

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Notes ~ All the phenomena of the universe are names and forms. All these names and forms live in the swara of parabrahma, or comparatively in the subtler tatwas. But there nothing is distinguishable. They are only distinguished as such when they are imprinted upon the grosser planes. The impression takes place by the instrumentality of Rayi, the cooler state of life-matter, which is only the shade of Prana, the original state. Hence the names and forms are all unreal.

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26. This science of the rise of breath is the highest of all the high sciences; it is a flame for illuminating the mansion of the soul.

27. The knowledge cannot be imparted to this man or that man except in answer to a question; it is therefore to be known by one's own exertions in the soul, by the soul, and soul alone.

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Notes ~ This is the celebrated dictum, "Know thyself by thyself", which differs from the Greek one in the addition of the last two words.

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28. Neither the lunar day, nor the constellations, nor the solar day, nor planet, nor god; neither rain nor the Vyatipata, nor the conjunctions Vaidhrita, etc.

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Notes ~ These are all of them the various phases of the five different tatwic states. They have a natural effect upon the terrestrial life. The effect differs with the thing influenced. The rays of the tatwic state of time will only be reflected into any organism if the reflecting surface is akin. The yogi who has power over his breath can put it into any tatwic state he chooses, and the antagonistic effect of time are simply thrown off.

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29. Nor the bad conjunctions, goddess, ever have power; when one gets the pure power of swara, everything has good effect.

30. In the body are the Nadi having many forms and well extended; they ought to be known in the body by the wise, for the sake of knowledge.

31. Branching off from the root in the navel, 72,000 of them extend in the body.

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Notes ~ The Yogi takes the navel to be the starting point of the system of Nadi. So says Patanjali, the great Yogi philosopher:

“The systems of the body are known by concentration on the navel.”

The Vedantins take the heart to be the starting point of the system. The former assign as the reason, the existence in the navel of the Power Kundalini, the latter the existence in the heart of the cardiac soul (the Lingam atma), which is the real life of the gross body. This, however, is immaterial. We may begin wherever we like, if we only understand truly the location of the life-principle and its various manifestations.

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32. In the navel is the Power Kundalini sleeping like a serpent; thence ten Nadi go upwards and ten downwards.

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Notes ~ “The Power Kundalini”: This power sleeps in the developed organism. It is that power which draws in gross matter from the mother organism through the umbilical cord, and distributes it to the different places where the seminal Prana gives it form. When the child separates from the mother the Power goes to sleep. She is no more wanted now. The dimensions of the child depend upon the supplies of the Kundalini. It

is said that it is possible to awake the goddess even in the undeveloped organism by certain practices of Yoga. When this is done the Yogi gets the power of lengthening or shortening the limbs.

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33. Two and two of the Nadi go crosswise; they are thus twenty-four in number. The principal are the ten Nadi in which act the ten forces.

34. Crosswise, or upwards, or downwards, in them is manifested the prana all over the body. They are in the body in the shape of Chakras supporting all the manifestations of Prana.

35. Of all these, ten are principal; out of the ten, three are the highest: Ida, Pingala, and the Susumna.

36. Gandhari, Hastijihva, Pusha and Yashaswani; Alambusha, Kuhui, Sankhini, and also Damini.

37. Ida is in the left part, Pingala in the right, Susumna in the middle; Gandhari in the left eye.

38. In the right eye Hastijihva; in the right ear Pusha; Yashaswani in the left ear; in the mouth Alambusha.

39. Kuhu in the place of the generative organ; in the anus Shankhini. In this way one at each outlet stand the Nadi.

40. Ida, Pingala, and Susumna stand in the way of the Prana, these ten Nadi extend variously in the body.

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Notes ~ For a dissertation on these three Nadi, the reader is referred to the articles on Prana. On a small scale, the right and left chambers of the heart and the right and left portions of the spinal column are the Pingala and Ida. The canal between these two is the Susumna. Taking the blood vessel system to be a mere reflection of the nervous system, the terminology might be applied to the nervous alone. It appears, however, that the Nadi of the Tantra comprehend both these systems. In the nervous system there is the real power, and this must be present everywhere where there is any manifestation of life.

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41. These are the names of the Nadis. Now I give the names of the forces: (1) Prana, (2) Apana, (3) Samana, (4) Udana, and (5) Vyana .

42. (6) Naga, (7) Kurma, (8) Krikila, (9) Devadatta, and (10) Dhananjaya. In the chest lives always the prana; the apana in the circle of the anus.

43. The Samana in the circle of the navel, the Udana in the midst of the throat; the Vyana pervades all over the body. These are the ten principal forces.

44. The five beginning with the Prana have been described. The remaining five begin with Naga. Their names and places too I give:

45. The Naga is known in belching; the Kurma in the twinkling of the eye; the Krikila is known as the cause of hunger; the Devadatta is known in yawning.

46. The all-pervading Dhananjaya does not leave even the dead body. All these move in all the Nadis where they put on the appearance of life.

47. Let the wise man know the manifest movements of the individualized prana by the three Nadi: Ida, Pingala, and Susumna.

48. The Ida is to be known in the left half and the Pingala in the right.

49. The moon is placed in the Ida; the sun in the Pingala; the Susumna has the nature of Sambhu, and Sambhu is the self of Hansa [inspiration and expiration both].

50. Expiration is called Ha; inspiration is Sa; Ha is the Siva [the male], and Sa the Sakti [the female].

51. Appearing as Sakti, stands the moon, causing the left Nadi to flow; causing the right Nadi to flow, the sun appears as Sambhu [male].

52. Any charity given by the wise while the breath is in the left nostril, multiplies krore upon krore of times in this world.

53. Let the Yogi look into his face, with one mind and with attention, and thus let him know entirely the motion of the sun and the moon.

54. Let him meditate upon the tatwa when the prana is calm, never when it is disturbed; his desire will be fulfilled, he will have great benefit and victory.

55. To those men who practice, and thus always keep the sun and moon in proper order, knowledge of the past and the future becomes as easy as if they were in their hand.

56. In the left Nadi the appearance of the breath is that of the Amrita (Nectar); it is the great nourisher of the world. In the right, the motion-imparting portion, the world is always born.

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Notes ~ A crore = 10 million. The Negative phase of Prana has the qualities of Amrita, the giver of eternal life. The negative matter, the moon, is cooler than the positive matter, the sun. The former is Rayi, the latter Prana. The former receives the impressions from the latter, and this plays the part of imparting impressions to that. The moon, therefore, is the real life of all names and forms. In her they live; she keeps them up. She is, therefore, the Amrita, the nectar of life. The right Nadi is, from the greater temperature it possesses, the imparter of names and forms, or briefly, the motion-imparting phase of life matter. It is the tendency of the sun to always cause changes in names and forms, and giving new impressions in the place of the old. Hence the sun is the great destroyer of forms. He is the father of the forms, but the real preserver is the moon.

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57. The middle one, the susumna, moves very cruelly, and is very bad in all acts; everywhere in auspicious acts the left [Nadi] causes strength.

58. In going out the left is auspicious; in going in the right is auspicious; the moon must be known to be even, the sun odd.

59. The moon is female, the sun is male; the moon is fair, the sun is dark [as compared to the moon]. During the flow of the Nadi of the moon let calm acts be done.

60. During the flow of the Nadi of the sun harsh works are to be done; during the flow of the susumna are to be done acts resulting in the attainments of psychic powers and salvation.

61. In the bright fortnight the moon comes in first, in the dark one the sun; beginning from the first lunar day they rise one after the other in order, after three days each.

62. The moon and the sun have each the white [northward, upward] and the black [southward, downward] duration of 2-1/2 ghari. They flow in order during the 60 ghari of a day.

63. Then by a ghari each [24 minutes] the five tatwas flow. The days begin with the pratipat [the first lunar day]. When the order is reversed the effect is reversed.

64. In the bright fortnight the left [is powerful], in the dark the right; let the yogi with attention bring these into order, beginning with the first lunar day.

65. If the breath rises [at sunrise] by way of the moon, and sets in by that of the sun, it confers groups of good qualities; in the reverse, the reverse.

66. Let the moon flow the whole day through, and the sun the whole night; he who practices thus is no doubt a yogi.

67. The moon is checked by the sun, the sun by the moon; he who knows this practice, tramples in a moment over the three worlds.

68. During Thursdays, Fridays, Wednesdays and Mondays the left Nadi gives success in all acts, especially in the white fortnight.

69. During Sundays, Tuesdays and Saturdays the right Nadi gives success in all harsh acts, especially in the black fortnight.

70. During the five gharis each, the tatwas have their distinct rise in order, ghari by ghari.

71. Thus there are twelve changes during the day and night. The Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces are in the moon [i.e., the breath rises in the left Nadi in these signs].

72. During Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius the rise of the breath is in the right Nadi. From this good or bad is ascertained.

73. The sun is centered in the east and north, the moon in the west and south. Let none go west and south during the flow of the right Nadi.

74. Let none go east and north during the flow of the left Nadi; if anyone does go, he will have the fear of robbers and will not return.

75. The wise who desire good might not therefore go in these directions during these intervals; then there doubtlessly will be suffering and death.

76. When the moon flows during the bright fortnight, it is beneficial to the man; comfort is caused in mild deeds.

77. When the moon rises at the time of the rise of breath, and vice versa, quarrel and danger make appearance, and all good disappears.

The Wrong Swara ~

78. When in the morning the wrong breath takes its rise, that is the sun in place of the moon, and the moon in place of the sun, then:

79. During the first day the mind is confused; during the second loss of wealth; during the third they speak of motion; during the fourth the destruction of the desired [object].

80. During the fifth the destruction of worldly position; during the sixth the destruction of all objects; during the seventh disease and pain; during the eight, death.

81. When for these eight days, at all the three times, the breath is wrong, then the effect is simply bad. When there is something less there is some good.

82. When in the morning and the noon there is the moon, and in the evening the sun, then there is always success and benefit. The reverse gives pain.

83. Whenever the breath is in the right or the left Nadi, the journey will be successful if the right or the left, as the case may be, is the first step.

84. Going four steps [by the left step first] when the moon flows, and five steps [by the right step first] when the sun flows, causes success all over the three worlds.

85. One must go on an even number of steps during the moon, and an odd one during the sun, raising first the foot [belong to the] full Nadi.

86. If by the hand of that part of the body in which the breath might be flowing at the time of waking, one touches his face, he is successful in his desires.

87. In taking a thing from another, and in going out of the house, we take by the hand in whose corresponding half the Nadi flows, and begin motion by raising the same foot.

88. There will be no confusion, no quarrel, no piercing with thorns; he will come back comfortable and free from all accidents.

89. Those who desire success in their undertakings must talk with teachers, relations, kings, and ministers and others who can fulfill one's desires, keeping them towards the full half of the body.

90. Those who desire success, benefit, and comfort must talk with enemies, thieves, creditors, and such others, keeping them towards the empty half of the body.

91. To distant countries one must go during the moon; to rather near countries during the sun.

92. Whatever of income, etc., and comings together, has been described before, comes to pass without doubt in the Nadis notices before.

93. Whatever has been said before to be the effect of the empty Nadi, is all in accordance with what has been said by the omniscient.

94. All transactions or dealings with bad men where there is enmity or deceit, angry lords or thieves, etc., are dangerous towards the full half of the body.

95. In going on a distant journey, the moon is auspicious, and gives ceaseless success in the aim; the sun is good in coming in, and in the beginning of any hasty work.

96. During the flow of the moon, poison is destroyed; during that of the sun, power is obtained over any body. During the susumna salvation is obtained. One power stands in three forms: the sun, the moon, and the susumna.

97. It might happen that when something is to be done, the breath is not rightly flowing, or conversely, when the breath is flowing as it ought to be, there is no occasion for the action to be done. How then is a man of business to follow the promptings of prana?

98. Auspicious or inauspicious acts are always to be done day and night. When need be the proper Nadi is to be set in motion.

The Ida ~

99. In those acts which are desired to have durable effect, in going on a distant journey, in entering an order of life (Ashrama) or a palace, in amassing wealth;

100. In sinking wells, ponds, tanks, etc, in erecting columns and idols, in buying utensils, in marriage, in having clothes, jewels and ornaments prepared;

101. In preparing cooling and nourishing divine medicines, in seeing one's lord, in trade, in collection of grain;

102. In going into a new house, in taking charge of some office, in cultivation, in throwing the seed, in auspicious peace-making, in going out, the moon is auspicious.

103. In such acts as beginning to read, etc., in seeing relations... in virtue, in learning from some spiritual teacher, in rehearsing a Mantra;

104. In reading the aphorisms of the Science of Time, in bringing quadrupeds home, in the treatment of diseases, in calling upon masters;

105. In riding horses and elephants, in doing good to others, in making deposits;

106. In singing, in playing upon instruments, in thinking of the science of musical sounds, in entering any town, in coronation;

107. In disease, sorrow, dejection, fever, and swoon, in establishing relations with one's people, in entering any town or village, in coronation;

108. In the adornment of their person by women, when the rain is coming, in the

worship of the teacher, in preparing poisons, etc., O Fair One! The moon is auspicious.

109. Also such acts as the practice of Yoga give success in Ida. Even in Ida let one give up the akasa and taijas modifications of prana.

110. In day or in night all works are successful; in all auspicious works the flow of the moon is good.

The Pingala ~

111. In all harsh acts, in the reading and teaching of difficult sciences... in getting into a ship;

112. In all bad acts, in drinking, in rehearsing the Mantra of such a god as Bhairava, in administering poison to enemies;

113. In learning the Shastras, in going, in hunting, in the selling of animals, in the difficult collection of bricks, wood, stone and jewels, etc.;

114. In the practice of music, in the Yantras and tantras, in climbing a high place or mountain, in gambling, in theft, in the breaking of an elephant or a horse, in a carriage or otherwise.

115. In riding a new donkey, camel, or buffalo, or an elephant or horse, in crossing a stream, in medicine, in writing;

116. In athletic sports, in killing or producing confusion, in practicing the six Karmas, etc., in obtaining power of Yakshinis, Yakshas, Vetalas, Poisons and Bhutas, etc.;

117. In killing, in causing love... in enmity, in mesmerizing, causing one to do anything at bidding, in drawing anyone towards anything, in causing distress and confusion, in charity, and buying and selling.

118. In practicing with swords, in inimical battle, in amorous enjoyment, in seeking the king, in eating, in bathing, in mercantile negotiations, in harsh and hot deeds, the sun is auspicious.

119. Just after eating... in winning the favor of women, the sun is auspicious. The wise ought to sleep, too, during the flow of the sun breath.

120. All harsh acts, all those various acts which in their nature must be transitory and temporary, find success during the sun. There is no doubt in this.

The Susumna ~

121. When the breath moves one moment in the left and the other in the right, the

[state of prana] too is known as susumna. It is the destroyer of acts.

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Notes ~ It will be seen that in this section three phases of the Susumna have been noticed: (1) When the breath comes one moment out of one nostril and next out of the other; (2) When the breath at once flows out of both nostrils with equal force; (3) When the breath flows out of one nostril with greater force than it does out of the other. The first is called the Unequal state (Vishamabhava). The second and third are called the Vishuvat or Vishuva.

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122. When the prana is in that Nadi the fires of death burn. It is called Vishuvat, the destroyer of all actions.

123. When both the Nadis, which ought to flow one after the other, then without doubt there is danger for him who is thus afflicted.

124. When it is at one moment in the right, the other moment in the left, it is called the unequal state. The effect is the reverse of what is desired, and so it ought to be known, O Fair One!

125. The wise call it Vishuvat when both the Nadis flow. Do neither harsh nor mild acts at that time; both will be fruitless.

126. In life, in death, in asking questions, in income, or its absence, in success or its want, everywhere the reverse is the case during the flow of the Vishuvat. Remember then the Lord of the Universe.

127. The Iswara is to be remembered by acts such as the practice of Yoga; nothing else is to be done at that time by those who desire success, income and comfort.

128. Pronounce a curse or benediction when with the sun the Susumna flows slowly; it will all be useless.

129. When the unequal state takes rise, do not so much as think of journeying. Journeying during this state undoubtedly causes pain and death.

130. When the Nadi changes or the tatwa changes, nothing auspicious shall be done by way of charity, etc.

131. In the front, in the left, and above is the moon. On the back, on the right, and below is the sun. In this way the wise ought to know the distinction between the full and empty.

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Notes ~ Two or more phases of conjunction have been noticed: (1) Sandhya Sandhi, and (2) Vedoveda.

According to some philosophers, these do not exist. These two are said to be but the names of the two foregoing ones. This, however, is not the thesis of the present writer. He holds that both these states exist separately.

The Sandhya Sandhi is that Susumna through which disappearance takes place into the higher matter beyond. The physiological Susumna is the reservoir of man's potential physiological life. From that state takes its birth either the positive or the negative phase of life.

But the Susumna is the child of a higher phase of life. The positive and negative mental forces according to similar laws give birth to this potential pranamaya kosha. The world, as some writers have said, is the outcome of mental motion (Sankala, Meinah sphurana). The state of the conjunction of these two mental states is the Sandhya Sandhi. The same name seems to have been given to the higher susumna. When the two phases of mental matter are neutralized in the Susumna, the pranamaya kosha loses its vitality and disappears.

This is that state in which is thrown the reflection of the Higher Atma, and from whence it is possible for it to come into the mind.

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132. The Messenger who is above, in front, or on the left, is in the way of the moon, and he who is below in the back and on the front, is in the way of the sun.

133. The conjunction, which has no beginning, is One, and is without [potential] nourishment or confusion – that through which disappearance takes place in the subtle matter beyond – is called Sandhya Sandhi.

134. Some say there is no separate Sandhya Sandhi, but the state in which the prana is in the Vishuvat is called Sandhya Sandhi.

135. There is no separate Vedoveda; it does not exist. That conjunction is called Vedoveda by which the highest Atma is known.

The Tatwas ~

136. Said the goddess: Great Lord! God of the gods! In thy mind is the great secret that gives salvation to the world; tell me all that.

137. Said the god: There is no God beyond the secret knowledge of breath; the

Yogi who is devoted to the science of breath is the highest Yogi.

138. Creation takes place from the five tatwas; the tatwa disappears in tatwa; the five tatwas constitute the objects of the highest knowledge; beyond the five tatwas is the Formless.

139. The Prithivi, the Apas, the Taijas, the Vayu, and the Akasa are the five tatwas; everything is of the five tatwas. Revered is he who knows this.

140. In the beings of all the worlds the tatwas are the same all over; from the Satyaloka the arrangement of Nadi only differs.

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Notes ~ See the Essay on the Tatwas. How everything, every possible phenomenon of the soul, the mind, the prana, and the gross matter is of the tatwas, the introductory Essays have tried to explain.

The nervous system is different in all the lokas. It has been said many a time that the tatwic rays flying in every direction from every point give birth to innumerable truti that are minimized pictures of the macrocosm. Now it will be easy to understand that these pictures are formed in different planes, which are differently inclined to the solar axis, and lie at different distances from the sun. Our planet is at a certain distance from the sun, and life is so arranged on this planet that the lunar and solar life-currents must have equal force if the organism is to be maintained. The tatwas also must be balanced. There might be other planes of life in which the respective powers of the two currents and the tatwas might be greater or less than they are on the earth. This difference will secure a difference in the arrangements of the Nadi, and also in their shape.

We experience this sort of thing even on our earth. Different animals and vegetables have different shapes. This is simply on account of the different truti stretching on different planes, differently inclined to the solar axis. Suppose for the sake of illustration that the following is the sphere of the macrocosmic prana:

Works on astrology assign different organs to these astral divisions, and for the purpose of illustration I shall assume these without further explanation. Thus we have on a larger scale:

These twelve regions comprehend the whole body in and out. Now suppose that there is a plane A-B having a certain inclination to the axis of the sun, S. From every point in the twelve regions rays fall in every truti of the plane A-B. Then there are other planes, C-D and E-F, etc.

It is evident that the rays falling on all these planes from the twelve regions will vary in relative strength and position on different planes. It is evident that on all these planes the different organs will differ in shape, in strength, and in relative position. This gives

birth to more or less varying nervous systems in all the lokas, and the various shapes of the organisms of the earth.

As in evolution the necessities of the mind are changed, the pranamaya Koshas change their planes, and it is thus that they are changed on earth according to the occult theory of evolution.

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141. In the left as well as the right there is the five-fold rise [of the tatwas]. The knowledge of the tatwas is eight-fold. Hear me, O Fair One: I shall tell thee.

142. The first is the number of the tatwas; the second the conjunction of breath; the third are the signs of the breath; the fourth the place of the tatwas;

143. The fifth is the color of the tatwas; the sixth is the prana itself; the seventh is their taste; the eighth is their mode of vibration.

144. Hear of the three-fold Prana: the Vishuvata, the Active [chara, the motor, sun], the Passive [achara or sthira, the receiver of motion, the moon] – in these eight forms. There is nothing, O Lotus-Faced Goddess, beyond the breath.

145. When by the effect of time the power of seeing does come it must be seen with great effort. The Yogi acts for the purpose of deceiving time.

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Notes ~ "The Yogi acts for the purpose of deceiving time." Time is the order of appearance of the various tatwic phases of a living organism. In man this order is regulated by his previous Karma. By the power of previous Karma, the human organism assumes different receptive states, and in accordance with the receptivity the tatwic influence of time – the solar prana – cause pains or enjoyments of different sorts.

By the practice of Yoga the Yogi masters the tatwic changes of his body. Time is cheated. If he pushes the germ of disease out of his body no epidemic will ever affect him.

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146. Let a man shut his ears by his thumbs, his nostrils by the middle fingers, his mouth by the last fingers and those last but one, and his eyes by the remaining fingers.

147. In this state the five tatwas are gradually known as the yellow, the white, the red, the blue, and the spotted without any other distinct upadhi [differentia].

148. Looking into a mirror, let the breath be thrown upon it; thus let the wise man

know the difference among the tatwas by their forms.

149. Quadrangular, semi-lunar, triangular, spherical, and spotted are respectively the forms of the five tatwas.

150. Thus the first, prithivi, flows midway; the second, apas, flows downward; the third, agni, flows upwards; the fourth, vayu, flows at acute angles; the akasa flows between every two.

151. The apas tatwa is white; the prithivi yellow; the agni red; the vayu sky-blue; the akasa foreshadows every color.

152. First of all flows the vayu tatwa; secondly, the taijas; thirdly, the prithivi; and fourthly, the apas.

153. Between the two shoulders is located agni; in the root of the navel vayu; in the knees the apas; in the feet the prithivi; in the head the akasa.

154. The prithivi tatwa is sweet; the apas astringent; the taijas pungent; the vayu acid; the akasa bitter.

155. The vayu flows eight fingers breadth; the agni four; the prithivi twelve; the apas sixteen.

156. The upward motion tends to death; the downward to calmness; the one at acute angles to restlessness; the middle one to endurance; the akasa is common to all.

157. During the flow of the prithivi are performed acts which are expected to live long; during the apas passive acts; during the taijas harsh acts; during the vayu, killing, etc.

158. Nothing ought to be done during the akasa except the practice of Yoga; all other acts will remain without their desired effect.

159. During the prithivi and the apas success is obtained ; death comes in the taijas; reduction in the vayu. The akasa is known by the tatwic philosophers to be altogether useless.

160. During the prithivi income is late; during the apas, immediate; loss comes into existence by the taijas and the vayu; akasa is altogether useless.

161. The prithivi tatwa is yellow, has slow motion, moves in the middle, comes in its flow up to the end of the sternum, is heavy in sound, has slight heat in temperature. It gives success in works that are expected to stay long.

162. The apas tatwa is white, has rapid motion, moves downwards, comes in its

flow sixteen fingers downward [up to the navel], is heavy in sound, is cool in temperature.

163. The taijas tatwa is red, moves in whirls [avartagah], moves upwards, comes in its flow four fingers downwards [up to the end of the chin], is very high in temperature. It gives birth to harsh actions [actions which, so to speak, set one on fire].

164. The vayu tatwa is sky-blue, moves at acute angles, comes in flow eight fingers downward, is hot or cool in temperature. It gives success in those works that are transitory.

165. The akasa tatwa is the common surface of all, foreshadows the qualities of all the tatwas. It gives yoga to the yogi.

166. Yellow and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the prithivi tatwa, which flows twelve fingers downwards.

167. White, semi-lunar, astringent, moving downwards, and the causer of benefit is the apas tatwa, which is sixteen fingers in flow.

168. ---

169. Blue, spherical, acid, moving at acute angles, the giver of locomotion is the vayu tatwa, which is eight fingers in flow.

170. Foreshadowing all colors, of the shape of an ear, bitter in taste, moving everywhere through the giver of Moksha is the akasa tatwa, which is useless in all worldly works.

171. The prithivi and the apas are auspicious tatwas, the taijas is middling in its effects, the akasa and vayu are inauspicious and cause loss and death to mankind.

172. The apas tatwa is in the east; the prithivi in the west; the vayu in the north; the taijas in the south; the akasa in the middle corners.

173. When the prithivi and the apas are in the moon, and the agni in the sun, then there is doubtless success in mild and harsh acts respectively.

174. The prithivi causes income during the day, the apas during the night; death comes in the taijas; reduction in the vayu; the akasa sometimes burns.

175. In fitness for living, in success, in income, in cultivation [or: in enjoyment and growth], in amassing wealth, in understanding the meaning of the mantras, in questions about battle, in coming and going;

176. Benefit results during the apas tatwa; auspicious stay wherever it is during the

prithivi; by the vayu they go away elsewhere; the akasa and the taijas cause loss and death.

177. In the prithivi comes the thought of roots [Mala]; in the apas and the vayu that of living things; in the taijas comes the thought of minerals; in the akasa there is void.

178. In the prithivi one thinks of beings of many feet; in the apas and vayu of bipeds; in the taijas of quadrupeds; in the akasa of the footless.

179. Mars is said to be the taijas, the Sun the prithivi, Saturn the apas, and the Rahu the vayu in the right Nadi.

180. The Moon is in the apas, Jupiter the prithivi, Mercury the vayu, and Venus the taijas in the left Nadi; for all acts doubtless.

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Notes ~ The tatwic value of the planets described in these two verses seems to be the opinion of only a few. The opinion of the writer, which is also the opinion of the great astrologer Varahamchira, is expressed in stanza 181.

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181. Jupiter is the prithivi; the Moon and Venus are the apas; the Sun and Mars are the taijas; the Dragon, the Ketu, and Saturn are Vayu; Mercury is the akasa.

182. Say during the prithivi the question that is about earthly things [roots, mala]; during the apas about life; during the taijas about minerals; during the akasa nothing.

183. Leaving the Sun and the Moon, when the breath goes to the Rahu know that it [prana] is in motion and desires another place.

184. (1) Pleasure, (2) growth, (3) affection, (4) playfulness, (5) success, (6) laughing, (7) in the prithivi and the apas; want of power in the organs, (8) fever, (9) trembling, (10) going out of one's country in the taijas and vayu.

185. (11) Loss of the life, substance, (12) and death in the akasa – these twelve are the phases of the moon [i.e., the forms, etc., that the negative matter assumes]; they ought always to be known with pains by the wise.

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Notes ~ These twelve are the phases of the moon. The moon here means the power that gives sustenance to names and forms. That power, the rayi, appears in twelve forms, according to tatwic changes. The flow of the left Nadi in its diurnal course is not meant here.

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186. In the East, the West, the South, and the North, the tatwas, prithivi, etc., are powerful, so let it be said.

187. Fair One, the body must be known as made of the five Mahabhutas: the prithivi, the apas, the taijas, the vayu, and the akasa.

188. Bone, muscle, skin, Nadi and hair: these are the fivefold prithivi as laid down by the Brahmanidya [the divine science].

189. The semen, the female genital fluid, fat, urine and saliva: these are the fivefold apas as laid down by the Brahmanidya.

190. Hunger, thirst, sleep, light, drowsiness: these are the fivefold agni as laid down by the Brahmanidya.

191. Removing, walking, smelling, contraction and inflation: these are the fivefold vayu as laid down by the Brahmanidya.

192. Desire to have, desire to repel, shame, fear and forgetfulness: these are the fivefold akasa as laid down by the divine science.

193. The prithivi has five qualities, the apas four, the taijas three, the vayu two, the akasa one. This is a portion of tatwic knowledge.

194. The prithivi is 50 pala [pala = 1/3 ounce], the apas 40; the taijas 30; the vayu 20; the akasa 10.

195. In the prithivi income is delayed; in the apas it comes at once; in the vayu it is very little; in the agni even what is at hand is destroyed.

196. [The lunar mansions] (1) Dhanestha, (2) Rohini, (3) Jyestha, (4) Anaradha, (5) Srawana, (6) Abhiji, and (7) Uttarashadh: these are said to be the prithivi tatwa.

197. (1) Bharani, (2) Krithka, (3) Pushya, (4) Magha, (5) Purvaphalguni, (6) Purvabhadrapada, and (7) Swath: these are said to be the taijas tatwa.

198. (1) Purva shada, (2) Shelesha, (3) Mula, (4) Ardra, (5) Revati, (6) Uttara bhadrapada, and (7) Satabhisha: these are the apas tatwa, O Beloved!

199. (1) Vishakha, (2) Uttaraphalguni, (3) Hasta, (4) Chitra, (5) Punarvasu. (6) Ashwani, and (7) Mrigashirsha: these are the vayu tatwa.

200. Whatever good or bad the messenger asks about, standing towards the

flowing Nadi, comes not to pass as he desires. In the empty Nadi it is the reverse.

201. Even when the Nadi is full, but the tatwa is not congenial, there is no success. The sun or the moon gives success only when combines with the congenial tatwa.

202. Rama got victory in an auspicious tatwa; so did Arjuna. The Kauravas were all killed in battle on account of the antagonistic tatwa.

203. By the acquired velocity of other births, or by the kindness of the guru, some men come to know the nature of the tatwas by a mind purified by habituation.

The Meditation of the Five Tatwas ~

204. Meditate upon the prithivi tatwa with L [or Lam] as its algebraic symbol, as being quadrangular, yellow, sweet-smelling, and conferring a color as pure as that of gold, freedom from disease and lightness of the body.

205. Meditate upon the apas tatwa with V [or Vam] as its algebraic symbol, as being semi-lunar, white as the moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.

206. Meditate upon the taijas tatwa with R [or Ram] as the algebraic symbol, as being triangular, red, and giving the power of consuming a good deal of food and drink, and the endurance of burning heat.

207. Meditate upon the vayu tatwa with P [or Pam] as the algebraic symbol, as being spherical, sky-blue, and giving the power of going into the space, and flying like bird.

208. Meditate upon the akasa tatwa with H [or Ham] as the algebraic symbol, formless, foreshadowing many colors, and as giving the knowledge of the three times, and the powers Anima, etc.

209. Where there is a man who knows the science of breath, there can be no wealth better than him. It is known that by the Knowledge of breath one gets good fruit without much ado.

The Auspicious Victory ~

210. Great Lord! The god of gods, the giver of happiness, the science of the rise of breath is a very high science; how does it comprehend the Knowledge of the three times?

211. Said the god: Fair one! The knowledge of three times refers to three things, and nothing else: (1) Fortune, (2) Victory in battle, and (3) Good or bad [end of other actions].

212. On account of the tatwa any act is good or bad in effect; on account of the tatwa comes victory or discomfiture; on account of the tatwa comes scarcity and wealth. The tatwas are said to show themselves in these three states.

213. Said the goddess: Great Lord! The god of gods, the all-comprehending ocean of this world is the greatest friend and help-mate of men, he who causes the fulfillment of all his works?

214. Siva said: The Prana alone is the highest friend, the Prana is the greatest helpmate, Fair one! There is no friend better than Prana.

215. Said the goddess: How does the force of Prana stand in the body? What is the appearance of Prana in the body? How is the Prana known by the Yogi to be acting in the tatwas?

216. Siva said: In the city of the body the Prana is the Lord Protector; while going in, it is 10 fingers; while going out, 12.

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Notes ~ This section refers to the human Aura. The subtle Prana surrounds the gross human body like a halo of light. The natural length from the body to the circumference of this halo is 12 fingers of the man whose Prana is measured. This length is affected during the ordinary course of inspiration and expiration. At the time of inspiration the length is reduced to 10 fingers; at the time of expiration it is restored to 12. During certain other actions too, the length varies. Thus, in walking the length of Prana becomes 24; in running, 42.

In cohabitation it becomes 65; in sleeping, 100. In eating and speaking, it becomes 18.

In ordinary men, the length is 12 fingers. The ordinary length is, however, reduced in extraordinary men. Thus, in those men who are free from desire, the length of Prana is reduced by one finger; it becomes 11. In men who are always pleasant, always hilarious, the length is 10 fingers. A poet has 9 fingers. A speaker has 8. A ser has 7. A levitator has 6, and so on. See the following stanzas.

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217. In walking it is 24 fingers, in running 42; in cohabitation 65; in sleeping 100 fingers.

218. The natural length of Prana, my goddess, is 12 fingers. In eating and speaking it stretches to 18 fingers.

219. When the Prana is reduced by one finger, freedom from desire is the result. Pleasure results when it is reduced by 2; poetical power when by 3;

220. Power of speech when by 4; second sight when by 5; levitation when by 6; great rapidity when by 7;

221. The eight siddhi when by 8; the nine niddhis when by 9; the ten figures when by 10, the loss of the shadow when by 11;

222. When it is reduced by 12 the inspiratory and expiratory motions drink of the fountain of immortality at the sun [the center of Prana]. When the prana fills the body up to the end of nails even, for whom else then is food?

223. Thus has been described the law of prana. It can be known by the teaching of a guru, not by millions of sciences and shastra.

224. If the moon does not set in by chance in the morning, and the sun in the evening, they do so respectively after midday and midnight.

The Battle ~

225. In distant warfare the moon is victorious; in near places the sun. When the foot is raised first in going belongs to the flowing Nadi, complete success is the result.

226. In beginning a journey, in marriage, in entering any town, etc., in all auspicious acts, the flow of the moon is good.

227. Putting the enemy's army towards the empty Nadi, and one's own towards the full, when the tatwa is congenial, one might conquer the whole world.

228. Let one give battle in the direction towards which the breath flows; victory is certain, even if Indra is in front.

229. If a man puts a question about battle, he will win if he is towards the flowing Nadi, lose if he is towards the other.

230. The prithivi tatwa points to wounds in the belly, the apas in the feet; the agni in the thighs; the vayu in the hands.

231. The akasa in the head. These fivefold wounds have been described in the Science of Breath.

232. He whose name has even letters wins, if he asks the question during the flow of the moon. He who has an odd number of letters in his name wins if he asks the question during the flow of the sun.

233. When the question is put during the moon there will be a peaceful termination; during the sun the fight must come.

234. During the prithivi tatwa, the fight will be equal. During the apas the result will be equal. During the taijas there will be defeat. During the vayu and the akasa death will ensue.

235. When by some cause the flow of the breath is not clearly felt at the time of the question, let the wise man resort to the following expedient;

236. Sitting motionless let him have a flower thrown upon himself. The flower will fall on the full side. So let him give the answer.

237. Here or elsewhere the knower of the laws of breath is very powerful; who is more powerful than he?

238. Said the goddess: These are the laws of victory when men fight among themselves; how does victory come when they fight with Yama [the god of death]?

239. Let him meditate upon the Lord when the prana is calm; during the flow of the moon and then give up life when after that the two pranas coincide. He will have what he desires: great benefit and success.

240. The whole unmanifested world has come out of the unmanifested. That manifested world disappears in the unmanifested when the fact is known.

How To Produce Sexual Attachment ~

241. Said the goddess: Great Lord! Thou hast given a description of the battle among men, and with Death; tell me now how to produce attachment between the sexes.

242. Said the god: It has been said by the Yogis that if one places himself in the sphere of prana, by drawing the moon with the sun, the female will be eternally attached.

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Notes ~ The sphere of Prana means the halo of this force which surrounds the gross body. At the time when the male prana has the pure color of the sun, and the female that of the moon, let the two halos be brought together. They are at that moment in their own element. As the two halos come together, they all exchange color. With a certain amount of natural satisfaction the individual sun will contract the habit of being satisfied by the individual female prana, and vice versa. This must of course be repeated for some time in order to give each of the two pranas the permanent color of the other. One more thing must be done. Any antagonistic colors must not be allowed to

take even the slightest hold of either of these pranas. If this is done the two will learn to repel each other, and instead of attachment enmity will result.

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243. The prana is caught by the prana if the prana does give himself up. When the prana goes in the place of the prana, short life is destroyed.

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Notes ~ The first and third pranas in the verse mean either the male or the female, while the second means the reverse of either. It means that the male or female prana takes with its substance the female or male prana, if either of the latter allow. This permission must have two phases. There must be a willing mind, otherwise an antagonistic color will be introduced and consequent repulsion.

There must also be an active throwing out of any antagonistic colors that might be present in the prana, and also a shutting up of both mind and prana against any antagonistic influences.

When the male or female prana goes in the place of, i.e., is saturated in the female or male prana, life is at an end. The negative prana gives general strength to positive and vice versa. Strength causes long life. But in order to receive length of life there must be a complete saturation, which is impossible with the presence in any one of these pranas of any other antagonistic prana.

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244 –249. ---

250. When in the beginning of the monthly period the males have the sun and the females the moon, even the barren woman gets a child.

251. In questions about the result of a pregnancy, a female child is born if the moon be flowing; a male during the flow of the sun. If both are flowing, the fetus will be destroyed.

252. At the time of this question, when the messenger is towards the moon, a female child is born; when towards the sun, a male child; when in the middle, a hermaphrodite. When he is towards the full Nadi a son is born.

253. The prithivi brings a son; the apas a son; in vayu comes a girl; in the taijas the fetus is destroyed; the akasa brings a hermaphrodite.

254. When the nostril is empty, nothing is born; when two tatwas join, twins are born. When one is passing into another, the fetus is destroyed. When this happens

during the flow of the moon, the result is a female child; when the sun, a male.

255. During the vishuvu conjunction the fetus is destroyed, or a hermaphrodite is born. Fair One! I tell thee, the knower of the tatwas can know all this.

256. When at the time of conception the vayu tatwa flows, the child will be a sufferer; when the apas tatwa flows, the child will be happy and renowned. When the taijas tatwa flows, the fetus is destroyed, or the child is short-lived. When the prithivi tatwa flows, the child is wealthy and full of enjoyment.

257. During the apas tatwa the child that is conceived is always wealthy, happy, and full of enjoyment. During the akasa the fetus is destroyed.

258. During the prithivi a son is born, during the apas a girl. During other tatwas either the fetus is destroyed or the child is short-lived.

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Notes ~ These two stanzas (253, 258) seem at first sight to record different truths. But they refer to different pranas: the one to the positive, the other to the negative.

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259. Children are born when the sun goes into the moon and the moon goes into the sun. This can be easily known from a teacher, not by millions of sciences and shastras.

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Notes ~ The female cells in the ovary are the moon. They have the capability of being impressed into any form by the male cells, the sun. The semen is hotter than the germ cells of the female. As the former act upon the latter, these expand. The former only act upon the latter when these present themselves to them; this is expressed by saying that the sun enters the moon, and the moon enters the sun. When both of these thus enter each other, the female matter that receives constant nourishment by the help of the Power KundAlini begins to expand along the lines stretched for it by the inherent power of the sun. In the semen lies hidden the future man, just as a tree in the seed. This is a veritable picture of the sun, or we might say a macrocosmic prana. The semen virile is, in fact, the mirror in which on account of tatwic affinity is reflected the individual truti, with which the reader must now be familiar. The semen thus is the reservoir of the whole pranamaya Kosha.

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The Year ~

260. On the first lunar day of the white fortnight of the month of Chaitra, let the wise yogi see both the northward and southward journey of the sun by an analysis of the tatwas.

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Notes ~ On this day begins the sanwat year of the era of King Vikramaditya.

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261. If at the time of the rise of the moon, the prithivi, the apas, or the vayu taTwa is flowing, all kinds of grain will be plentiful.

262. The flow of the taijas and the akasa gives fearful famines. This is the nature of Time. In this way is known the effect of Time in the year, the month, and the day.

263. If the susumna, which is bad in all worldly concerns, is flowing, there will be confusion in the land, subversion of the kingdom, or fear thereof, epidemic, and all sorts of diseases.

264. When the sun passes into Aries, let the yogi meditate upon the breath and, finding out the prevalent tatwa, tell the world what will be the nature of the next year.

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Notes ~ On this day the solar year begins. The tatwic color of the Universal Prana, the External one, is determined at any time by the positions of the sun and moon and by those of the planets, whose presence exercises a very potent influence upon the tatwic value of any moment. This tatwic value changes according to a universal law.

If at any time the apas tatwa is flowing, it can never abruptly change into the taijas, but must do so grade by grade. These atmospheric taijas run many minor courses. Hence it is possible, though extremely difficult and complicated, to calculate from the tatwic value of one moment the tatwic value of any future moment.

The living world is always affected by these tatwic changes. In the act of breathing nature has furnished a very exact and faithful scale for the measurement of tatwic changes. Hence the yogi, who can live in conformity with time and space, can foretell the future very easily. Ah! But how very difficult it is to live in perfect harmony with time and space!

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265. The good aspect of the year, the month, and the day is known by the tatwas, prithivi, etc., and the bad one by the akasa and the vayu.

266. If the prithivi tatwa flows there will be plenty and prosperity in the kingdom, and the earth will be full of good crops; there will be much comfort and enjoyment.

267. If the apas tatwa flows there will be plenty of rain, plenty of grain, great comfort, and well-grown fields.

268. If the agni tatwa flows there will be famine, subversion, or fear thereof; there will be fearful epidemics and the least possible rain.

269. If the vayu tatwa flows when the sun goes into Aries, there will be confusion, accidents, famine, little rain, or the itis [six afflictions that distress crops: too much rain, etc.].

270. If the akasa tatwa flows when the sun goes into Aries, there will be want of grain and comfort.

271. When the full breath is in its own proper place, with its own proper tatwa, success of all sorts is the result. If the sun and the moon are the reverse, grain must be laid up [against a scarcity].

272. If the agni tatwa flows there will be inequality of prices; if akasa, there will be continuous scarcity. Let things be laid up then; there will be a rise in the prices two months thereafter.

273. When the breath is changing into the sun it gives birth to fearful diseases. When the akasa and the vayu are conjoined with the taijas, the earth will become the picture of hell.

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Notes ~ The disturbance of tatwic balance is disease; hence every tatwa has its own diseases.

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The Diseased ~

274. In the prithivi tatwa there is its own disease; in the apas the disease of the same tatwa; and so in the taijas, the vayu, and the akasa, similar and hereditary diseases.

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Notes ~ When two men come together their pranas exchange color. It is on this account that you can measure from the momentary reflection in your own body the color of any other man that is near you. The present of every man is the father of his future.

Hence you can predict the end of any disease, or the time of death.

All that has been ascertained to be true on these heads has been described in the various sections of this book.

The “messenger” in 275 is the man who comes to ask questions about anything.

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275. When the messenger comes first towards the empty half of the body, and then towards the full half, he about whom the question is put will surely live, even if he is [apparently] lying in the swoon [of death].

276. If the question is put to the yogi while sitting in the same direction with the patient, he will live even though many a disease might have gathered strength in his body.

277. When the breath is in the right nostril, and the messenger speaks of his afflictions in piteous accents, the patient will live.

278. If the question is asked while holding the picture of the patient towards the prana and looking at it, the patient will live.

279. When during the flow of the sun or the moon, the yogi gets into a carriage and the question is put to him while there, the message will have success in his desire.

280. When at the time of the question the yogi sits upstairs while the patient is downstairs, he will certainly live. If the patient is upstairs, he will certainly go to the house of Yama [the god of death].

281. If at the time of the question the messenger is towards the empty nostril, he will have success. If the reverse is the case, the result too is the reverse.

282. When the patient is towards the moon and the asker towards the sun the patient will certainly die, even if he is surrounded by hundreds of physicians.

283. When the patient is towards the sun, and the asker towards the moon, then too the patient dies, even if Sambhu be his protector.

284. When one tatwa is out of its proper time, people are subdued by disease; when two are wrong, they cause misfortune to friends and relation; if it is out of place for two fortnights death is the result.

The Prediction of Death ~

285. In the beginning of a month, a fortnight, and a year, let the wise man try to find out the time of death from the movements of prana.

286. The lamp of the five tatwas receives its oil from the moon. Protect it from the solar fire; life will thereby become long and stationary.

287. If by mastering the flow of breath, the sun is kept in check, life is prolonged. Even solar time is cheated.

288. The moon falls from heaven giving the nectar of life to the lotuses of the body. By the constant practice of good actions and yoga one becomes immortal by the lunar nectar.

289. Make the sun flow during the day, the sun during the night. He who practices thus is doubtless a true yogi.

290. If for one night and day continuously the breath flows in one Nadi, full three years will bring death.

291. He whose breath flows by the Pingala two whole days and nights continuously has, as the knowers of the tatwas say, two years more to live.

292. If the moon flows continuously during the night and the sun during the day, death will come within six months.

293. When the sun flows altogether, and the moon is not altogether seen, death comes by a fortnight. So says the science of death.

294. He whose breath flows from one nostril for three nights continuously has, so say the wise, a year only to live.

295. Take a vessel of the Kansya alloy. Fill it with water, and see in it the reflection of the sun. If in the midst of the reflection is seen a hole, the seer will die within ten days. If the reflection is smoky, death will come the same day. If it is seen towards the south, West and North respectively, death will come within six, two and three months. Thus has been described the measure of life by the omniscient.

296. [If a man sees the figure of the messengers of death he is sure to die]. The messenger of death has red or reddish clothes, matted hair, diseased teeth, oil-besmeared body, a weeping and red-hot face, a body besmeared with ashes, flying flames of fire, having heavy long rods, and standing towards the empty Nadi.

297. When the skin is cool but the inside is hot, death must come within a month.

298. When a man changes suddenly and unaccountably from good habits to bad, or from bad habits to good, he is sure to die.

299. He whose breath that comes out of the nose is cool, but that which comes out

of the mouth is hot like fire, is sure to die of great heat.

300. He who sees hideous figures, and bright light without making out the flame, lives not for nine months.

301. He who suddenly begins to feel heavy bodies light, and light bodies heavy, and he who being dark in color begins in disease to look gold-colored, must die!

302. He whose hands, chest, and feet become at once dry after bathing has not ten nights to live.

303. He who becomes dim of sight, and cannot see his face in the pupil of another's eye must doubtless die.

304. Now I shall tell thee something about the shady Figure [Chya Purusha]. Knowing this, man very soon becomes the knower of the three times.

305. I shall speak of those experiments by means of which even distant death is known. I shall describe all these in accordance with the Sivagama.

306. Going to a lonely place and standing with the back towards the sun let a man look with attention into the neck of the shade he throws on the ground.

307. Let him see this for as long a time as he can calmly repeat the words: "Om Kram parabrahman namah" for 108 times. Then let him look up into the sky. He will thus see Shankara [the figure of a being capable of appearing in many colors].

308. By doing this for six months, the yogi becomes the lord of those who walk on earth; by two years he becomes absolutely independent and his own master.

309. He obtains the knowledge of the three times and great bliss. There is nothing impossible for the constant practice of Yoga.

310. The Yogi who sees this figure in the clear heavens having a dark color, dies within six months.

311. When it is yellow there is fear of disease; when it is red there will be loss; when it has many colors there will be great confusion and dejection.

312. If the figure be wanting in feet, shanks, abdomen and the right arm, a relation is sure to die.

313. If the left arm is wanting, the wife will die; when the chest and the right arm is wanting, death and destruction will come.

314. When the feces and gas escape at once, the man is sure to die in ten days.

315. When the moon flows altogether, and the sun is not seen at all, death comes surely within a month.

316. Those whose death is near cease to see the Arundhati, the Druvha, the steps of Vishnu, and the circle of the mothers as they are pointed out to them.

317. The Arundhati is the tongue; the Dhruva the tip of the nose; the eyebrows are the steps of Vishnu; the pupil of the eye is the circle of the mothers.

318. The man who ceases to see the eyebrows dies within nine days; he who ceases to see the pupil of the eye dies within five days; he who ceases to see the nose dies within three days; he who ceases to see the tongue dies within one day.

319. The pupil of the eye is seen by pressing the eye near the nose.

The Nadis ~

320 The Ida is also technically called Ganga; the Pingala, Yamuna; the Susumna, Saraswati; the conjunction is called Prayaga.

321. Let the Yogi sit in the posture called padmasana, and perform pranayama.

322. The Yogi must know the puraka, the rechaka, and the third Kumbhaka for obtaining power over the body.

323. The puraka causes growth and nourishment, and equalizes the humors; the Kumbhaka causes stability, and increases the security of life.

324. The Rechaka takes away all the sins. He who practices this reaches the state of yoga.

325. In the Kumbhaka hold the air in as much as possible; let it go out by the moon and in by the sun.

326. The sun drinks the moon, the moon drinks the sun; by saturating one with the other, one may live till the moon and the planets.

327. The Nadi flows in one's own body. Have power over that; if it is not let go through the mouth or nose, one becomes a young man.

328. When the mouth, nose, eyes and ears are stopped by the fingers, the tatwas begin to take their rise before the eyes.

329. He who knows their color, their motion, their taste, their places, and their signs, becomes in this world equal to the god Rudra.

330. He who knows all this, and reads it always, is freed from all pain and gets what he desires.

331. He who has the knowledge of breath in his head, has fortune at his feet.

332. Like the One in the Vedas, and the sun in the Universe, is the knower of the Science of Breath to be honored. He who knows the Science of Breath and the Philosophy of the Tatwas, knows not even millions of elixirs to be equal to it.

333. There is nothing in the world that will release you of the debt of the man who gives you the knowledge of the word [Om] and of breath.

334. Sitting in his own place, with measured food, and sleep, let the Yogi meditate upon the highest Atma [whose reflection the Breath is]. Whatever he says will come to pass.

The End.

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Part 6\]](#)[\[Articles\]](#)[\[Home\]](#)

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Articles\]](#)[\[Home\]](#)

Part 6 (Glossary)
NATURE'S FINER FORCES

BY

RAMA PRASAD, M.A., F.T.S.

Glossary

A A A

Abhijit ~ One of the lunar mansions.

Abhinivesha ~ The technical name for that weakness of the mind that causes fear of death. It is one of the five miseries of the Yogis.

Agama ~ One of the three means of knowledge. The Knowledge that comes to us from the experience or researches of others, which we take on authority, is said to come from Agama. The Vedas are called Agama for the same reason.

Agni ~ Fire. A name of the luminiferous ether, otherwise called the taijas tatwa. Its color is red. Other colors result from a composition with other tatwas.

Ahankara ~ Egoism.

Ahavanija ~ One of three fire that were maintained in an ancient Hindu household.

Akasa ~ The name of the first tatwa, the sonoriferous ether. This is a very important tatwa. All the other tatwas come out of this, and live and work in this. All the forms and ideas of the universe live in this. There is no living thing in the world that is not preceded by akasa or followed by it. This is the state from which we may expect every other substance and every other tatwa to immediately come out, or, more strictly, in which everything is, but is not seen.

Alambusha (or: Alammukha) ~ The alimentary canal.

Ambarisha ~ One of the five hells. The qualities of the apas tatwa are found here in painful excess.

Ananda ~ This is that state of bliss in which the soul merges into the spirit. It also means the spiritual state of tatwic atmosphere.

Anandamaya Kosha ~ The spiritual coil, the spiritual monad.

Anaradha ~ Inference.

Andhatumisra ~ The hell where the qualities of the akasa tatwa are found in painful excess.

Anumana ~ Inference.

Apana ~ that manifestation of the life principles that throws out of the system things which it no longer requires, such as feces, urine, etc.

Apantartamah ~ A Vedic rishi, said to have incarnated as Vyasa Krishna Dwaipayana, the author of the Mahabharata, etc.

Apas ~ The name of one of the five tatwas; the gustiferous ether.

Ardra ~ One of the lunar asterisms.

Asamprajnata ~ The higher state of mental trance, in which the mind is perfectly

absorbed in the soul. The lower state is known as Samprajnata.

Asat ~ The negative breath or phase of matter.

Ashwini ~ The first lunar mansion.

Asmita ~ (1) A synonym of Ahankara, egoism; (2) Making part or parcel of self; (3) The notion that the self is nothing separate from percepts and concepts.

Avidya ~ False knowledge.

B B B

Bharani ~ The second lunar mansion.

Bhutas ~ The shells of the departed spirits.

Brahma (w/ short a) ~ Also known parabrahma, the One Absolute, from which comes out the Universe.

Brahma (w/ long a) ~ The self-conscious Universe, the sixth principle of the Universe.

Brahmadanda ~ The vertebral column.

Bramavandhra ~ The hole in the head through which the soul of the yogi passes out of the body. The spinal canal ends in this.

Brahmavidya ~ The Divine Science, Theosophia.

Buddhi ~ Understanding.

C C C

Ch ~ The algebraic symbol for one of these vessels that emanate from the heart.

Chh ~ Ditto for another.

Chaitra ~ A lunar month of the Indian calendar, corresponding generally to February-March.

Chakra ~ A circle, a disc.

Chakshus ~ The eyes; the ocular modification of prana.

Chandra ~ The moon, the left breath.

Chandraloka ~ The lunar sphere.

Chaturyugi ~ The four yugas: the Satyu, the Treta, the Dwapara, and the Kali; put together, a period of 12,000 daiva years.

Chhandogya ~ The name of an Upanishad, a class of treatises on the Indian Wisdom Religion.

Chitra ~ One of the lunar asterisms.

D D D

Daiva ~ Pertaining to the gods (devas). Daiva day = one year of men. Daiva year = 365 such days.

Damini ~ The name of one of the vessels of the human body, probably the one with all its ramifications that proceeds to the breast of the female. I have not yet found it described anywhere.

Devachan ~ Now used in English to denote that state of bliss which one enjoys after death, in the lunar sphere.

Devadatta ~ One of the ten modifications of the life principle.

Dhananjaya ~ One of the ten modifications of the life principle.

Dhanishtha ~ A lunar mansion.

Dreshkana ~ The third part of a sign of the Zodiac.

Dukkh ~ Pain.

Dwasashansha ~ The twelfth part of a sign of the Zodiac.

Dwesha ~ That manifestation of the mind that repels disagreeable things.

G G G

G ~ The algebraic symbol for one of the vessels that branch from the heart.

Gandhari ~ The Nadi that goes to the left eye.

Gandharva ~ The heavenly musician.

Ganga ~ A technical term for the sun breath.

Gargya Sauryayana ~ The name of an ancient philosophical student mentioned in the Upanishads.

Garhapatya ~ One of the three household fires.

Gh ~ The algebraic symbol for one of the tubes that proceed from the heart to branch off all over the body.

Ghari (or: Ghati) ~ (1) A period of 24 minutes; (2) A lunar Ghati is somewhat less: one sixtieth of a lunar day.

Ghrana ~ The organ of smell, the odoriferous modification of Prana.

H H H

Ha (or: Ham) ~ (1) The technical symbol for the process of expiration; (2) the symbol for the akasa tatwa, the neuter gender nominative of the same.

Hansa ~ This is made from Ham and sa; it is the technical name of parabrahma, because in this state both the positive and the negative motions lie in posse.

Hansachara ~ The technical term for the process of breathing.

Hasta ~ A lunar mansion.

Hastijihva ~ A Nadi that goes to the right eye.

Hora ~ The half of a Zodiacal sign.

I I I

Ida ~ The nadi that spreads in the left part of the body; the left sympathetic.

Indra ~ The ruler of the gods; the wielder of the thunderbolt.

Ishopanishat ~ The name of an Upanishad.

Iswara ~ The sixth principle of the Universe (according to the Septenary division); the same as Brahma (long a).

J J J

J ~ The algebraic symbol for one of the twelve stem Nadis that branch off from the heart.

Jagrata ~ The waking state.

Jh ~ The algebraic symbol for one of the stem Nadis proceeding from the heart.

Jyeshtha ~ A lunar mansion.

K K K

K ~ The algebraic symbol for one of the Nadis proceeding from the heart.

Kala ~ A division of time = $1\frac{3}{5}$ minutes.

Kalasutra ~ The name of a hell in which the qualities of the vayu tatwa are found in painful excess.

Kali ~ The name of a cycle of 2,400 Daiva years. The Iron Age.

Kamala ~ The lotus. A center of nervous force in the body.

Kansya ~ An alloy of zinc and copper, largely used in making vessels.

Kastha ~ A division of time = $3\frac{1}{5}$ seconds.

Kathupanishad ~ One of the Upanishads.

Kh ~ The algebraic symbol for a Nadi proceeding from the heart.

Komala ~ Literally, soft.

Kram ~ The tantric symbol for the idea of the human mind, stepping beyond the ordinary bounds of the visible and thus peeping into the invisible. The ancient tantric philosophers had algebraic symbols to denote almost every idea. This was absolutely necessary to them, because they held that if the human mind were fixed upon any object with sufficient strength for a certain time, it was sure by the force of will to attain the object. The attention was secured generally by constantly muttering certain words, and thus keeping the idea always before the mind. Shortly, algebraic symbols were therefore used to denote every idea. Thus Hrien denotes modesty, Kliw denotes love, Aiw denotes protection, Shaum denotes warfare, and so on. Similar symbols were used to name blood vessels, etc. The tantric science is now almost completely lost; at present there is no available comprehensive key to the symbolical terminology, and now much of the symbolic language is simply unintelligible.

Krikila ~ That manifestation of the life principle that causes hunger.

Krittika ~ The third lunar mansion.

Kumbhaka ~ The practice in pranayama of drawing as deep a breath as possible and holding the inspired air in as long as possible.

Kurma ~ That manifestation of the life principle that causes twinkling of the eye.

L L L

Lam (L) ~ The algebraic symbol for the prithivi tatwa.

Loka ~ A sphere of being.

M M M

Magha ~ The tenth lunar mansion.

Mahabhuta ~ A synonym of tatwa.

Mahakala ~ The hell in which the qualities of the prithivi tatwa are found in painful excess.

Mahamoha ~ One of the five miseries of Ptanjali. A synonym of Rage (desire to obtain or retain).

Maheshwara ~ The great Lord, the great Power.

Mahurta ~ A division of time = 48 minutes.

Manas ~ Mind; the third principle of the Universe from below.

Manomayakosha ~ The mental coil. The individualized mind that is, as it were, a sheath for the spiritual energy to manifest itself in, in the particular way we find the mind working.

Manu ~ The Being conceived as being the substratum of the third principle of the Universe from below. The idea of the humanity of one of those cycles known as manwantaras.

Manusha ~ Pertaining to men; human. Manusha day: the ordinary day of 24 hours; manusha year: the ordinary solar year. The lunar month is known as the day of the fathers (Pitrya), the solar year itself is known as the day of the gods.

Manwantara ~ A cycle of 71 Chaturyugis, during which reigns one Manu, i.e., during which exists humanity of a certain type.

Manwantaric ~ Pertaining to a Manwantara.

Matarishwa ~ Literally, he who sleeps in space. Applied to Prana as performing the functions of recording the acts of men, etc.

Meru ~ Also called Sumeru. The Puranas speak of its being a mountain (parvata, achala) on which is situated Swarga, the heaven of India, which contains the cities of gods, having celestial spirits for inhabitants. It is, in fact, spoken of as the Olympus of the Hindus. The fact is that Meru is no mountain of earthly mould, such as we are familiar with on earth. It is the boundary line that divides the atmosphere of earth from the upper air, the pure aether; the Meru is the bounding circle of the Terrestrial Prana. This side of the circle is our planet with its atmosphere; that side is the celestial Prana, the abode of the celestials. The sage Vyasa describes the Bhurloka (Earth) as extending from sea level (a vicheb prabhriti) to the back of the Meru (Meru prishtham yavat). On the face of the so-called mountain live the celestials, hence the earth's boundary is its back. This is called a mountain from its fixed, unchangeable position.

Moha ~ Forgetfulness. It is a synonym of asmita, one of the five miseries of Patanjali.

Moksha ~ That state of being in which the downward tendencies of the mind absolutely die out, and in which, therefore, the mind remains merged in the soul without the danger of rebirth.

Mrigshirah ~ (or: Mrighshirsha) ~ A lunar mansion.

Mula ~ A lunar asterism.

N N N

N ~ The symbol for one of the Nadi that ramify from the heart.

Nadi ~ This word means a tube, a vessel. It is applied indiscriminately to blood vessels and nerves. The idea of the word is that of a tube, a vessel, or even a line, along which something flows, be it a liquid or the current of a force.

Naga ~ The manifestation of life that causes belching.

Namah ~ Obeisance.

Navansha ~ The ninth part of a sign of the Zodiac.

Nasadasit ~ A hymn of the Rigveda, the 129th of the 10th Mandala, which begins with these words. In this hymn is found the germ of the Science of Breath.

Nidra ~ Dreamless sleep.

Nimesha ~ A division of time = $\frac{8}{45}$ th of a second. Literally, it means the twinkling

of the eye.

Nirvana ~ The extinguishment of the downward tendencies of the mind. It is a synonym of moksha.

Nirvichara ~ The ultra-meditative intuition in which, without the least effort of thought, the past and future, the antecedents and consequents of a present phenomenon at once make their appearance in the mind.

Nirvitarka ~ A kind of intuition (sampatti), the wordless intuition. It is that state of mental lucidity in which the truths of nature shine of themselves without the intervention of words.

P P P

Pada ~ Foot; that modification of life-matter that acts in walking.

Padma ~ A synonym of Kamala.

Pala ~ A measure, a weight, about 1-1/3rd ounce.

Pam ~ The algebraic symbol for the vayu tatwa. Pam is the neuter gender nominative of the letter pa, the first letter of the word pavana, a synonym of vayu.

Panchi Karana ~ Literally, the word means making fivefold. It has been roughly translated as the division into five. It means the process of a minimum of a tatwa being composed with those of others. Thus, after the process, every molecule, say of the prithivi tatwa, will consist of eight minima. $\text{Prithivi} = \text{Prithivi} / 4 + \text{Akasa} / 1 + \text{Vayu} / 1 + \text{Agni} / 1 + \text{Apas} / 1$ and so on. In ananda the tatwas are single. In vijnana and afterwards each is fivefold, and hence each has a color, etc.

Pani ~ Hand; manual power.

Parabrahma ~ This is now well known as the causeless cause of the Universe, the One Absolute All.

Parabrahmane ~ The dative of parabrahma; means "to parabrahma".

Paranirvana ~ The last state in which the human soul can live and the psychic, mental, and physiological influences have no power on that.

Paravairagya ~ This is that state of the mind when its manifestations become absolutely potential, and lose all power of coming into the actual without the nod of the soul. In this state every high power makes its appearance easily in the mind.

Parmeshthi Sukta ~ The "Nasa asit" hymn noticed above is also called the

Parameshthi sukta.

Patanjali ~ The author of The Aphorisms of Yoga, the science of mental application and embellishment.

Payu ~ Excretive organs; the modification of Prana that goes to make up these.

Pingala ~ The Nadi, and the system of Nadis that works in the right half of the body; the right sympathetic.

Pitrya ~ Pertaining to the fathers. Pitrya day means the lunar month.

Pitta ~ A synonym of Agni; means heat, temperature.

Prakriti ~ The undifferentiated cosmic matter.

Pralaya ~ The cessation of the creative energies of the world; the period of rest.

Pramana ~ Means of knowledge. These are: (1) the senses, (2) Inference, (3) Authority; or, in other words, the experience of others.

Prana ~ The life principle of the Universe and its localized manifestation; the life principle of man and other living beings. It consists of an ocean of the five tatwas. The suns are the different centers of the ocean of Prana. Our solar system is filled to its extreme limit with the Prana, and it is in this ocean that the various heavenly bodies move. It is held that the whole ocean of Prana with the sun and moon and other planets is a complete picture of every living organism on earth or any other planet. Hence sometimes Prana is spoken of as a person, a living being. All the manifestations of life in the body are known as minor pranas. The pulmonary manifestation is known as prana by pre-eminence. The positive phase of matter also is so-called as distinguished from Rayi, the negative phase of life matter.

Pranayama ~ The practice of drawing deep breaths, keeping the indrawn air inside as long as possible, and then breathing the lungs out as empty as possible.

Pranamaya Kosha ~ The coil of life; the life principle.

Prapathaka ~ A chapter of the Chandogya Upanishad.

Prasnopnishat ~ One of the Upanishads.

Pratyaksha ~ Perception.

Prayaga ~ Really the conjunction of the three rivers, the Ganges, the Juman, and the now nowhere visible Saraswati at Allahabad. In the terminology of the Science of Breath, it is applied to the conjunction of the right and left streams of breath.

Prithivi ~ One of the five tatwas; the odoriferous ether.

Punarvasu ~ One of the lunar mansions.

Puraka ~ The process in pranayama of filling the lungs with as much air as possible, drawing as deep a breath as possible.

Purvabhadrapada ~ One of the lunar mansions.

Purvashadha ~ One of the lunar mansions.

Pusha ~ The name of the Nadi that goes to the right ear.

Pushya ~ One of the lunar mansions.

R R R

Raga ~ (1) That manifestation of the mind that seeks to retain pleasure-giving objects; (2) A mode of music. There are eight modes of music, and each of these has several minor modes called Ragini. Each ragini has again several harmonies.

Ragini ~ See above under Raga.

Ram ~ Neuter nominative of Ra; stands as the algebraic symbol for the agni tatwa.

Rasana ~ The organ of taste.

Raurava ~ The hell in which the qualities of the taijas tatwa are found in painful excess.

Rayi ~ The negative phase of matter, distinguished from the positive phase by its impressibility. In fact, it is the cooler life-matter, while the hotter is named Prana.

Rechaka ~ The practice in pranayama of driving the breath out of the lungs.

Revati ~ One of the lunar mansions.

Rohini ~ The fourth lunar mansion.

Rigveda ~ The oldest and most important of the Vedas.

Ritambhara ~ The faculty of Psychic Perception by which the realities of the world are known with as much truth and exactness as the external things known by ordinary perception.

S S S

Sa ~ The algebraic symbol for the process of inspiration. The Shakti, the receptive modification of life matter, also is called Sa.

Sadhakapitta ~ The temperature of the heart, said to be the cause of intelligence and understanding.

Samadhi ~ Trance; the state in which the mind is so much absorbed in the object of its pursuit, or in the soul, as to forget itself in the object of its attention.

Samana ~ That manifestation of life which in the abdomen is said to cause the absorption and distribution of food all over the body.

Samprajnata ~ A kind of samadhi; that in which the mental application is rewarded by the discovery of truth.

Sandhi ~ The conjunction of the positive and negative phases of any force. This is a synonym of susumna. The conjunction of two tatwas. When one tatwa passes into another the akasa intervenes. In fact, there can be no change from one state of matter to another without this all-pervading tatwa intervening. This intervening state, however, is not the Sandhi. By tatwic conjunction a new conjunct tatwa is always produced. This is indicated by the length of the breath. Thus, when the agni and the vayu conjoin, the length is somewhere between these two. Similarly for other tatwas. If the positive and negative phases in any object make their appearance in regular immediate succession for some time, they will be said to be in conjunction (Sandhi). If coming from opposite directions, however, they cancel each other out, and the result is either akasa or susumna. The reader will perceive that there is very little difference, and sometimes none at all, in the states of akasa, sandhi, and susumna. If akasa remains stationary, it is susumna; if susumna tends towards production, it becomes akasa. In fact, akasa is that state which immediately foreshadows any other tatwic state of being.

Sansakara ~ Acquired velocity; acquired habits. A synonym of Vasana.

Saraswati ~ The goddess of speech.

Sat ~ The first state of the Universe, in which every form of the living universe, even Iswara himself, lay latent. It is that state from which the non-composite tatwas first emit.

Satya ~ Veracity; truthfulness; truth.

Savichara ~ The meditative intuition (See Nirvitarka and Nirvichara).

Savitarka ~ A kind of intuition; the verbal intuition.

Shakti ~ A power; the negative phase of any force; the consort of a god, the god

being the positive phase of the force.

Shambhu ~ The male principle; the positive phase of matter. A name of the god Siva.

Shankhini ~ A Nadi, with all its ramifications, which goes to the anus.

Shastra ~ The sacred books of the Hindus. The six schools of philosophy.

Shatabhisha ~ A lunar mansion.

Shatachaksa Nirupana ~ The name of a work on the philosophy of the Tantrists.

Shelesha ~ A lunar mansion.

Shivagama ~ The name of an ancient book. The present treatise on the Science of Breath contains only the subject of one chapter of that book, which now is nowhere to be found.

Shiveta Ketu ~ The name of an ancient philosopher who is represented in the Chandogya Upanishad as reading Brahavidya with his father Gautama.

Shravana ~ A lunar mansion.

Shrotra ~ ear; the auditory phase of life-matter.

Smriti ~ The faculty of retentive memory.

Sthula ~ Gross.

Sthula Sarira ~ The gross body as distinguished from the higher subtle principles.

Sukha ~ The feeling of pleasure.

Surya ~ The sun.

Surya Mandal ~ The portion of space where the influence of the sun reaches.

Suryaloka ~ The solar sphere.

Susumna (or: Sushumna) ~ (1) The Nadi that spreads in the middle of the body; (2) the spinal cord with all its ramifications; (3) That state of force which is pregnant with both the negative and positive phases; when neither the moon-breath nor the sun-breath flows, the Prana is said to be in susumna.

Susupti (or: Sushupti) ~ Dreamless sleep. The state of the soul when the

manifestations of the mind experienced in dream are at rest.

Swara ~ The current of the life-wave; the Great Breath; the breath of man. The Great Breath, on whatever plane of life, has five modifications, the tatwas.

Swapna ~ A dream.

Swati ~ A lunar mansion.

T T T

T ~ The name of one of those Nadis that ramify from the heart.

Th ~ Ditto another.

Taijas (or: Tejas) ~ Pertaining to the agni tatwa; the luminiferous ether. Rarely, a synonym of Raurava.

Tamas ~ A synonym of Avidya.

Tantra ~ This is a class of treatises on the science of the human body and soul. They comprehend a good deal of yoga. The language that they use is highly symbolic, and the formulas of their faith are little more than algebraic expressions without any available key at present.

Tatwa ~ (1) A mode of motion; (2) the central impulse that keeps matter in a certain vibratory state; (3) a distinct form of vibration. The Great Breath gives to Prakriti five sorts of elementary extension. The first and the most important of these is the akasa tatwa; the remaining four are the prithivi, the vayu, the apas, and the agni. Every form and every motion is a manifestation of these tatwas singly or in conjunction, as the case may be.

Treta ~ The second cycle of the Chaturyugi, a period of 3,600 daiva years.

Trinshansa ~ The 30th part of a sign of the Zodiac.

Truti ~ (1) A division of time: 150 trutis equal one second; (2) a measure of space; as much as the sun or moon takes a truti of time to move over. A truti is a perfect picture of the whole ocean of Prana. It is the astral germ of every living organism.

Tura ~ The higher notes of music opposed to Komala.

Turya ~ The fourth state of consciousness. The state of absolute consciousness. The first three states are: (1) waking, (2) dreaming, and (3) sleep.

Twak ~ Skin.

U U U

Udana ~ (1) That manifestation of life that carries us upwards; (2) that manifestation of life which recedes into rest.

Uddalaka ~ An ancient philosopher who appears as teacher in the Prasnopnishat.

Upastha ~ The sexual organs.

Uttara Gita ~ The name of a tantric work.

Uttara Bhadhrapada ~ A lunar mansion.

Uttarashadhna ~ Ditto another.

V V V

Vaidhrita (or: Vaidhriti) ~ There are 27 yogas in the ecliptic. Colebrook says, "The Yoga is nothing else than a mode of indicating the sum of the longitudes of the sun and moon", and so it is. The Vaidhrita is the 27th Yoga.

Vairagya ~ Indifference to the pleasing objects of the world.

Vak ~ The goddess of speech; another name of Saraswati.

Vam (V) ~ The algebraic symbol of the apas tatwa, from Vari, a synonym of apas.

Vasana ~ The habit of and tendency towards doing an act that is engendered in the mind by the doing of the act.

Vayu ~ One of the tatwas; the tangiferous ether.

Vedas ~ The four sacred books of the Hindus.

Vedoveda ~ A manifestation of the susumna.

Vetala ~ An evil spirit.

Vichara ~ Meditation . For the philosophical definition see the Essay on Yoga.

Vijnana ~ Literally, it means knowing. Technically, it means the Psychic Matter and its manifestations.

Vijnanamaya Kosha ~ The psychic coil of the spirit.

Vikalpa ~ Complex imagination. For a detailed definition, see the Essay on Mind.

Vina ~ A string instrument of music.

Vindu (or: Bindu) ~ Point.

Vipala ~ A measure of time: 2/5 of a second.

Viparyaya ~ False knowledge; one of the five manifestations of mind recognized by the sage Patanjali.

Virat ~ The immediate father of Manu, and son of Brahma. The akasa state of psychic matter from which proceed the mental tatwas that constitute Manu.

Vishakha ~ A lunar asterism.

Vishamabhava ~ Unequal state. This is a manifestation of susumna. In this the breath flows one moment out of one nostril and next out of the other (see Notes on verse 121).

Vishramopanishad ~ The name of an Upanishad.

Vishuva (or: Vishuvat) ~ This is a manifestation of susumna (See Notes on verse 121).

Vitarka ~ Philosophical curiosity.

Vyana ~ That manifestation of life that causes every part of the body to keep its shape.

Vyasa ~ An ancient philosopher, the author of the Mahabharata, a commentary on The Aphorisms of Yoga, the aphorisms of the Vedanta and other works.

Vyatipata ~ One of the 27 yogas (See Vaidhrita).

Y Y Y

Yaksha ~ A class of demigods.

Yakshini ~ The female Yaksha.

Yamuna ~ Term used for the flowing left Nadi.

Yashaswani ~ The Nadi that goes to the left ear.

Yoga ~ The science of application, attention, and the embellishment of the human

mind.

[\[Part 1\]](#)[\[Part 2\]](#)[\[Part 3\]](#)[\[Part 4\]](#)[\[Part 5\]](#)[\[Articles\]](#)[\[Home\]](#)

[\[Articles\]](#)

KUNDALINI

AN OCCULT

EXPERIENCE

by

G. S. ARUNDALE

1938

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The following little book by the Theosophic author G.S. Arundale is an out of print and forgotten masterpiece. Despite its occasional delving into Theosophic doctrines, it is one of the few books on Kundalini from an experiential perspective. We have published it here for the benefit of our readers and are quite prepared to remove it in case of copyright infringements, though there are only a few years before it goes public. Kundalini is an important subject and though this work may seem somewhat dated and redundant in style, it may prove a valuable source to the student, who should carefully study the matter from every perspective before attempting to arouse this inner force. The website owners are well aware of its dangers, and any warnings below should not be taken lightly.

CONTENTS

EXPLANATION

This book is emphatically not a guide to the awakening of Kundalini. On the other hand, there is an aura encircling all rightful experiments and experiences, which can be conveyed even through the medium of print. This aura not only clears the outlook of the

earnest student of life, but also helps to raise his consciousness to the more rarefied levels where the Eternal dwells less veiled by the shadows of time.

Chapter 1

THE NATURE OF KUNDALINI

Glimpses of Kundalini in action are vouchsafed the student who is content to watch and not to grasp. Let the descriptions be read lightly, not with the mind but with the intuition. Thus, however fantastic they may seem, yet the reader will perceive that they are fantastic not because they are untrue but because they are too true.

Chapter 2

THE UNIVERSE-KUNDALINI AND CENTRES

Is there a Kundalini chain linking the constituent elements of our own solar system, and another chain linking together the various solar systems? Surely so, and speculation is no less interesting as to the nature of the centres of a solar system and as to their vivification by Cosmic Kundalini. To understand this tremendous vista it is necessary to learn how to arouse and direct Kundalini to the various centres of the vehicles of a human being.

Chapter 3

THE DANGERS OF KUNDALINI

Can the brain stand the pressure? This and the sex danger are, perhaps, the principal questions with regard to the arousing of Kundalini. Extreme circumspection is vital, for the Serpent-Fire does not discriminate. It consumes. It tends to flow along the lines of least resistance, and sometimes such lines may lead downwards and not upwards, with indescribably disastrous effect.

Chapter 4

KUNDALINI ACTIVE EVERYWHERE

Wherever there is life, there is Kundalini more or less awake and awakening. But the conscious direction and handling of its power is another matter altogether. One of the effects of Kundalini is the intensification of the sense of Unity. A breaker-down of

barriers between the various layers and states of consciousness, Kundalini is also the breaker of barriers between the individual himself and the larger Self without.

Chapter 5

THE DEVELOPMENT OF KUNDALINI

In the beginnings of this process dizziness is noticeable, which is perhaps the physical expression of a new relativity, of a new adjustment, other worlds than the physical beginning to be open to a gaze which the individual has not yet learned to control. Sensitiveness is enormously increased, making the individual a kind of sensitive plate upon which, for example, people in the outer world imprint themselves, so that in a flash he knows their natures, especially the high lights of quality and the low lights of defect.

Chapter 6

SUN-KUNDALINI AND EARTH-KUNDALINI

The heart of the earth is one pole of Kundalini, the Sun is the other. Now the awakening of Kundalini is tantamount to making oneself the Rod between the two. In one sense one ever is a Rod, but the Rod is not yet alive, awake. It is asleep or dreaming, and the Fire itself slumbers. To awaken Kundalini is to fan the Fire into a consuming flame, burning, purifying, energizing, making conscious contact with the Universal Fire.

Chapter 7

THE HIGH PURPOSE OF KUNDALINI

Whether in fact clairvoyance, etc., arises or not, though in course of time it will, is of far less importance than the definite establishment of the higher consciousness—Buddhic and later Nirvanic—in the waking consciousness, which is the high purpose of the arousing of Kundalini. This means an extraordinary vivification of Intuition—pure knowledge undistorted by the personal equation. One even feels inclined to tell some of one's friends, if they ask, quite frankly what they need.

Chapter 8

CENTRES AND FUNCTIONS OF KUNDALINI

It seems as if Kundalini can be sent forth from any centre though preferably from the solar plexus centre or from the centre between the eyebrows. We thus begin to realize that the great centres of the body are the main distributors of force. It is not a matter of eyes or hands or feet, but of centres.

Chapter 9 THE INDIVIDUALITY OF KUNDALINI

In some mysterious way Kundalini remains for ever individual to its recipient, however much it may always be inseparable from the Universal Fire whence it issues forth. In some mysterious way it partakes of the nature of the Permanent Atom, cannot disintegrate, and forms the eternal Fire of the evolving individuality.

Chapter 10 THE MUSIC OF KUNDALINI

Kundalini is music as well as colour. It is a throbbing majesty of sound and a rainbow of colour, Kundalini sings with the voice of all that lives. In the singing is heard the voice of the Unity of Life, and in the colours is felt the Warmth of Life.

Chapter 11 ACCOUNT OF AN EXPERIENCE

The student finds himself on a stream of Kundalini, and moves on the stream towards time's beginnings so far as this particular evolution is concerned. He moves back and back and back, until he finds himself strangely immersed in the majestic profundities of the opening of a new era of life.

EXPLANATION

N this brief account of a number of experiments and experiences with Kundalini, called the Serpent-Fire for its seemingly tortuous movements and its triple power of creating, preserving and destroying-regenerating —a veritable trinity of activity within a mighty stream of life —I have deliberately refrained from any comparison between statements contained in responsible Kundalini literature, scattered, few and veiled as these must necessarily be, and the conclusion to which the experiments and experiences seemed at the time to lead. I want these experiments and experiences to give their own atmosphere, uncorroborated and standing by themselves.

All statements regarding Kundalini should always be treated with the greatest reserve, partly because the personal equation of the experimenting individual looms very large — Kundalini acting very differently in different cases — and partly because nothing ought to appear in print which might give even the slightest assistance in the development of a power which destroys ruthlessly when it is sought to be awakened before its due time.

On the other hand, there is an aura encircling all rightful experiments and experiences which can be conveyed even through the medium of print; and I venture to think that this aura not only clears

the outlook of the earnest student of life, but also helps to raise his consciousness to the more rarefied levels where the Eternal dwells less veiled by the fleeting, but nonetheless relatively impenetrable, shadows of time.

KUNDALINI AN OCCULT EXPERIENCE is emphatically not a guide to awakening the forces of Kundalini. That is for the individual and for those Elder Brethren whom he will sooner or later meet when he has outgrown the nursing of the ordinary everyday circumstances of the outer world. The outer world can help an individual up to a certain point. It may see him through his school career. But at last he begins to have learned the lessons the outer world can teach him, and thus becomes ready for life's more advanced courses in the inner worlds. Kundalini is a lesson in such inner worlds, part of the curriculum which prepares him for his Master's degree.

KUNDALINI AN OCCULT EXPERIENCE, an experience in the as yet little known field of the Serpent-Fire, is published far more for the sake of the mystery of the adventure than for the sake of any precise knowledge which may have been gained. Indeed, the book is not published for the sake of a knowledge of Kundalini, but for the sake of introducing its readers to the fact that Kundalini is a mystery, but an intriguing and fascinating mystery. All knowledge, for true understanding, must at first be a mystery as well as an experience. It should be approached softly and with bated breath, reverently, with joyous eagerness, and with the sense of being in the midst of a great beyond. All true knowledge is a mystery for ever and ever, for however much we may know, or think we know, there is always the wondrous more drawing us onwards and upwards, giving more beautiful worth to that which is already ours, and making our pathway to Divinity an ever-increasing delight.

I am hoping that the discerning reader will rest content with envelopment in provocative mystery, will be satisfied with what I hope will prove a comfortable stretching of his consciousness so that he hardly knows where he is, so that in his very waking consciousness he receives intimations of certain larger states, of peaks in those Himalayan heights, which await his conquering. It is sometimes good when one is in darkness to be reminded of the light which some day shall pierce it. Let the reader lose his time-imprisoned self in the mystery of Kundalini as he should be constantly losing this time-self in many another mystery. Thus losing himself he shall gradually learn himself to adventure forth into all mysteries, and at last to hear the Silver Voices chanting to him of his Ascension.

To dwell in knowledge is beautiful and helpful, but no less beautiful and helpful is it to dwell in mystery, for in mystery Gods learn to know themselves as God.

Let us first be flotsam of the depths, floating peacefully and safely on their calm and sheltering surfaces, ere we seek to penetrate their profundities against their righteously rebellious shatterings, designed not to protest but to test worthiness to seek. Let us know them face to face in peace, before we plunge into the storms and cataclysms which make us one with them.

I hope that a perusal of this little book will at least cause, in each understanding reader, an adjustment of his individual consciousness to a larger consciousness of which it is a part. Such adjustment should be in the nature of an expansion, a sense of happy stretching, of exhilaration, of a joyous ascent into the mountains of his being, of an exploration of himself such as he has probably not so far undertaken.

Finally, I apologize for all redundancies and obscure wordings. The redundancies were inevitable, since the experience sometimes repeated itself, and I have thought it better to leave the experience in its original form of translation into outer world language. The obscure wordings result from the endeavour to express that which to the student was inexpressible. These obscure wordings I have also left untouched.

G. S. A.

Chapter 1

THE NATURE OF KUNDALINI

HAT is Kundalini ? The Samskrit word has been variously translated, generally by those who have no real conception whatever as to the function of that of which it is the label.

It seems that the root of the word is the verb kund, which signifies "to burn". This is

the vital meaning, for Kundalini is Fire in its aspect of burning. But we have a further explanation of the word in the noun kunda, which means a hole or a bowl. Here we are given an idea of the vessel in which the Fire burns. But there is even more than this. There is also the noun kundala, which means a coil, a spiral, a ring. Here we are given an idea as to the way in which the Fire works, unfolds. Out of all these essential derivatives the word Kundalini is born, giving creative femininity to the Fire, Serpent-Fire as it is sometimes called, the feminine creative power asleep within a bowl, within a womb, awakening to rhythmic movement in up-rushing and downpouring streams of Fire. It is a word signifying the feminine aspect of the creative force of evolution, which force in its specialized and more individual potency lies asleep, curled up as in a womb, at the base of the human spine. Its awakening is fraught with the utmost danger, indeed disaster, save as the individual concerned is in a position to keep it under full control. And such power to control comes only when the higher reaches of the evolutionary way are being approached, reaches still out of sight as regards the vast majority of mankind.

Now and then, however, glimpses of Kundalini in action are vouchsafed to the student who is content to watch and not to grasp, and the following descriptions are of Kundalini at work before the eyes of such a student, he interpreting what he saw as best he could, often no doubt faultily. The experiences were interspersed with some authorized experiments, and while it is as impossible as it is unlawful for one student to share with any other his experiences and experiments in any degree of fullness, it being still more impossible and unlawful for any indication to be given as to the mode of awakening Kundalini—the mode varies substantially according to the soul-note of the individual—yet now and then is permitted a sharing of the atmosphere of these experiences and experiments, at least in some measure.

It is hoped that the result will be a subtle awakening of the larger consciousness, of the shadow of a shade of the spirit of Cosmic consciousness ; so that there may arise a fragrance of what may be called spiritual ozone, in the exhilaration of which the reader contacts a self of his Self larger than any he has so far known within the limitations of his present incarnation. He achieves a release, a freedom. He becomes like a bird which has at last begun to find the use of his wings. He flutters, even if he cannot yet fly. And in that very fluttering he begins to distinguish between the real and the unreal, between the true and the false, between the useful and the useless, between the beautiful and the ugly. And though he remains unable constantly to use the discrimination thus aroused, at least he knows, he experiences, and sooner or later the knowledge-experience becomes steady activity. When it begins so to do, then is the time for those first feeble stirrings of Kundalini which shall eventually release in him for ever the Fire of Life and place upon him the Crown-Flower of eternal Kingship.

We all are far away from Kingship, but perhaps the experiences and experiments herein set forth may be intimations, however faint, of a fragment of the nature of royal living, and thus give courage to endure and courage to conquer.

I have not edited these experiences and experiments so as to make them intelligible, still less conventionally rational. I have left them just as they came, with only

slight modifications. Their value does not lie in their appeal to the reason, but in their recognition as a reflection of something which the earnest student will know to be his as well. He will see in the very incomprehensibility of much that is described a something towards which he feels he too is irresistibly moving. However fantastic they may seem, yet somehow he perceives that they are fantastic not because they are untrue, but because they are still too true for him. I hope that when they may seem absurd he will feel that their absurdity lies only in their being so utterly foreign to all normal experience and experiment, not in their being nonsense. Even if they may appear non-sense to his limited sense, perhaps to some they may seem more sense, and his sense more non-sense.

Let the descriptions be read lightly, not with the mind but with the intuition, not with an already set conviction as to what can and what cannot be, but with the mind, the heart and the will open to all things. Let the reader be fully aware that the unbelievable is by no means necessarily untrue, and that the consciousness we call "I," with its various functionings — physical, emotional, mental and beyond — is infinitely more extraordinary than even our wildest dreams could envisage.

Chapter 2

THE UNIVERSE-KUNDALINI AND CENTRES

HE last sentence in the foregoing chapter brings us at once to the startling opening which heralded these various experiences and experiments.

In the first flash of intuitional and possibly higher expansion, the subject of the experiences became engulfed in a sense of the relationship between the microcosm and the macrocosm. He is, for the time, carried off his feet. His consciousness flashes outwards to what seems to be the furthest confines of space, and he becomes absorbed in the glorious and perfect certainty-giving fact of the intimate unity of his own consciousness, not only with the universal consciousness, in so far as the word "universal" may at all be rightly used when there seems to be a universal beyond the infinite, but also with specific parts of the universal consciousness. His own individual consciousness is a piece of mosaic in the pattern of evolving life, and there are other pieces seemingly closely linked to his as being of the same general rate of vibration, of the same colour. Where are there mosaics similar in general principle to his? And at once, as in response, vibrations seem to come from afar and from a very precise afar not here to be more defined. There is clearly an immense Cosmic significance of the twin-soul theory, might I not say the multiple-soul theory, by no means within the compass of this tiny little world of ours. And let it be said at once that the commonplace twin-soul idea current in certain phases of modern thought is a very poor caricature of a

marvellous reality. This very earth has its twin-star, and it becomes clear at once that the duality of life is no less fundamental than its unity, or than its trinity. But further speculation is denied. It will not be profitable at this stage.

In the light of this special intuition the speculation also arises, as the student is carried still further off his feet, though not so wildly that there is no substance in his shadows, as to the relation between the great occult Rites of the Fire on this earth, and the Universe-Kundalini of which our Lord the Sun is the heart as well as the body. For us, the Sun is Kundalini in excelsis, in which we live and move and have our being. Each individual Kundalini in whatever kingdom of nature, in whatever substance — great or small — in whatever world, is part of the Sun-Kundalini. And, strange as it may seem, these tiny Kundalini streams partake of the omniscience, omnipotence, omnipresence, of their sublime Progenitor. Thus may we say that all life, each one of us, is omnipotent, omniscient, omnipresent, in the becoming. There is a most intimate connection between the Fire of our Lord the Sun and the universe-life which He has set afire.

It becomes clear at once that Kundalini, howsoever it may appear, is mighty and torrential, here mighty and torrential in potentiality only, there stirring and awakening, elsewhere in resistless movement, burning all before it.

Is there a Kundalini chain linking the constituent elements of our own solar system, and another chain linking the various solar systems ? Surely so, and speculation is no less interesting as to the nature of the centres of a solar system and on their vivification by Cosmic Kundalini. The Earth has its centres — whirling wheels of fiery energy—and it would appear that one of the functions of some of the Lords of Evolution is the regulation of distribution and intensity of Kundalini. This is a reason why even Their work has been described as hazardous, like the work of those who bring ammunition to the front line trenches in time of war. They might in some way, perhaps, be consumed with the very Force They wield, though it may be supposed that in Their case this could not happen.

As a preliminary to the deeper understanding of this tremendous vista, it would be necessary to learn how Kundalini is aroused and directed to the various centres of the vehicles of a human being, not merely for a general vivification of their life, but also, as may be required, for their individual vivification to certain definite ends. For example, a lecture has to be delivered, an audience or congregation has to be influenced. Watching the process at work, it seemed as if it automatically begins by the general stimulation of Kundalini along, and up and down, the spine, so that there comes about a distinct glow. This happens to a microscopic extent with all who lecture, or who, in one or another of a number of ways, seek to influence for good their fellow-men. But where there is training the glow expands into a fire. And further results can be obtained if special vivification takes place in the heart, throat and along the line between the middle of the head and the centre of the eyebrows. This vivification proceeds through the solar plexus, a fact which partly accounts for the feeling of sickness some people experience before lecturing or before some other unusual strain, together with other physical symptoms.

In special cases, such feelings always occur, marking the purification of the vehicles in order to facilitate the down-pouring of higher, and also of superhuman, Kundalini.

This does not mean that in most of these people Kundalini is actually aroused, but that there is in them a concentration, an intensification, of the universal Kundalini Fire, with the result that their nerves and other channels have more to carry than the Fire-load to which they are normally accustomed. However localized Kundalini may be from one point of view, from another it is universal — omnipresent. In some cases, however, the concentration of the Fire is predominantly local. It is a case of spontaneous combustion, but the same effects are noticeable.

It is clear that nicotine and alcohol definitely act in some way upon Kundalini, the former interposing a barrier between the general force of Kundalini and its operation in the various vehicles of the individual concerned, while the other seems to act as a direct stimulant, stirring the Force in wrong directions, or in some way wrongly intensifying it, and in any case doing these things in connection with an individual far from ready for Fire-development. All narcotics, drugs, stimulants, clog the system and interpose a deadening miasma between the individual and all larger consciousness.

But to return to the stimulation of Kundalini for special purposes, the spinal glow seems to be the first phenomenon, and this is intensified by external conditions—as, for example, presence in an already magnetized area, a church, a temple — or by the influence of music, chanting, participation in ceremony or service, and so forth. In addition to the stimulation of the spinal glow there is also an awakening, a glowing, as it were, of the heart, throat and middle-head centres, sometimes all together, sometimes one and not the rest, according to temperament. This stimulation often has a definite physical counterpart in the disturbance of organic functioning. The vivification of the heart centre seems to be — how otherwise to express it? — that of a cold glow. The juxtaposition of the two words sounds absurd. And yet I do not think the facts have been misinterpreted.

As regards the throat, the vivification, noticed on a particular occasion, seemed to express itself physically as a kind of momentary constriction, which was attributed to repercussions from the breaking down of barriers between the non-physical and the physical, so as to enable Kundalini to vivify the actual vibrations issuing from the throat as, for example, when a lecture is delivered. The result is an address potent apart altogether from any eloquence, and affecting in different ways people in the audience who are at different levels of evolution. They become bathed in Kundalini, the result in individual cases depending upon individual receptivity.

It becomes apparent that Kundalini may well be compared with electricity as to the uses to which it can be put. Continuous consciousness, remembrance of events during the night, and so on, are only certain fruits of the arousing of Kundalini. Even more important is the directly added power it gives for work in the outer world. It is both another sense and a very powerful stimulation of existing senses, as well as of all other forces the individual already wields. We are only at the beginning of discoveries

regarding Kundalini, for the interesting effects observed are but the results of the earliest stages of its awakening, of the breaking down of preliminary barriers. Mercifully, the world is preserved from the discovery by science of the Kundalini Ray, or annihilation would ensue. When we read of the so-called " Death Rays " and other highly destructive emanations from great centres of Force, we may think of Kundalini as more powerful than all of them put together, and we shall be glad to leave it alone until it is necessary that we should learn to use it. It turns in boomerang fashion with terrible effect upon those who misuse it, upon those who do not reverence it, upon those who use it to selfish ends.

Chapter 3 THE DANGERS OF KUNDALINI

UCH stress is, therefore, laid on the dangers of arousing Kundalini. Let us examine their nature. First and foremost there is the danger of sexual stimulation so that the individual becomes drained of his vitality through sex-obsession. Mental unhingement lies along this line. Sexual vitality and activity are very closely allied to Kundalini, for both are supremely creative in their nature, and the development of the one is bound to stir the development of the other. All sexual urge must be under complete control, at the will of the individual, and must be in a condition of what may be called sublimation, that is to say it must be recognized as a sacrament and therefore to be used in reverence and in a spirit

of dedication. Sex-differentiation in all its various implications is one of God's earliest gifts to His children—often abused and grossly used, but at last learned to be approached as the true priest approaches the altar. Only those who thus approach the divinity of sex may be safely entrusted with that later gift of Kundalini, which can be handled with safety and profit by the tried and trusty alone.

Second, there is the danger of upsetting the physical rhythmic equilibrium through the uncontrolled stimulation of the various centres of the body—the possibility of injury to the heart, to the nervous system through the solar plexus, the individual becoming a chronic invalid with general physical deterioration of the brain, producing a strain also ending in mental unhingement. These dangers are avoidable provided the individual is in very sound health, has already gained an ample measure of self-control, thinks quietly and clearly, never narrowly, and is free from any servility to sexual impulses, has in fact little if any sexual tendency at all. It must be remembered that, however much he may be helped to awaken Kundalini, its development depends largely upon himself. He must watch the various symptoms and regulate them. How? He will know how, if he is ready for the awakening. No further guidance need be given here, for the sign of an

individual being ready for the awakening of Kundalini lies in the intuitive knowledge of what to do, and in the help of the Wise.

We must never forget that the physical body is denser, and therefore less adaptable, than all others, and that there tends to arise a concentration of force in a particular area, not a general distribution over the whole. If we look at, say, the astral and mental bodies, we notice that each body is in one sense one great organ. Functions which to a certain extent are in the physical body associated with particular parts of the body are, in the case of the inner bodies, more universal. To a certain extent, perhaps, we may speak of localization in regard to the inner bodies, but it is more or less the whole of the astral body that feels, that receives impressions, that communicates. It is the same with the mental body. The whole of it thinks.

Now with the physical body, while feeling is distributed throughout, and while special centres are affected by feelings and sensations of an unusual kind, the brain acts as the principal channel of communication between the physical and astral bodies. Numb the brain, numb the nerves which communicate with the brain, and feeling disappears, so far as the waking consciousness is concerned, though its effects may remain, as witness the shock after an operation which, by reason of an anaesthetic, has been temporarily painless.

Similarly, it is the brain which is the main channel between the physical body and the mental body. I feel sure that the mental body impresses itself in some measure upon all parts of the physical body, so that all parts "think" to a certain extent, just as all parts feel. But the brain is the main centre, the great junction for the outer world. We may, therefore, visualize the inner bodies as exercising pressure throughout the physical body, but with the pressure greatest at the brain junction. The brain bears the brunt comparatively easily in normal cases and with the ordinary individual, since only very small channels are in fact allowed to be open between the various bodies.

But Kundalini will inevitably flow, apart from its normal channels, so as to vivify those centres which are most sensitive, have greatest receptivity. Hence the already existing concentration will be considerably intensified, generally when the organ involved is already bearing a full load. An individual in whom, for whatever cause, Kundalini tends to stir, is certainly living at what is to all intents and purposes high pressure. He is likely to be intensely alive. He is likely to have deep concentrations of force in his various organs, the concentrations varying in strength according to the use he makes of one rather than of another. Kundalini may very well be "the last straw," and hurl the unfortunate individual down into cruel darkness, if he be not a spiritual athlete trained to bear the strain.

Doubtless there will have come into existence, at this stage of the evolutionary process, channels between the inner worlds and the individual mainly living in the outer world. But such channels are not likely to be deep, and if suddenly a rush of force whirls through one or another of them, or directly into a physical organ, they may well "burst," and bring about catastrophe.

When the physical, emotional and mental bodies are beginning to become resolved into their higher counterparts, as in the case of those who are concluding human existence so far as imprisonment in it is concerned, then Kundalini flows naturally and without encountering more than a minimum of obstruction. There is beginning to be but one Fire, one Life. It is at stages earlier than this that extreme circumspection is vital, for the Serpent-Fire does not discriminate. It consumes. It tends to flow along the lines of least resistance, and sometimes such lines may lead downwards and not upwards, with indescribably disastrous effect.

As development takes place, and as the higher consciousness gradually gains permanent ascendancy, the interpenetration becomes more rhythmic, and the whole of the lower agency responds far more immediately and richly to higher stimulation.

What then does the awakening of Kundalini effect? To all intents and purposes it breaks down barriers ; or, to put this in another way, it flings wide open the sluice gates, which hitherto have been opening slowly and gradually, and which, in the case of the ordinary individual, are open only to a very limited extent. There begins to be complete communication between all the bodies, though the use and interpretation of such communication are necessarily a matter of some considerable time after the preliminary communication has been established. The lower bodies begin to reflect in increasing clarity the characteristics of the higher bodies—higher mental and lower Buddhic. States of consciousness begin to interpenetrate, so that there arises a hitherto unexperienced continuity of consciousness. This means enormously increased sensitiveness throughout all the bodies, demanding that large measure of self-control, which is so constantly emphasized.

Nowadays, in the case of many, Kundalini must be developed in the market-places, where the danger is great, and not in the forests, where the danger is minimized. Time is too precious for isolation from the world, especially in these days ; and risks must be run. The whole of the physical body, becoming a wonderfully sensitive instrument, becoming refined out of all relation to its surroundings, can easily, therefore, be shaken to pieces as a result of the impact of coarse and violent vibrations from without. Sturdy physical health is thus a sine qua non for the arousing of Kundalini, and the health of an adult rather than that of a youth.

But there is still more. Though the whole of the physical body becomes enormously more sensitive, the brain has to bear the brunt. Pressure upon the physical brain is very greatly increased, since the brain is the main junction between the physical and the inner bodies. Can the brain stand the pressure? This is, perhaps, the principal question with regard to the arousing of Kundalini. The answer largely depends upon the extent to which the physical grey matter is sufficiently developed, steeled and reinforced, through self-control, to stand the strain. The condition and number of the spirillae are, perhaps, a determining factor, for these indicate the condition of the channels of contact and of what seems to be — I can think of no other words—the stretching power of the physical matter itself. It must be able to bend so that it may not break. I do not use the word "

bend " literally, perhaps the word " adapt " would be more accurate. I think of the pressure from the inner bodies as in the nature of the flow of a fluid, of an almost irresistible flow. Can the brain shape itself to the flow, yield to it, adapt itself to it? If so, all may be well. But rigidity is fatal, and by rigidity I mean not merely, as it were, physical rigidity, but mental and emotional rigidity; that is to say, a crystallization or hardening of certain parts of the mental and emotional bodies, which hardening translates itself into the setting up within the brain, and indeed also within the heart, of grooves which will break but will not expand.

It is all a very complicated matter, for fundamentally the wisdom of arousing Kundalini depends largely, though by no means entirely, upon the condition of the lower mental and emotional bodies, and upon the extent to which the Causal and Buddhic vehicles are beginning to make contact and assert themselves. But physical conditions have also to be taken into account, though these are but reflections of inner conditions. The question then is: Are the inner bodies adequately developed and controlled, and is the physical vehicle recovered from such educative misuse as must inevitably have taken place during the long ages of development? For even though the physical body changes from life to life, as generally do the emotional and lower mental bodies, each new body is moulded to reflect, and to express, the stage of development reached. It may in fact be a case of the spirit being willing but the flesh being weak, a case of the Ego being ready but the lower bodies being weak, for the reason that the physical body in its existing condition is unable to stand the strain of Kundalini. In such cases, it may be necessary to wait for another life, so that existing forms may be broken up and more malleable forms substituted. It is clear from all this how complicated the process of the awakening of Kundalini really is, and how foolhardy an individual would be who sought to arouse it without wise sanction, and without a certain amount of guidance. It is almost certain he would come to terrible grief. Hence, the brain is a great danger-point, for disaster will be the result of an overstrained brain. The path of occultism, it is said, is strewn with wrecks. I venture to think that the path of the arousing of Kundalini, even if only in the very first stages, is strewn with even more wrecks.

A little learning is a dangerous thing;

Drink deep, or taste not the Pierian Spring,

said Pope. Before anyone seeks to arouse Kundalini let him know much about it, especially of its dangers, let him be intimately acquainted with these. He will then leave it alone until advised to begin. A little knowledge may incline him to foolishness. When he drinks deep he will realize that duty forbids experiment, the results of which, when made in ignorance, lead to disaster, first to the experimenter, which might not much matter one way or the other except to himself, but also to those immediately around him, and involving danger to the community as a whole—and to this he has no right to subject them.

Chapter 4

KUNDALINI ACTIVE EVERYWHERE

TAKE it that Kundalini is more or less active in all life. It is the Fire of Life, and therefore flows through all. But it may flow either as a gentle stream, simply vitalizing, or it may be directed into special channels and become a raging torrent, let us hope subordinated to great purpose, so that the raging is a purposeful, disciplined raging, though a raging none the less. Kundalini flows in mineral, vegetable, animal and human kingdoms, in ascending degrees of vitality, but, except in rare cases, as a gentle, fructifying stream of Fire, bathing as it were the whole of the vehicle

Each time, however, a distinct and definite advance takes place in spiritual growth, an intensification of Kundalini occurs, becoming particularly marked, though still generalized, in connection with the various stages leading to the Path and on the Path itself (1). Relationship to a Master makes a marked difference in the virility of the flow, while entry into His consciousness, which takes place at the Accepted stage of discipleship, means the beginning of the definite, but still informal, harnessing of Kundalini to specific purposes, through the general influence of the Kundalini of the Master working on that of the apprentice. One of the reasons why the Master needs to be careful about admitting an apprentice to this close relationship of Accepted discipleship is this increased stimulation of Kundalini, even though it still remains general. The relation of Sonship is yet a further stimulation, while entry into the Great Brotherhood (2) is the beginning of the link between the Kundalini of the individual and that of the Brotherhood as a whole.

It must be remembered that the Great White Lodge is itself an individual, a specialized individual consciousness, with functions differentiated according to the various lines of its constituent parts. These differentiated functions may be regarded as the spiritual counterparts on an exalted scale of the various centres of the physical body. The mighty force of the Kundalini of the Brotherhood flows through these centres and through each member, so that admission to the Brotherhood involves participation in this great flow ; the gradual uniting of the consciousness of the individual with the consciousness of the Brotherhood as a whole, involving a progressive uniting of the two Kundalinis. The Kundalini of the individual begins to enter the stream of the Brotherhood Kundalini. The converse process has, however, also to take place — the gradual entry of the Brotherhood Kundalini? into the system of the individual, not merely in a general way, but highly specialized. I wonder whether, for the sake of accuracy, I ought not to speak of these more definite stages in the growth of Kundalini as the conscious directing of the Force, rather than as an "awakening". Wherever there is life, there is Kundalini more or less awake, and awakening. But the conscious direction and handling of its power is another matter altogether.

One of the specially interesting effects of Kundalini is the intensification of the sense

of unity to which its active stimulation gives rise. A breaker down of barriers between the various layers and states of consciousness, it is also the breaker of barriers between the individual himself and the larger Self without. The definite stimulation of Kundalini intensifies, for example, the individual consciousness of unity with the great consciousness of the Brotherhood as a whole. Through the operation of the Kundalini power the separated self begins to lose its illusion of separateness. The consciousness of the individual member of the Brotherhood is, of course, blended with that of the Brotherhood by very reason of his membership, but in many ways the blending is implicit rather than explicit, though explicitness grows with use of the Brotherhood power. But explicitness is very greatly hastened by the development of Kundalini, which works like The Theosophical Society in its First Object, for it bridges all distinctions of plane and consciousness.

Entry into The Theosophical Society very definitely effects a general, though probably in the vast majority of members no specific, stimulation of Kundalini. The Kundalini in the individual is definitely stirred, and its intensity augmented, for The Society, strange as it may seem, is a definite organism, and has its own mode of Kundalini. In some cases the stimulation proves too much to bear. The Theosophical Society inevitably attracts a few people who are somewhat unbalanced, just as it attracts the pioneer and those who have freed themselves from the ordinary conventional fetters. The Theosophical Society must ever be, to a certain extent, for people who are different, whether in one way or in another. Those who are different, because lacking in ordinary self-control, will probably find the stimulation more than they can bear. They are on the whole unlikely to grow better, and may quite likely grow worse. Those who are different because they have transcended ordinary limitations will benefit enormously. There are, however, more in whom there is a latent weakness, which the stirred Kundalini will intensify just as much as it will intensify a quality. Kundalini is power—power which can be used for good or ill. The weakness grows, the individual, of course, all the time regarding himself as the sole repository of truth and common sense. The strain grows to breaking-point, and the blessing conferred by membership of The Society, turned by uncontrolled weakness into a curse, is mercifully withdrawn through the removal of the individual from membership, doubtless in a cloud of self-righteousness from his standpoint, though in sadness from the standpoint of the Elder Brethren. The Society is naturally condemned in the particular way most conducive to the individual's self-satisfaction. In nine cases out of ten, it is pride which precedes the fall, and pride never knows itself as pride, or it would very properly commit suicide, as indeed it does in the case of common-sense people. Yet the Society goes on, grows in favour with the Hierarchy, increases in strength and usefulness.

That which I have written regarding The Theosophical Society is no less true in the case of other movements directly focusing upon the world the forces of Light in opposition to those of darkness. The facts are observed in connection with The Theosophical Society, but they are equally observable in very many other organizations, though to a lesser extent in most cases.

1) By " the Path " I refer to that short cut up the mountain side of evolution whereby

an individual, who has the necessary detachment from present circumstances and an adequate grasp of essential truth, may compress into a comparatively few lives the growth which ordinarily takes a century and more of incarnations. Mr. Lloyd George, the British statesman, said during the War that the world was traversing in a few years the distance which ordinarily it would take centuries to achieve. It is also possible to traverse in a few lives the spiritual distance which it would ordinarily take possibly thousands of years to achieve. But the help of a Master is needed, of One who Himself has achieved, has taken the short cut up the mountain side. Such an Elder Brother may from time to time apprentice to Himself persons "who show signs of being capable of enduring the hardships attendant on the heavy climbing—hardships which more often than not cause the would-be climber to decide to revert to the longer and easier route.

2) The Great Brotherhood, or Great White Lodge, consists in part of those highly evolved Souls who have reached that stage of the evolutionary pathway which gives them membership of what is called in occult literature the Inner Government of the "world, and in part of those who, though far off from such a stage, are nevertheless sufficiently advanced to be trained to become members of this Government, compared with which all outer governments are but toy governments, in the future. Membership of the Great Brotherhood, or Great White Lodge, is open to the very earnest and faithful worker who has begun to know the nature and purpose of life. But he stands on the lowest rungs of the great Ladder of the Inner Life, is but a student of government, not a veritable Master in the science.

Chapter 5

THE DEVELOPMENT OF KUNDALINI

It is interesting to note the progress of a particular experience in developing Kundalini, or rather in stirring Kundalini into activity. In the particular case observed, the principal work is done during sleep, and appears at first to consist in the preparation of the spinal passage by moving Kundalini from the base of the spine to the top of the head. The individual out of the body can do this work, for though there are physical effects the Fire itself is non-physical. The globe or sphere at the base of the spine contains within it the Kundalini Fire coiled spherically. The prescribed concentration upon the globe, and thus upon the Fire within, begins to stir it into activity, provided the right kind of life has been lived beforehand for a considerable period, which is to say provided it is fed with the right kind of fuel. Even if the right kind of life has not been lived, a stirring may take place, but the effect of the premature stirring, if any take place at all, will be disastrous, as has already been pointed out.

Assuming the stirring takes place along right lines, there is a gradual dissolution of the globe caused by the frictional energizing of the Fire itself. The Fire is fanned into

bright heat and becomes active, forcing its way through the matter in which it lies embedded, burning it up, and causing the globe to become a Radiant Sun, instead of the dull though glowing mass it normally is. This Sun radiates in all directions heat which is physically felt, specially in the surrounding areas of the physical body.

This Kundalini Sun would seem to rush upwards when it moves fast, as often it does not, along the spine as a bullet passes through a grooved gun-barrel. There is something spiral about the movement. In any case, there seems to be a direct rush upwards, without passing beyond the top of the head, but specially stimulating centres according to the individual's Ray. The sensation is that of pressure, while as regards the centre at the top of the head unusual heat will be felt.

During the waking hours this process may be continued, and from time to time it seems to occur of itself, so that a warm glow passes up the spine, producing a most interesting effect. A beautiful expansion of consciousness is physically experienced, so that the individual feels full of a glorious life and of a sense of intimate contact with what must be the developed intuitive consciousness. He imagines what life would be like if he could keep this experience constant, instead of only intermittent. There is a fine sense of at-one-ment, of radiance, of contact with the Real. Barriers seem to have been broken down, so that the individual sees into the heart of things, no matter what they are, and sees them as growing entities, their glorious future disclosed to him as embryonic in them. It is so difficult to describe this condition of consciousness, but the physical, indeed much more than the physical, seems transcended, and some veils at least are lifted so that he gazes upon a Real, less hidden by the clouds of illusion.

In the beginnings of this process a certain amount of dizziness is noticeable. A new constituent has become active. It is as if a new dimension had opened out, so that a new world is entered. The dizziness is perhaps the physical expression of a new relativity, of a new adjustment, other worlds than the physical beginning to be open to a gaze which the individual has not yet learned to control, so that he looks out as it were with all " eyes " vaguely open, instead of with those appropriate to the particular plane on which he happens to be dominantly functioning. Later on he will be able to close the eyes he does not need, leaving open only those he does. And later on still, he will be able, perhaps, to use all " eyes " simultaneously, each " eye " dovetailing into the others, so as to avoid distortion and flickering between one state of consciousness and another—the effect being the dizziness.

Yet another effect, presumably only in the earlier stages, is that of seeming to be elsewhere. The individual feels as if he were living elsewhere, so that the outer world seems to be at a distance. He is far away, and the noise and rush of life come to him only as a faint murmur. He is as a spectator at a play, and he looks at the players on the stage as denizens of a world other than his world. This sensation is more or less continuous, and invests the outer world with a peculiar unreality, the physical expression of which is the hearing of the world as if muted. It is almost as if he were deaf. He looks out upon the world as if he had no concern with it. His physical brain is in one sense numbed, definitely numbed, though at the same time it is extraordinarily alert

to the Real, full of a hitherto unexperienced keenness, fire, clarity. It is beautifully stimulated. There seem to be momentary flickers from far-away consciousness, so that a flash of other-consciousness occurs from time to time, though only shadowy. This flash seems to take place when there is special warmth at the top of the head, possibly the result of a little escape of Kundalini Fire.

Sensitiveness is enormously increased, chiefly in the region of the spine, though to a certain extent throughout the whole body. A loud noise seems to grate as upon a raw spine, and sends a shock through the whole body. A special jar may cause a kind of inner dislocation for quite a while. This sensitiveness has the further effect of making the individual a kind of sensitive plate upon which, for example, people in the outer world imprint themselves, so that in a flash he knows their natures, specially the high lights of quality and the low lights of defect. He will at once have either a positive or a negative impression. The former will be positively good or positively unfavourable, and in either case general tendencies will be perceived, though not perhaps the details. Sometimes there is nothing about the person worth considering, there is nothing to be noted about him one way or the other. He is ordinary, and may for some time longer be left to the nursing of the ordinary circumstances of life. But one knows as in a flash, even though details may not be forthcoming.

As time passes the whole body seems to glow with Fire, which one imagines to extend some distance, so that a person very near should almost feel the glow and become stimulated by it. The process is temporarily fatiguing to the physical body, and it is pleasant to lie down. Does the Fire glow more easily when the spine is in a recumbent position? I am inclined to think that the restriction of the Fire, so that ordinarily it does not pass beyond the top of the head, tends to exercise pressure upon the physical brain and induce somnolence.

Chapter 6

SUN-KUNDALINI AND EARTH-KUNDALINI

OW wonderful a difference the stirring of Kundalini makes as regards sensitiveness to influence either emanating from a centre or aroused by activity, as for example in a Church service ! To go into a city is to feel as if every vital part drooped, as flowers droop for want of air. Under stimulating influences, such as proximity to a centre of spiritual vitality, to some temples and churches, or the taking part in ceremonial activities, or in meetings highly charged with uplifting influences, the centres seem to unfold as a flower opens to the Sun, and Kundalini glows throughout the body. And this unfoldment and glow make contact between the lower and higher bodies, bringing into the lower the influences of the higher. In the beginning of Kundalini development it is at once a pain and a glory to contact such spiritual influences—a pain because Kundalini has not yet overcome the obstacles to its unfoldment, a glory because the Fire of Life Eternal is flowing through every vehicle, and for the time being one lives in the larger consciousness. On occasions there will be an immediate intensification of Kundalini